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CATALOGUE  
OF  
PERSIAN MANUSCRIPTS  
*SACHAU AND ETHÉ*

London

HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE

AMEN CORNER, E.C.



CATALOGUE  
OF THE  
PERSIAN, TURKISH, HINDŪSTÂNÎ, AND PUSHTŪ  
MANUSCRIPTS

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BEGUN BY  
PROFESSOR ED. SACHAU, PH.D.  
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PART I  
THE PERSIAN MANUSCRIPTS

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## PREFACE.

THE Delegates of the Clarendon Press have kindly consented to issue the description of the Persian MSS.—the last sheet of which has just been printed off—as *Part I* of my complete ‘Catalogue of the Persian, Turkish, Hindûstânî, and Pushtû MSS. in the Bodleian Library,’ in order to present this volume in a handy form to the forthcoming eighth International Oriental Congress at Stockholm and Christiania. *Part II*, which is in a forward state of preparation, will contain—(1) the description of the Turkish, Hindûstânî, and Pushtû MSS. in the Bodleian; (2) a complete Index of the whole work (in five distinct sections: index of titles, index of names of persons, index of geographical names and Ansâb, general index of subjects, and index of dates or chronological register of historical and literary events); (3) a full Conspectus Manuscriptorum; and (4) an Introduction on the various collections of Muḥammadan MSS. in the Bodleian and their origin. Those MSS. which bear the pressmark ‘Ouseley’ were originally described by my learned friend Professor Sachau, of Berlin, but afterwards revised, i.e. enlarged or curtailed (as the case might be), by myself, and amalgamated with the present Catalogue. Section D, ‘Zoroastrian Literature, etc.,’ is almost exclusively Professor Sachau’s work, as very few MSS. outside the Ouseley Collection belong to that older branch of Irânian literature.

H. ETHÉ.

BODLEIAN LIBRARY, OXFORD,  
June, 1889.

# SYSTEM OF TRANSLITERATION.

ا ' (except at the beginning of words, where any distinctive mark appeared unnecessary)			
ب b	ت t	ث th	
ج j	چ č		
ح ḥ	خ kh		
د d	ذ dh		
ر r	ز z	ژ zh	
س s	ش sh		
ص ṣ	ض ḍ		
ط ṭ	ظ ḏ		
ع ' (for instance, بلعمی Bal'ami)		غ gh	
ف f	ق q	ك k	ل l
م m	ن n	و w (and occasionally v)	ی y

In transcribing Persian and Arabic words the principle of representing the Eastern *orthography*—not the *pronunciation*—has been followed.

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## LIST OF ABBREVIATIONS.

- J. Aumer.*—Die Persischen Handschriften der K. Hof- und Staats-Bibliothek in München. München, 1866.
- B. Dorn, Auszüge.*—Auszüge aus Muhammadan. Schriftstellern betreffend die Geschichte und Geographie der südl. Küstenländer des Kasp. Meeres. St. Petersburg, 1858. *Idem, Das asiatische Museum.*—Das Asiatische Museum der kaiserl. Akademie zu St. Petersburg. 1846.
- Catal. Codd. Orr. Lugd. Batav.*—Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae. Lugduni Batavorum, vol. i, 1851.
- Catal. des MSS. et Xyl.*—Catalogue des Manuscrits et Xylographes de la Bibliothèque Impériale publique de St. Pétersbourg. 1852.
- Elliot, Bibl. Index.*—Bibliographical Index of the Historians of Muhammadan India. Vol. i. Calcutta, 1849.
- Fleischer, Catal. Dresd.*—Catalogus codd. MSS. Orientalium bibliothecae regiae Dresdensis. Lipsiae, 1831.
- G. Flügel.*—Die Arabischen, Persischen und Türkischen Handschriften der K. K. Hofbibliothek in Wien. 1865.
- H. Khalfa.*—Lexicon Bibliographicum et Encyclopaedicum a Haji Khalfa compositum, ed. G. Flügel. London, 1835 sq.
- Krafft.*—Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie. Wien, 1842.
- A. F. Mehren.*—Codices Orientales Bibliothecae Regiae Havniensis. Havniae, 1857. Pars tertia.
- W. Morley.*—A Descriptive Catalogue of the Historical MSS. etc. of the Royal Asiatic Society. London, 1854.
- Nassau Lees, Materials.*—Materials for the History of India; from the Journal of the Royal Asiatic Society, 1868, September.
- W. Pertsch.*—Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha. Wien, 1859. *Idem, Berlin Catal.*—Die Handschriften-Verzeichnisse der Königl. Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften von W. Pertsch. Berlin, 1888.
- Record.*—Trübner's American and Oriental Literary Record.
- Rieu.*—Catalogue of the Persian MSS. in the British Museum, by Ch. Rieu, 3 vols. 1879-1883.
- A. Sprenger, Catal.*—A Catalogue of the Arabic, Persian, and Hindustani MSS. in the Libraries of the King of Oudh. Vol. i. Calcutta, 1854. *Idem, Catal. Berlin.*—A Catalogue of the Bibliotheca Orientalis Sprengeriana. Giessen, 1857.
- C. Stewart.*—A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore. Cambridge, 1809.
- C. J. Tornberg.*—Codices Arabici, Persici, Turcici bibliothecae Regiae Upsaliensis. 1849.
- Uri.*—Bibliothecae Bodleyanae Codicum Orientalium Catalogus. Pars prima. Oxonii, 1787.
- Zenker.*—Bibliotheca Orientalis. Leipzig, 1846.

# ADDENDA AND CORRIGENDA.

## (PRELIMINARY LIST.)

Column 21, line 34. Read *Garshâsp* instead of *Gurshâsp*.

Col. 22, No. 33 is not the *زبدة التواريخ* of Hâfiz Abrû, but merely the geographical work of the same author, described in Rieu i. p. 421 sq.

Col. 23, l. 4 ab infra. '*Alî Yazdî's Zafarnâma*.' According to Rieu i. p. 423, it is undoubtedly Nizâmshâhi's earlier work of the same title.

Col. 29, l. 2. Read *Sir William Chambers* instead of *Jumpers*.

Col. 31, l. 1. Read *Yûsuf* instead of *Yusuf*; the same correction applies to coll. 59, l. 3; 62, l. 36; 63, ll. 23 and 30; and 93, l. 14.

Col. 34, No. 71. The three leaves missing in Ouseley Add. 163 (v-8) have been found in a collection of fragmentary pieces and inserted between ff. 6 and 7. The copy has therefore now *Ff. 546*.

Col. 43, No. 97 (General History). This is the *Ta'rikh-i-Ibrâhîmî* by Ibrâhîm bin Jarîr, as a comparison with the India Office copies has shown; comp. also Rieu iii. pp. 1013<sup>a</sup> and 1046<sup>a</sup>, and Elliot, *History of India*, iv. p. 213 sq. The history goes down to A. H. 956 or 957 = A. D. 1549, 1550.

Col. 50, No. 102; comp. for the *Şubh-i-Şâdîk* also Rieu ii. p. 889.

Col. 54, last line. Read *Muhammad Baksh* instead of *Baksh*.

Col. 55, No. 114. The *Mirât-al-âlam*, usually ascribed to Muhammad Bakhtâwar-khân, is in reality the work of Shaikh Muhammad Bakâ; comp. Rieu, loc. cit.

Col. 59, l. 7. Read *Alî Wirdikhân* instead of *Wardikhân*.

Col. 60, ll. 6 and 5 ab infra. Read *Dauhah I-III*, on fol. 271<sup>b</sup>; *IV*, on fol. 272<sup>a</sup>; *V* and *VI*, on fol. 279<sup>b</sup>; the rest not marked, instead of *Dauhah I* (on fol. 271<sup>b</sup>). Comp. about the *Hadikat-alsafâ* also Rieu ii. pp. 872<sup>b</sup>, and iii. p. 1096<sup>a</sup>. In the last line read *Caghatâi* instead of *Cagatâi*; the same correction applies to coll. 68, ll. 24 and 25, and 91, l. 5 ab infra.

Col. 61, ll. 37. Read 1067 instead of 1068; l. 46, read 1124 instead of 1125.

Col. 63, ll. 15 and 16. '*Kabâca* drowned A. H. 622;' so distinctly in the MS.; the usual date given is 625.

Col. 82, Nos. 141 and 142 (*Matâli'-alan-wâr*). The India Office copies give the author's name as '*ʿAfif Nûr-i-Kâshânî*'; Rieu iii. p. 1037<sup>a</sup> has '*ʿAfif Nawâ Kâshânî*.' Col. 85, l. 39. Read *Sarbadârians* instead of *Sarbadârians*.

Col. 91, l. 4. Read the *Ta'rikh-i-Ibrâhîmî* instead of the anonymous chronicle, No. 97.

Col. 96, No. 170 is the *Risâla-i-Râjâwâlî*; see Rieu ii. p. 855.

Col. 98, No. 173. The pressmark is to be changed into ELLIOTT 353.

Col. 99, No. 176. Comp. on the *Ta'rikh-i-Shîrshâh*, also Rieu ii. p. 827<sup>b</sup>.

Col. 101, ll. 1 and 2. The proper date is 1227 of the *Fasli era* = A. D. 1819, March 19; l. 6 ab infra, No. 179. The original description of this MS. by Prof. Sachau has escaped a thorough revision, and several manifest errors must consequently be rectified here; ll. 49 sq. must run thus: 'stating, that the oldest translation of the *Wâkî'ât-i-Bâbarî* was made by Zain-aldîn Khwâfî (fol. 1<sup>b</sup>, l. 1, who died A. H. 940 = A. D. 1533, 1534; see Rieu iii. p. 926<sup>b</sup>), after whom followed Mirzâ Pâyanda (so to be read instead of *Banîda*) Hasan Ghaznawî Fârsî (fol. 2<sup>b</sup>, l. 2), who translated the first part of these memoirs at the command of Mu'in-aldîn Bîhrûzkhân, a son (not a "descendant") sq.;' comp. Rieu ii. p. 799.

Col. 102, l. 6. Read *Mu'in-aldîn Bîhrûzkhân's* instead of *Akbar's*.

Col. 104, l. 23. Read 326<sup>a</sup> instead of 32<sup>b</sup>.

Col. 105, l. 7 ab infra. *Badâ'ûnî* died A. H. 1004 or 1006 = A. D. 1596 or 1598, not, as stated in the text, A. H. 1024.

Col. 117, l. 8 ab infra. Read *Begam* instead of *Begum*.

Col. 123, No. 237. The proper title of this work, according to Rieu i. p. 261, is *مختصر*;

l. 13, read '*ʿAbd-alhamîd* instead of *Abû-alhamîd*.

Col. 124, l. 24. Read *Haidarî* instead of *Haidari*.

Col. 127, No. 243. Morley's statement, repeated here, that the work was composed in the 'thirty-second year of the emperor's reign' (= A. H. 1100) is wrong, since the author, according to Rieu iii. p. 1083<sup>b</sup>, died already A. H. 1092 = A. D. 1681. No. 245: The *Lubb-altawârikh* was composed A. H. 1106 = A. D. 1694, 1695; see Rieu i. p. 228 sq., and the India Office copies.

Col. 128, ll. 27, 29, and 35. Read *خضر* instead of *حضر*.

Col. 129, No. 246. The *Khulâsat-altawârikh* was completed in the fortieth year of 'Âlamgir's reign, but the bulk of the history only goes down to the death of Prince Dârâ Shukûh and 'Âlamgir's accession; see Rieu i. p. 230.

Col. 138, l. 28. Read *Yahyâ* instead of *Yahya*.

Col. 139, l. 20. Read *Kâyath* instead of *Kâitah*.

Col. 141, No. 266. Read simply *Shâh 'Âlam* instead of *Shâh 'Âlam II*; last line, read *wires* instead of *women*.

Col. 150, No. 285. Comp. also Rieu ii. p. 811<sup>b</sup>.

Col. 153, ll. 17 and 38. Read 1629 instead of 1628.

Col. 161, No. 308. A joint author of the Arabic original was Abû Muhammad 'Abd-allâh bin Lâbarî (see Rieu i. p. 333, where as year of completion is given 757 instead

of 755); comp. also Schefer, *Chrestomathie Persane*, ii. p. 6, where extracts from this work are given.

Col. 164, l. 43. Read *اٰئيب* instead of *اٰئيب*.

Col. 169, No. 313. The pressmark is to be changed into ELLIOTT 331.

Col. 175, No. 323. This work, which contains besides a history of Shûstar, also a detailed account of the author's life and travels, was written A. H. 1215-1216 = A. D. 1800, 1801, see a full description of it in Rieu i. p. 383.

Col. 187, No. 343. The proper title, according to W. Pertsch, *Berlin Catal.*, is *مجمع الحسانات*, based on the twenty-seventh book of *Al-Bukhârî*.

Col. 188, No. 347. Read in the author's name *Nizâm-alfadlî* instead of *al'aklî*; comp. Rieu iii. p. 969.

Col. 191, No. 356. The pressmark is to be changed into FRASER 96.

Col. 256 (No. 21). Read *Turdi* instead of *Tardi*.

Col. 261, No. 383. Shaikh 'Alî Hazîn's autobiography was completed A. H. 1154; see Rieu i. p. 381.

Col. 287, l. 7. The date for 'Ismat-allâh's death, although distinctly given in the MS. as stated, must needs be altered into A. H. 826 or 829, see p. 595, l. 5 sq. in this *Catal.*

Col. 316, No. 395. The statement, that the *Makhzan-algharâ'ib* is the largest biographical dictionary of Persian poets, holds no longer good, since in W. Pertsch, *Berlin Catal.*, p. 627 sq., a full list of the poets in the *Şubh-i-Ibrâhîmî* (by 'Alî Ibrâhîmkhân Khalîl, the author of the *Khulâsat-alkalâm*, No. 390) is given, which numbers 3278 (130 more than in the *Makhzan*).

Col. 319, l. 15. The statement that *Amân-allâh Amânî* lived in *Humâyûn's* reign, as given in the *Makhzan*, cannot be right, since the poet died as late as A. H. 1046 or 1044, see p. 683, last lines sq.

Col. 335 (No. 937). Read *Muhammad Kâsim Zarî* instead of *Râzî* (which is quite distinct in the MS.), as the alphabetical arrangement requires here; as initial letter.

Col. 340, l. 32. Read some other *Sharîf* instead of *Shuhûdî*.

Col. 354, l. 28. Read *Jabal* instead of *Jabâl*.

Col. 369 (No. 2192). Read *Kâfî* instead of *Khâfî*.

Col. 420, No. 439. The first missing leaf of *Ous. Add. 161* has been found in a collection of fragmentary pieces and inserted. The copy therefore contains now *Ff. 224*, and the first chapter begins on fol. 7<sup>a</sup>, the sixteenth on fol. 214<sup>b</sup>, and the conclusion on fol. 221<sup>b</sup>.

Col. 434, l. 6. Read 'younger brother' instead of *friend*.



Col. 435, No. 474. These two Persian stories are merely extracts from the *Mu-farrih-alkulâb*, see No. 1320 below.

Col. 453, No. 506. The statement about the exactness of this copy of Yûsuf and Zalikhâ must, after more careful investigation, be modified in this way, that, although preserving to a great extent the fuller and better redaction of the poem, it is in many places decidedly incorrect.

Col. 514, No. 653. Read *Ff.* 457 instead of *Ff.* 20-457.

Col. 572, No. 797. Read *Ff.* 86<sup>b</sup>-82<sup>a</sup> instead of *Ff.* 1-5.

Col. 699, No. 1136. Read *Ff.* 1-222 instead of *Ff.* 1-122.

Col. 723, No. 1197. The pressmark is to be changed into OUSELEY ADD. 65.

Col. 758 (No. 14). Comp. Rieu ii. p. 841<sup>b</sup>.

Col. 842, No. 1383. Another leaf of Ms. Pers. d. 9 has been found, but as the Ms. is full of lacunas, it is impossible for the present to locate it properly. It has been inserted at the end; the number of folios is consequently now 76.

Col. 950, No. 1573. Read *Ff.* 55-70 instead of *Ff.* 15.

Col. 956, No. 1583. The pressmark is to be changed into FRASER 210<sup>b</sup>.

Col. 981, No. 1637. The pressmark is to be changed into CAPS. OR. C. 3.

Col. 987, No. 1658. Comp. also Loth, Arabic MSS. of the India Office Library, pp. 271 and 272.

Col. 990, No. 1666. Read *Ff.* 92<sup>b</sup>-105<sup>b</sup> instead of *Ff.* 15.

Col. 1083, l. 14. Read *Ff.* 1-30 instead of *Ff.* 30.

Col. 1123, No. 1985. One leaf, missing in this fragment of the Gulistân, has been found and inserted as fol. 15; the copy contains therefore now *Ff.* 27.

Col. 1133, No. 2000. Two of the first leaves of this fragment have been found, and show at once that the work in question is merely Sa'di's Gulistân; fol. 32<sup>a</sup> is therefore now 34<sup>a</sup>, and the number of folios 55. Beginning of the first leaf corresponds to Bodl. Or. 673, fol. 6<sup>b</sup>, l. 1; end of the last to fol. 54<sup>b</sup>, l. 9, in the same copy.

Some of the pressmarks have been misspelt in the greater part of the Catalogue; Elliot is always to be read *Elliot*; Caps., Laud and Bodley, *Caps. Or.*, *Laud Or.* and *Bodl. Or.* respectively; *Marsh.* is simply *Marsh*, and *Grave* correctly *Greaves*.



# CATALOGUE OF PERSIAN MSS.

## A. HISTORY.

### I. GENERAL HISTORY.

#### 1

A short survey of historical Muhammadan literature, with remarks upon the value and character of the single works enumerated. It was composed, according to a note at the end (fol. 10<sup>a</sup>), A.H. 1162=A.D. 1749; the author is not known.

It is translated under the title 'A critical essay on various manuscript works, Arabic and Persian, etc.,' by J. C., London, 1832 (Oriental Translation Fund). Regarding the origin of this MS. and the work itself, see the letter of Sir W. Ouseley, printed in the introduction, p. iii sq.

Beginning: اما بعد بر رای بیضاء ضیای طالبان علم  
تأریخ و سیر و اخبار و آثار و راغبان فن روایت اخبار واضح  
تأریخ باد الخ

Ff. 81-89, ll. 17; Nasta'lik; size, 9 in. by 5 $\frac{3}{4}$  in.

[OUSELEY 388.]

#### 2

Ta'rikh-i-Ṭabari (تأریخ طبری).

Complete copy of the chronicle of Muhammad b. Jarīr Alṭabarī (died A.H. 310=A.D. 922), translated into Persian by Muhammad b. 'Abdallāh Albal'ami, A.H. 352=A.D. 963. A French translation of the whole work has been published by M. Hermann Zotenberg, *Chronique de Abou-Djafar, etc.*, Paris, 1867-1874.

Beginning: آفرین بر خدای کامگار کامران آفریننده  
زمین و زمان آن خداوندی که بی همتا الخ

The first volume contains the ante-Muhammadan history, beginning with the creation of the world; the second brings the history down from the birth of Muhammad to the death of Ḥusain (A.H. 61); the third is the continuation till the reign of Almuṭafi-billāh (A.H. 289-295). The last two chapters relate the murder of Badr, the governor of Fārsistān, and the struggle with Dhikrawaihi b. Mīhrawaihi, the chief of the Karmāts (A.H. 294).

Then follows on fol. 552<sup>a</sup> a concluding chapter of the translator about the end of Dhikrawaihi, the death of Almuṭafi, and the succession of his brother Almuṭaṭadīr-billāh (A.H. 295). Beginning of this chapter:

انجامیدن کتاب محمد بن جریر الطبری

و محمد بن جریر الطبری رحمه الله علیه رحمه واسعة این کتاب را بیش ازین نگفته است که خود کار قرامطه چگونه شد و نکجا رسید و تا با نجا رسیده بود که او بمرد رحمه الله و مغفوره واسعة و از پس این چیز نگفت که این حدیث را تمام کردی و بدان نرسید و تمامی این کتاب تا بدانجاست و بدیگر نسخهها تا بزمان خلافت المستعصم بالله بیش نیست و حدیث ذکرویه بکتها (بکتایها) (read) دیگراندر هست که محمد بن الجراح الخ

The colophon on ff. 552<sup>b</sup> and 553<sup>a</sup> states that this copy was written by 'Abdallāh b. Muḥammad b. 'Alī, known as Nūr-i-ḥudād (مشهور بنور حداد), and finished on the 12th of Ramaḍān, A.H. 894=A.D. 1489. Some few notes on the margin with صح show that it has been collated.

See for Ṭabarī and the literature connected with his chronicle, W. Morley, p. 17, Zotenberg i. pp. i-viii, and Rieu i. p. 68 sq.

The first volume, ff. 1-186; the second, ff. 187-365; the third, ff. 366-553; ll. 25; small, but clear Naskhī; size, 9 $\frac{3}{4}$  in. by 6 $\frac{1}{2}$  in. [OUSELEY 206-208.]

#### 3

The same work.

The first volume extends from the beginning till the battles of Muhammad at Ḥunain, Tā'if, and Tabūk; the second till the time of the Khalif Almuṭadid-billāh (A.H. 279-289), in particular to the history of the sons of 'Abd-al-'azīz (see Weil, *Geschichte der Chalifen*, tom. ii. p. 487 sq.) After this there follow on ff. 416, 417 short notes about the succeeding Khalifs till the last Almuṭa'ṣim. Beginning the same as in the preceding copy.

On fol. 138<sup>a</sup> at the end of the chapter یزدجرد پادشاهی there is a colophon, stating that the copy of this (the first) volume (مجلد) was finished on the 3rd of Ṣafar, A.H. 850=A.D. 1446, by Muhammad b. Aḥmad b. Muhammad b. Ḥusām. No. 359 is collated throughout. In the same handwriting as the emendations on the margin there is a note on fol. 138<sup>a</sup>, stating that Nizām-al-dīn 'Alī collated this part (ff. 1-138) A.H. 857: تأملت و صححت و طالعت من أوله الى ههنا و انا العبد  
الضعيف نظام الدين على الجاى فى شعبان سنة ٨٥٧  
On fol. 417<sup>a</sup> there are three notes of different hands

(one in gold ink) to this effect: این کتاب تاریخ تبری را بتأریخ بیستم شهر ربیع الاول نواب قبله عنایت احمد صاحب سلطان بن محمد قریش سلطان بن عبد الرشید (sic) خان. On fol. 417<sup>b</sup> are written several chronograms. On the first page there are three seals, probably containing the names of former possessors.

The first volume and ff. ۲۲۲-۲۵ of the second seem to be written by one hand; the remainder of the second volume, ff. ۲۵۱-۴۱۵, formed originally a part of another considerably older manuscript. The handwriting of this portion is likewise Naskhî, but the paper is of a darker colour, and the single pages are bordered by two red lines. After it was bound together with the more recent part, a new pagination was put over the leaves, and the old numbers cancelled. Of the original MS. this portion was ff. ۲۲۷-۳۸۱.

This oldest MS., however, does not seem to have been complete, because after fol. 415<sup>b</sup> there is an abrupt break in the chronicle, and on the following last two folios, 416, 417, a more recent hand has continued the history by short notes relating to the succeeding Khalifs.

There seem to be at least two lacunas in this older part; at the same time the leaves are wrongly bound together. The proper arrangement of the leaves is this: ۳۹۴, ۳۹۵-۴۰۰. (395-400 are bound after ۴۱۳), th. i. ff. ۳۹۱, ۳۹۱-۳۹۶ according to the paging of the older MS. Wanting ۴۰۱-۴۰۹ (or ۳۹۷-۳۹۵ according to the older MS.) See the note of a modern hand on fol. ۴۰۰, از اینجا نه ورق رفته است. Then follow ۴۱۰-۴۱۳ (= ۳۷۱-۳۷۸ of the older MS.) bound after ۳۹۴. Wanting ۴۱۴ (= ۳۷۹), middle of the chapter on Almu'tazz. The last leaves follow in the right order. Lastly, it must be noticed that the paging ۴۱۴-۴۱۷ is an alteration for ۴۱۵-۴۱۸, made in order to disguise the lacuna after ۴۱۳ (or ۳۷۸ according to the original pagination).

The first volume, ff. 1-221; the second, ff. 222-417; ll. 28; Naskhî; size, 13 in. by 9 in. A table of the contents is prefixed on five leaves, by a modern hand, to the first volume.

[OUSELEY 359, 360.]

## 4

The same work.

The redaction of the work, contained in this copy, must be one of the oldest and best, being quite identical, as it seems, with that on the basis of which Zotenberg made his translation, that is, with the original version of Bal'âmî, whose name appears on fol. 1<sup>b</sup>, l. 14; comp. J. Aumer, p. 66.

Beginning: سپاس و آفرین خدای کامگار کامران را و آفریدگار زمین و آسمان را آن کش نه همتا و نه انبار و نه یار و نه زن و نه فرزند همیشه بود و باشد الخ.

The dāls are marked with a diacritical point in words like کشاد, باشد, بود, etc.

The history comes down to the last year of Almu'tafi-billāh's reign, A. H. 295.

This copy, which must have been made from a very good and old MS., is dated the 15th of Šafar, A. H. 944=A. D. 1537, 24 July, by Isma'il bin Maḥmūd

bin Muḥammad bin Mas'ūd bin Muḥammad الانسى الجبراني.

Ff. 383, ll. 27; Naskhî; many pages are damaged by worms; effaced ornaments on ff. 1<sup>b</sup> and 2<sup>a</sup>; size, 14½ in. by 10½ in. [ELLIOT 376.]

## 5

The same work.

A very old and excellent but not dated MS., agreeing with Morley's *first* copy, beginning: الحمد لله العلي المجدد للعلي - الولي الاولى - الوفي الاولى - ذي الاسماء الحسنى الخ. Comp. H. Khalfa ii. p. 136.

There is no translator's name mentioned. Dāl with a diacritical point is here found even in words like آمد, شد, etc. The history is brought down only to the Khalif Almu'ta'în (A. H. 248-251), the successor of Almu'tašir-billāh.

Fol. 103<sup>b</sup> is left blank. Some leaves are misplaced; for instance, fol. 208 must be followed by 211, 210, 209, 214, 213, 212, 215, etc., and fol. 240 by 242-245, 241, 246, and so on. This MS. was bought at Constantinople, A. D. 1638, by John Greaves, of Merton College, Oxford, and presented by him, with a great number of other Arabic, Persian, Greek, and Latin MSS., to Archbishop Laud, of Canterbury.

Ff. 309, ll. 31-32; very good Naskhî, written by different hands; a large vignette on fol. 1<sup>a</sup>, ornaments on ff. 1<sup>b</sup> and 2<sup>a</sup>; size, 13½ in. by 10½ in. [SUB FENESTRA XV.]

## 6

The same work.

Another excellent copy of the same, quite agreeing, as it appears, with Morley's *third* copy.

Beginning: شکر و سپاس حضرت خالق را که انوار دقایق حکمت او از هر ذره از ذرات کائنات تابانست الخ.

The translator's name does not occur.

The *first* part, on ff. 1<sup>b</sup>-136<sup>b</sup>, comprises the ante-Muḥammadan history; the *second*, on ff. 136<sup>b</sup>-331<sup>a</sup>, begins with Muḥammad's birth, goes down to Almu'tašim-billāh's accession, A. H. 218, and gives on the last five pages a short account of this Khalif and of twenty of his successors, concluding with Almu'tažhir-billāh (A. H. 487-512).

This copy was finished by Ibn Sayyidi Aḥmad bin Kādî Jân-alḥâfiẓ Naṣr-allāh at Tabriz, the 9th of Ramaḍân, A. H. 944=A. D. 1538, February 9.

Ff. 1-331, ll. 31; distinct Naskhî; illuminated frontispiece; the first two pages richly adorned; another illuminated heading on fol. 136<sup>b</sup>; size, 14 in. by 9 in. [ELLIOT 377.]

## 7

The same work.

The first part contains the history before Muḥammad; the second the continuation till Almu'tašim (A. H. 218-227), short extracts being added about the following Khalifs till Almu'taḍî (A. H. 467-487).

Beginning: سپاس و آفرین مرخدا را که کامکاران و آفریده زمین و زمان الخ.

This copy contains two introductions and an addition. The first preface, which is the only one in Ous. 206-208 and Ous. 359, 360, probably composed by the redactor of





## 11

Another fragment of the same.

This copy contains the history of the 'Abbāsīde Khalīfs. First chapter, خبر بیرون آمدن بو مسلم صاحب، الدعوة آل عباس 325<sup>a</sup>.

The last chapter, حدیث ذکریه بن مهرویه القرمطی، وحروریه لعنه الله 548<sup>b</sup>.

In the last four pages there are many lacunas, as the original, from which this was transcribed, was here probably illegible.

According to the note on fol. 287<sup>a</sup> it was copied by 'Abd-alrazzāk, A.H. 1197=A.D. 1783. In the same handwriting several other MSS. of the Ouseley Collection (see Nos. 51, 52, 166, etc.) are written. The copyist is probably the same, who is mentioned in Elliot's History of India, ii. p. 386, as Sarishtadār of the Civil Court of Farrukhabād.

Ff. 34-287, ll. 15; Nasta'liq; size, 8½ in. by 7½ in.

[Ouseley 53.]

## 12

Part of Abū-alkāsim Simnānī's modern edition of the same work.

Another, quite modern and revised, edition of the Persian translation of Ṭabarī's history. The redactor, Abū-alkāsim Simnānī, collated all the former versions, especially the several redactions of Balāmī's translation, and another one, published in 'Ubaid-allāh Khān Uzbek Sheibānī's name, with the old original work, and so made, as he believes, a correct new paraphrase, see fol. 1<sup>b</sup>, l. 8:

اما بعد برای عالم آرای جویندگان اخبار و تماشائیان  
روضه الصفا اسمار واضح یاد که روزی این احقر متواتر  
ابوالقاسم سمنانی و ققه الله فی یومه (?) یوم بعد قبل ان  
بخروج الامر من ید در محفل ارم مشاکل مرتع ارباب کمال  
و منبع جود و نوال کشوادکش بزرگ مهر دانش فریمز فرپور  
سینانش وحید احیان و فرید عصر و اوان حکیم محقق  
و فیلسوف مدقق مستر گلاذون صاحب ابد الله بقاوه  
و ائید دولت و ارساء حاضر بود تاریخ طبری معه چند ترجمه  
آن حاضر بود ایما رفت که ترجمه هارا با اصل مقابله نمایند  
و برده از روی صحیح و سقیم آنها بردارند، بعد از ملاحظه  
منکشف شد که ترجمه که برای امیر کبیر امیر نصیر  
(نصر) (sic instead of فر) این نوع سامانی شده است مترجم آن  
دخل بسیار نموده و مطالب بسیار بر آن افزوده و قدم بر  
قدم مصنف نه پیموده و ترجمه که بنام عبید الله خان  
اوزیک شیبانی است در آن حرف (?) حذف) بسیار اسقاط و بیشمار  
محضا للاختصار رو داده و این دو فاضل ماهر با مترجمین  
آخر تصرفات چند در آن نسخه رایقه نموده اند که شایان  
آن نیست بحدی که اگر ظریفان زمان نام تاریخ طبری  
از آنها حک نمایند بجاست و اگر ستم شریکان دوران  
آنها را از مسوخت دانند رواست لهذا بدین قلیل  
البضاغت اشاره شد که خلعت فارسی بدان شاهد لیلی و ش

عربی پوشاند و بر خلاف دیگران طابق النعل بالنعل  
مصنف پیماید الخ

The work itself begins on fol. 2<sup>b</sup>, l. 3: باب در بیان  
سبب آفرینش.

The first part, ff. 1-176<sup>b</sup>, goes down to the year of the Hijrah (A.D. 622); the second, ff. 177<sup>b</sup>-328<sup>b</sup>, is incomplete, and breaks off with A.H. 32 in the midst of a chapter. The last two headings are باب در بیان  
on fol. 325<sup>b</sup>, and باب در بیان بر خاستن فتنهها بر عثمان  
on fol. 326<sup>b</sup>.

Beginning: کورنش بیشمار و ستایش ناپیدا کنار سزاوار  
دادار بست که موبدان (?) موبدان خورده بین و دانشوران  
موگزن نتوانند که بدست یاری خامه دو زبان الخ

The last words which occur in this copy are معاویه  
و از عمر چندان می ترسید که غلام از بنی عمر از عمر نمی  
ترسید.

The catchword is واو امروز.

Quite modern handwriting. A blank on ff. 253<sup>b</sup> and 261<sup>b</sup>.

Ff. 328, ll. 19; large and distinct Nasta'liq; size, 12 in. by 7¼ in.

[Elliot 373.]

## 13

Another part of the same modern edition.

This part begins with Muhammad's funeral and Abū-bakr's inauguration, and closes with the death of Marwān, the last Khalīf of the Umayyade dynasty, at the end of the month Dhū-alhijjah, A.H. 132.

Beginning (corresponding to fol. 262<sup>a</sup>, l. 1 of the preceding copy, so that the last sixty-seven leaves of that are repeated here): پس علی بر آمد و با ابو بکر بیعت نمود: و بعضی بعد از چهل روز و برخی بعد از چهار ماه و لختی  
بعد از دوماه گفته اند الخ

Dated the 6th of Jumādā-alawwal, A.H. 1222=A.D. 1807, July 12. A note, written by J. B. E. (J. B. Elliot), states that this version was made from the old Persian translation by Maul. Abū-alkāsim, in the service of Mr. Gladwin (مستر گلاذون). A blank on fol. 118<sup>b</sup>.

Ff. 205, ll. 20; Nasta'liq; size, 12¼ in. by 9¼ in.

[Elliot 374.]

## 14

A large fragment of a general history, which seems to be, for its greater part, an abridgment from the Ta'rikh-i-Ṭabarī. It begins with the first of the Sāsānians, Ardashīr Bābak, and comes down (the arrangement of the single materials being upon the whole the same as in Ṭabarī) to the martyrdom of Ḥasan, Ḥusain, and the sons of Ja'far Ṭayyār. The principal contents are—The Sāsānians from Ardashīr to Nūshīrwān on fol. 3<sup>b</sup>; the kings of Yaman, beginning with Tubba', on fol. 17<sup>b</sup>; the Aṣḥāb-aluhūdūd on fol. 19<sup>b</sup>; the Aṣḥāb-alkahf, or the seven sleepers, on fol. 27<sup>b</sup>; history of Salmān the Persian on fol. 33<sup>a</sup>; history of the four persons who abandoned idolatry before Muhammad's mission, on fol. 36<sup>a</sup>; account of Jesus and story of the

Aṣḥāb-alfil on fol. 37<sup>a</sup>; detailed story of Muḥammad's life and exploits on ff. 46<sup>b</sup>-146<sup>a</sup>, in twenty faṣls; Abū Bakr's Khilāfat on fol. 146<sup>a</sup>, 'Umar's on fol. 154<sup>a</sup>, 'Uthmān's on fol. 168<sup>a</sup>, 'Alī's on fol. 174<sup>a</sup>; encomiastical account of Khadijah on fol. 198<sup>a</sup>, of 'Aishah on fol. 199<sup>b</sup>, of Fāṭimah on fol. 206<sup>b</sup>; story of Hasan and Husain on fol. 213<sup>b</sup>, of Ja'far Ṭayyār's sons on fol. 245<sup>b</sup>.

On fol. 1<sup>a</sup> an Arabic invocation to God, beginning:

يا مونس في وحدتي يا صاحب في شدتي يا عظيم الخطر الخ

Fol. 2 is left blank.

Beginning of the fragment itself on fol. 3<sup>b</sup>: از مختصری طبری تأمل کردن در کارها و فوائد آن چون اردشیر پادشاهی بگرفت اورا از قصه ساسانیان خبر کرده بودند که الخ

This copy was written by Muḥammad ibn Amīr Dūst Muḥammad, after A. H. 1000 (سنة هزارو), the remainder is torn away).

Ff. 250, ll. 19; Nasta'liq; size, 9½ in. by 7 in.

[FRASER 165.]

## 15

Zain-alakhbār (زین الاخبار).

Parts of a work on history, chronology, religious ceremonies, and ethnology, compiled by Abū Sa'id 'Abd-alhayy b. Aldahhāk b. Mahmūd Kardizi (cf. fol. 139<sup>a</sup>, last line; fol. 217<sup>b</sup>, l. 12; fol. 220<sup>a</sup>, ll. 6, 7), and entitled چنین گوید جمع کننده این: 9: زین الاخبار (Besides this title is written on the first page by the same hand which wrote the whole.)

The author wrote during the reign of the Ghaznawī Sultān 'Abd-alrashid, to whose name he adds الله اطل (see ff. 140<sup>a</sup>, 175<sup>a</sup>, etc.). It formed part of his object to narrate the rise of the house of Sabuktagin, more particularly the history of the reigning Sultān 'Abd-alrashid, A. H. 443-444 = A. D. 1051-1052.

Unfortunately this MS. does not contain the whole work, but only selected chapters; it was probably copied in India for Jonathan Scott, the translator of the Bahār-i-dānish, whose name is written on the first page.

Contents:

Fol. 1<sup>b</sup>. *History of the ancient kings of Persia*, the commencement of which is wanting; it begins with Tahmūrath. After the Pishdadian dynasty follow:

Fol. 6<sup>b</sup>. The Kayānians (طبقه دوم).

Fol. 12<sup>a</sup>. The Mulūk-altawā'if (طبقه سیوم).

Fol. 14<sup>a</sup>. The Sāsānians (طبقه چهارم).

Fol. 21<sup>b</sup>. The Kistrās (طبقه پنجم), viz. Anūshirwān and his successors till Yazdajird.

Fol. 28<sup>a</sup>. باب هشتم, containing two diagrams with introductions; one represents the relations and wars of Muḥammad, the other gives a survey of the Umayyade Khalifs, with various particulars relating to their life and rule.

Fol. 32<sup>b</sup>. باب نهم, short history of the first four Khalifs and a diagram with an introduction, representing the dynasty of the Banū 'Abbās, stating, besides their names and those of their mothers, the names of

their Wazīrs, chief judges, secretaries (دبیران), chamberlains (حاجبان), the inscriptions of their seals, the duration of their lives and reigns. The last Khalif mentioned is Alḳādir (Alḳādir-billāh, died A. H. 428 = A. D. 1037).

Fol. 37<sup>b</sup>. باب بیست وهفتم در معارف روسیان, 'Caput XXVII de scientiis Graecorum.' Here the epitomator has made great confusion. The chapter begins with stating that in Greece sciences were very flourishing, and that Greek sages composed inestimable books, particularly on medicine and physics; then it proceeds to give a short account of the following princes: کرکس (Xerxes?), صفریاقوس (Cypriacus?), دارنوش (Darius), اوخوش بن اردشیر (Artaxerxes), ارطاکسرکس (Ochus), دارا بن دارا, of Alexander and of the Ptolemaic kings of Egypt.

Then follows another lacuna.

The work proceeds with the history of Abū Muslim and of the rise of the Banū 'Abbās. On ff. 41<sup>b</sup>-67<sup>b</sup> a concise history of the 'Abbāside Khalifs, as far as Alḳādir-billāh, and Alḳā'im-bi-amr-allāh. On ff. 68<sup>a</sup>-71<sup>a</sup> a diagram of the governors of Khurāsān and the other eastern provinces of the nominal empire of the Khalifs, stating their names, the names of the Khalifs under whom they served, the names of the places where they resided, the number of the years of their office, the dates when they were appointed. The last prince mentioned in this list is the Ghaznawide 'Abd-alrashid.

Fol. 71<sup>b</sup>. باب یازدهم اندر اخبار امرای خراسان, history of the rulers of Khurāsān, beginning with 'Abdallāh b. 'Abbās, who was appointed governor A. H. 23 by 'Uthmān.

Fol. 101<sup>a</sup>. Tāhir b. Alḥusain and his successors.

Fol. 104<sup>b</sup>. Ya'kūb b. Laith and his successors.

Fol. 110<sup>b</sup>. The Sāmānide dynasty.

Fol. 140<sup>a</sup>. The family Sabuktagin (Ghaznawides) till Maudūd b. Mas'ūd b. Mahmūd, who died A. H. 441 = A. D. 1049.

This part is incomplete at the end, the end (the greatest part) of the history of 'Abd-alrashid being wanting. There is an abrupt break on fol. 176<sup>a</sup>, l. 6, between the words علم and بستند.

On fol. 176<sup>a</sup>, l. 6, to fol. 177<sup>a</sup>, follows part of a history of Greek medicine.

Fol. 177<sup>a</sup>. باب چهارم اندر اخراج چهار تاریخ از یکدیگر, derivation of the Greek, Arabic, Persian, and Hindū eras from each other. This is the last part of a (the first?) Maḳāla.

Fol. 179<sup>a</sup>. مقاله دوم اندر جدولهای عید واسباب آن اندر, introduction to the second part on the festivals of different nations.

Fol. 179<sup>b</sup>. باب پانزدهم اندر جدول عیدهای مسلمان, diagrams representing the festivals of the Muslims. But these diagrams are left out by the copyist.

Fol. 180<sup>a</sup>. باب شانزدهم اندر اسباب عیدهای, an account of the festivals of the Muḥammadans.

Fol. 189<sup>a</sup>. باب هفدهم اندر شناختن عیدهای جهودان, a diagram representing the festivals of the Jews, with an introduction.



Fol. 191<sup>b</sup>. باب هزدهم اندر اسباب عیدهای جهودان, an account of the Jewish festivals.

Fol. 198<sup>b</sup>. باب نوزدهم اندر عیدهای ترسایان بجدول, a diagram representing the Christian festivals, with an introduction.

Fol. 202<sup>b</sup>. An account of the Christian festivals. This would be باب بیستم, but the heading is left out.

Fol. 206<sup>a</sup>. باب بیست و یکم اندر عیدها و رسمهای مغان بجدول, a diagram representing the festivals of the Zoroastrians.

Fol. 208<sup>b</sup>. باب بیست و دوم اندر شرح جشنها و عیدهای مغان, an account of the festivals of the Zoroastrians.

Fol. 213<sup>b</sup>. باب بیست و سوم اندر عیدهای هندوان بجدول, a diagram representing the festivals of the Hindûs.

Fol. 215<sup>a</sup>. باب بیست و چهارم اندر شرح عیدهای هندوان, an account of the festivals of the Hindûs.

This part ends on fol. 220<sup>a</sup>: و تمام شد مقالات عیدها و شرحهای آن و از پس ازین سخن اندر معارف و انساب گویم و توفیق از خدای الٰه.

In the following part, on ff. 220<sup>a</sup>-262<sup>a</sup>, the author treats of ethnology (انساب) and of civilization in general (معارف). In the introduction he divides the inhabitants of the earth into people of the east (Hindûs), people of the west (Greeks), people of the north (Turks), and people of the south (Zangis). The chapters on the Greeks and Zangis are omitted.

Account of the Turks on ff. 221<sup>a</sup>-246<sup>b</sup>.

Account of the Hindûs on ff. 246<sup>b</sup>-262<sup>a</sup>.

From this table of contents it will appear that this MS. contains portions of a most valuable work, which seems to be entirely unknown. These portions are not very judiciously selected; in several places the order is disturbed, and quite incoherent parts are put together, as if the copyist has wished to conceal the lacunas of the book.

The author quotes in several places Abû-Raihân Albirûnî (on ff. 179<sup>b</sup>, 217<sup>b</sup>, from the latter passage it is evident that Kardîzî was acquainted with, and probably a pupil of Birûnî, who died A.H. 440; it runs thus: چنین گوید فراز آورنده این کتاب ابو سعید عبد الحی بن الضحاک که چنین شنیدم از خواجه ابو الريحان محمد بن الضحاک (احمد البیرونی رحمه الله); 'Abdallâh b. Khurdâdbih on fol. 221<sup>a</sup>; Abû-'Abdallâh Jihânî (see H. Khalifa v. p. 510) on fol. 249<sup>b</sup>; Abû-'Amr 'Abdallâh b. Almuḳaffa' (کتاب زرع الدنيا) on fol. 221<sup>a</sup>.

This copy is dated A.H. 1196, the 21st Dhû-alhijjah = A.D. 1782, the 27th November.

Ff. 262, ll. 15; Nasta'liq; size, 9½ in. by 6 in.

[OUSELEY 240.]

## 16

Ṭabakât-i-Nâsirî (طبقات ناصری).

A general history from beginning to A.H. 658 = A.D. 1259, when it was composed by Abû 'Umar Minhâj-al-dîn

'Uthmân b. Sirâj-al-dîn al-Jûzjânî. Hewas born at Firûz-kûh in Khurâsân A.H. 589, and came to India A.H. 624, where he became a high official of Nâsir-al-dîn Maḥmûd bin Altamish, to whom this work is inscribed. See Nassau Lees, Materials, etc., p. 30 sq., and W. Morley, pp. 21-25; C. Stewart, p. 7, and J. Aumer, p. 67; Rieu i. p. 72, and Elliot, Hist. of India, ii. pp. 259-383, where extensive extracts are given.

It is divided into twenty-three Ṭabakât:

I. The prophets, fol. 3<sup>b</sup>.

II. The first four Khalîfs and the Imâms, fol. 40<sup>b</sup>.

III. The Banû 'Umayyah, fol. 49<sup>b</sup>.

IV. The 'Abbâsides, fol. 55<sup>a</sup> (here the title is missing).

V. The kings of Persia down to Yazdajird, fol. 71<sup>a</sup>.

VI. History of Yaman, fol. 96<sup>a</sup>.

VII. The Ṭâhirides, fol. 105<sup>a</sup>.

VIII. The Ṣaffârides, fol. 108<sup>b</sup>.

IX. The Sâmanides, fol. 114<sup>a</sup>.

X. The Bûyides, fol. 120<sup>b</sup>.

XI. The Ghaznawides, fol. 123<sup>b</sup>.

XII. The Saljûkides, fol. 135<sup>a</sup>.

XIII. The Sanjariyyah kings, fol. 149<sup>b</sup>.

XIV. The kings of Nimrûz and Sijistân, fol. 154<sup>a</sup>.

XV. The Kurdiyyah kings, fol. 160<sup>b</sup>.

XVI. The Khwârizmshâhs, fol. 167<sup>b</sup>.

XVII. The Ghûrides, fol. 180<sup>b</sup>.

XVIII. The kings of Bâmyân and Ṭukhâristân, fol. 218<sup>b</sup>.

XIX. The Shansabâniyyah Sultâns of Ghazna, fol. 224<sup>a</sup>.

XX. The Mu'izziyyah Sultâns of Hindûstân, fol. 236<sup>a</sup>.

XXI. The Shamsiyyah Sultâns of Hindûstân, fol. 250<sup>a</sup>.

XXII. An account of the eminent men who served under the Shamsiyyah dynasty, fol. 280<sup>b</sup> (the title is missing).

XXIII. On the inroads of the infidels, C'ingîzkhan and his descendants, ff. 323<sup>a</sup>-384<sup>b</sup>.

End: کتب المنہاج بن سراج فی الحامس من شهر ربیع الاول سنہ خمسین وستمائة, corrected by a modern hand into سنہ ثمان خمسین وستمائة.

The most important portions of this work are published in the Bibliotheca Indica, by Captain W. Nassau Lees, Calcutta, 1864 (Series III), viz. ṭabakās XI, XVII-XXIII.

The introductory prayer in this MS. is different from that of the edition: بعد از وظایف حمد و سپاس و شکر بی: قیاس.

The MS. is not dated.

The first volume, ff. 1-192; the second, ff. 193-384; ll. 19; Nasta'liq; size, 8½ in. by 4½ in. The greater part of the first page is torn away. [OUSELEY 66, 67.]

## 17

Ṭabakât-i-Nâsirî (extract).

An abridgment of the Ṭabakât-i-Nâsirî, mostly verbatim corresponding with the original. There is no preface. The name of the compiler is not stated. At the end of the history of Nâsir-al-dîn Maḥmûd b. Altamish (fol. 115<sup>a</sup>, l. 2 sq.) we read: و این مختصری از طبقات ناصری نقل افتاده و طبقات ناصری هم بنام این

سلطان ناصر الدین محمود تألیف کرده اند ومولانا مہراج سراج کہ در کشور دہلی قاضی القضاۃ وصدر جہان بود آن نسخہ در قلم آورده است چون سکونت ومقام او در بلاد ہند بود در ذکر ایشان مبالغہ نموده است واطنابی دادہ واین فقیر اندک بعضی از اخبار او روایت کرد کفاف خواهد بود او در ذکر ملوک شمسى کہ در عہد این سلاطین حکومت کردہ اند حدیث بسیار میگوید وکیفیات واحوال ہر یک مشرَح بیان میفرماید ولیکن این فقیر اسامی ایشان در قلم می کرد تا این نسخہ از ذکر ایشان خالی نماندہ باشد This is at the end of the 21st Tabakāh of the original.

The arrangement of the single chapters (here they are not called Tabakāh) is somewhat different from the original; besides the compiler had made three additions, and in some places the MS. has lacunas (there are left blank ff. 22, 23, 30<sup>a</sup> (for the greater part), 30<sup>b</sup>, 31, 98<sup>b</sup>, 100, 101<sup>a</sup>, and a part of 142<sup>a</sup>). Compared with the original the order is this: I, II (the greater part), III wanting; VI, V, IV, additions (on ff. 71<sup>b</sup>-85<sup>b</sup>); VII-XII, XVII-XXII, XIII-XVI, additions (on ff. 130<sup>a</sup>-134<sup>a</sup>, and ff. 134<sup>a</sup>-142<sup>a</sup>); XXIII, addition.

Missing is the history of the descendants of 'Alī (II) and of the Banū Umayyah (III).

The additions are:

*a* (ff. 71<sup>b</sup>-85<sup>b</sup>). History of Mukhtār b. Abī 'Uбайдah Thakāfi. See Weil, Geschichte der Khalifen, vol. i. pp. 354-392.

*b* (ff. 130<sup>a</sup>-134<sup>a</sup>). End of the history of the Khwārizmshāhs (Jalāl-aldin and Ghiyāth-aldin Aksultān), taken from the Ta'rikh-i-Jahānkushā, the author of which died A.H. 681.

*c* (ff. 134<sup>a</sup>-142<sup>a</sup>). The creed of the Assassins and their history from Hasan Šabāh to Rukn-aldin Khāwarshāh, and their extirpation by Hulāgūkhān A.H. 654=A.D. 1256. This account is not identical with that in the fourth volume of the Raudat-al-ṣafā, but possibly originating from thence.

*d*. A short continuation of the history of Čingizkhān's successors down to Hulāgūkhān's death and Abakākhān's accession, A.H. 663 (not 773 as by a gross mistake is written on fol. 164<sup>a</sup>, l. 25; the date ثلاث سنين must be corrected into سبعين وسبعماية (وستماية).

Beginning: اما بعد بدانکہ حق تعالی وتقدس خواست کہ تحت خلافت را بفر وشکوہ الخ

On the first page are two identical seals, one effaced, the other well preserved: احمد شاه بہاری ۱۱۱۴ فر. وبادشاہ غازی عسویخان بہادر. Accordingly it seems to have belonged to the emperor Aḥmad Shāh, who sat on the throne of Delhi A.H. 1161-1167.

This copy is dated by Muḥammad Wāsi', the 26th of the first Rabī', A.H. 1158, or the 28th year of Muḥammad Shāh's reign (the 28th of April, A.D. 1745): کتبہ: العبد الضعیف محمد واسع بتاريخ بیست وششم ۲۱

شہر ربیع الاول سنہ ۲۸ از جلوس محمد شاہی مطابق سنہ ۱۱۹۸ ہجری (read 1158).

Ff. 164, ll. 28; Nasta'liq; size, 12½ in. by 8½ in.

[OUSELEY 325.]

## 18

(نظام التواریخ) Nizām-altawārikh.

An abridgment of general history from beginning to A.H. 674 (the preface being dated from the 21st of Muharram 674=A.D. 1275, 17th of July), composed by Maulānā Abū Sa'id 'Abdallāh bin Abū-alkāsim Muḥammad bin Fakhr-aldin Abī-'abdallāh albaīdāwī (or as his full title is given here on fol. 672<sup>b</sup>, ll. 9-12: مولانا امام اعظم سلطان مجتہدان عالم صاحب قرآن خلاصہ نوع عالم قاضی قضاۃ بلاد ممالک اسلام ناصر الحق و الدین حجة الاسلام وامام المسلمین برهان اللہ بین العالمین ابو سعید عبداللہ بن المولی الاعظم قاضی قضاۃ ولی الوقت وامام العہد ابو القاسم محمد بن المولی المغفور فخر الدین ابی (عبداللہ البیضاوی). He died A.H. 684=A.D. 1285, according to H. Khalfa vi. p. 354, who gives his name in a somewhat different form. See about the various statements concerning his name and the year of his death, Elliot, History of India, ii. p. 252 sq.; compare also the following copies.

This copy is erroneously headed تاریخ گزیدہ من تصنيف قاضی عبد اللہ بیضاوی, but the proper title appears in the preface on fol. 672<sup>b</sup>, l. 19.

Beginning (different from that in H. Khalfa): حمد بی نہایت و شکر بی غایت مبدعی را کہ بیک امرکن عالم ارواح واشباح را پدید آورد الخ

The work is divided into four parts (اقسام):

*First kism* on fol. 673<sup>a</sup>. About God's prophets and elects.

*Second kism* on fol. 674<sup>a</sup>. History of the Persian kings, in four tabakās: Pishdādians, Kayānians, Ashkānians, Sāsānians.

*Third kism* on fol. 683<sup>b</sup>. History of Muḥammad and of the Khalifs, in three tabakās: the four immediate successors, the Umayyade and the 'Abbāsīde Khalifs.

*Fourth kism* on fol. 688<sup>a</sup>. History of the minor dynasties, in nine tāifas:

Tāifah I on fol. 688<sup>a</sup>. The Šaffārides.

„ II on fol. 688<sup>b</sup>. The Sāmānides.

„ III on fol. 689<sup>a</sup>. The Ghaznavides.

„ IV on fol. 690<sup>a</sup>. The Dailamīs or Bāyides.

„ V on fol. 691<sup>b</sup>. The Saljūkides.

„ VI on fol. 693<sup>b</sup>. The Kūhistānis or Isma'ili Sultāns of Kūhistān (ملاحدہ) کہ ایشانرا

(گویند).

„ VII on fol. 694<sup>a</sup>. The Salgharides.

„ VIII on fol. 696<sup>a</sup>. The Khwārizmshāhs.

„ IX on fol. 696<sup>b</sup>. The Moghuls.

An account of this work is given by Silvestre de Sacy in Notices et Extraits, tom. iv. pp. 672-699; see also C. Stewart, p. 7; G. Flügel ii. p. 60; Catal.



Codd. Or. Lugd. Batav. iii. p. 1; Cat. Codd. Orient. Biblioth. Acad. Regiae Scient., ed. P. de Jong, p. 225. No date.

Centre column, ff. 672<sup>b</sup>-697, ll. 23; Nasta'lik; illuminated frontispiece; size, 14 in. by 8½ in. [ELLIOT 345.]

## 19

Another copy of the same.

Beginning the same as in the preceding copy. The name of the author runs here thus: Abû Sa'id 'Abdallâh bin Abî-alkâsim 'Umar bin Fakhr-al-din Abî-alḥasan 'Alî albaidâwî.

First kism on fol. 3<sup>a</sup>; second kism on fol. 5<sup>b</sup>; third kism on fol. 28<sup>b</sup>; fourth kism on fol. 40<sup>b</sup>. This kism contains exactly the same materials as the fourth kism of the preceding copy, but only in eight tâifas, since the history of the Khwârizmshâhs and Moghuls is combined in the eighth (on fol. 62<sup>b</sup>).

No date.

Ff. 68, ll. 15; very clear Nasta'lik; occasional notes on the margin; size, 8½ in. by 5 in. [SALE 51.]

## 20

Another incomplete copy of the same.

Beginning: حمد بی غایت و شکر بی نهایت مبدعی راکه الخ

Author's name on fol. 2<sup>a</sup>, ll. 6-8: Abû-alkâsim bin Fakhr-al-din Abî-'Abdallâh Muḥammad bin Abî-alḥasan albaidâwî (!).

First kism on fol. 2<sup>b</sup>, last line; second kism on fol. 4<sup>b</sup> (here curiously styled: باب دوم از قسم دوم از مقالہ); (اولی از کتاب جواهر العلوم در معرفت تاریخ ملوک فرس); third kism on fol. 22<sup>a</sup>, defective; it breaks off on fol. 22<sup>b</sup>, last line, with the words رسید عتشی (corresponding to Sale 51, fol. 29<sup>a</sup>, l. 14); fourth kism, also imperfect in consequence of the lacuna after fol. 22; it begins in the fifth tâifah with the words جانرا کوشیدند (corresponding to Sale 51, fol. 53<sup>b</sup>, l. 9), and consists of nine tâifas like the first copy (Elliot 345).

Copied at Haidarâbâd. No date.

Ff. 1-30, ll. 17; Nasta'lik; size, 7½ in. by 4¾ in. [OUSELEY ADD. 115.]

## 21

The same.

Beginning: حمد بی غایت و شکر بی نهایت الخ

Author's name on fol. 2<sup>a</sup>, ll. 5-7: Imâm-al-din Abû-alkâsim 'Umar bin Alimâm alsâ'id Fakhr-al-din Abû-alḥasan 'Alî albaidâwî.

First kism on fol. 2<sup>b</sup>; second kism on fol. 5<sup>a</sup>; third kism on fol. 26<sup>b</sup>; fourth kism on fol. 38<sup>b</sup>. This kism is shorter here than in all the preceding copies, because there is wanting the whole tâifah on the Isma'îli Sultâns of Kūhistan. The sixth tâifah contains in this copy the Salgharides, the seventh the Khwârizmshâhs, and the eighth the Moghuls. A ninth is consequently missing.

No date.

Ff. 57, ll. 15; Nasta'lik; size, 8½ in. by 4½ in. [OUSELEY 9.]

## 22

The same.

Another very short copy of the same, dated the 10th of Rajab, A.H. 1033=A.D. 1624, 28th of April. Kism I on fol. 2<sup>b</sup>, II on fol. 4<sup>b</sup>, III on fol. 22<sup>a</sup>, IV on fol. 31<sup>b</sup>.

Ff. 1-42, ll. 15; Nasta'lik; size, 8 in. by 5½ in. [BODL. 206.]

## 23

Jâmi'-altawârikh (جامع التواريخ).

The first volume of Rashîd-al-din's general history, entitled Jâmi'-altawârikh, beginning: فهرست کتاب داستانها وفذلك حساب بيانها حمد و ثنا و آفرین الخ

Faḍl-allâh Rashîd or Rashîd-al-din bin 'Imâd-aldaulah Abû-alkhair ibn Muwaffiq-aldaulah 'Alî (born at Hama-dân about A.H. 645=A.D. 1247, executed A.H. 718=A.D. 1318) completed his famous history A.H. 710=A.D. 1310. According to the preface in this first volume, which is dedicated to Ghâzânkhân and called after him very often Ta'rikh-i-Ghâzânî, the whole history is divided into three volumes, the last of which contains the geographical part. For further information we refer to the full account of Rashîd-al-din and his work, given by Etienne Quatremère in the 'Mémoire' prefixed to the 'Histoire des Mongols de la Perse' (where the greater part of this first volume is published, text and French translation), Paris, 1836, pp. i-cxlv; comp. Elliot, Bibliogr. Index, pp. 1-69, and History of India, i. p. 42, and iii. p. 1 sq.; W. Morley, pp. 1-11; Journal of the Royal Asiatic Society, 1841, pp. 11-41; G. Flügel ii. pp. 179-181; Rieu i. p. 74, etc. etc.

This first volume (مجلد اول که درین وقت شهنشاه) اسلام اولجایتو سلطان خلد الله سلطنت فرمود که برقرار بنام برادرش سلطان سعید غازان خان انار الله برهانه تمام begins on fol. 336<sup>a</sup>, and contains two books:

باب اول در بیان حکایات ظهور اقوام اتراک و کیفیّت انشعاب ایشان بقبايل مختلفه و شرح حال آباء واجداد هر قوم برسبیل کلی، on fol. 339<sup>a</sup> (subdivided into a preface, دیباجه, and four chapters, چهارفصل, on ff. 340<sup>a</sup>, 342<sup>b</sup>, 351<sup>a</sup>, and 358<sup>b</sup>).

باب دوم در بیان داستانهای پادشاهان اقوام مغول و اتراک و دو فصل, on fol. 370<sup>b</sup> (subdivided into two chapters, دو فصل, the first of which relates the history of the ancestors of C'ingizkhân, the second that of this great monarch's reign and of his descendants down to Uljâitûkhân).

This copy was finished by Ibn Sayyidî Aḥmad alḥâfîz Naṣr-allâh, A.H. 944=A.D. 1537.

Ff. 332<sup>b</sup>-567, ll. 31; distinct Naskhî; illuminated headings on ff. 332<sup>b</sup>, 370<sup>b</sup>, 402<sup>a</sup>, 409<sup>a</sup>, 423<sup>b</sup>, 434<sup>a</sup>, 437<sup>a</sup>, 451<sup>b</sup>, 454<sup>a</sup>, 471<sup>b</sup>, 483<sup>b</sup>, 489<sup>b</sup>, 495<sup>a</sup>, and 498<sup>b</sup>; size, 14 in. by 9 in. [ELLIOT 377.]

## 24

Ta'rikh-i-Banâkitî (تاریخ بناکتی).

A general history, abridged from Rashîd-al-din's Jâmi'-altawârikh, by Abû Sulaimân Dâud, surnamed Fakhr of

Banâkit (a town in Transoxania), who composed this work A.H. 717=A.D. 1317, and dedicated it to the Moghul sovereign, Sultân Abû Sa'id bin Uljâitû Sultân. Its full title is *روضه اولی الالباب فی تواریخ الأكابر*, and it consists of nine *kisms*, each of which, except the last, is subdivided into several *ṭabaḳas*, *bâbs*, *faṣls*, or *ṭâifas*.

Contents :

Preface and index on fol. 1<sup>b</sup>, beginning : *حمد بمحمد و سیاس بقیاس سزای حقیقت (؟ حقیقت) پادشاهی تواند بود که سواد و بیاض لیل و نهار را نسخه تارنخ هرگونه بدائع و عجائب ساخت الخ*.

*First kism* : History of the prophets from Âdam to Abraham, in two *ṭabaḳas*, on ff. 3<sup>a</sup> and 4<sup>a</sup> (از طبقه اول ان). آدم تا بنوح طبقه دوم از سام تا ابراهیم).

*Second kism* : History of the Persian kings from Gayûmarth to Yazdajird, in four *ṭabaḳas*, on ff. 10<sup>a</sup>, 11<sup>b</sup>, 16<sup>b</sup>, and 18<sup>a</sup> (طبقه اول پیشدادیان طبقه ثانی کیانیان). (طبقه ثالث اشکانیان طبقه رابع ساسانیان).

*Third kism* : History of Muḥammad, his four immediate successors, the twelve Imâms, the Umayyade and 'Abbâsîde Khalifs, in three *ṭabaḳas*, on ff. 27<sup>a</sup>, 46<sup>b</sup>, and 52<sup>b</sup> (طبقه اول محمد مصطفی و خلفای راشدین تا حسن بن علی). (علی طبقه دوم امرای بنی امیه طبقه سیوم خلفای بنی عباس).

*Fourth kism* : History of the Persian dynasties contemporary with the 'Abbâsides, in seven *ṭâifas* (classes, or *ṭabaḳas*, according to the index), on ff. 88<sup>a</sup>, 88<sup>b</sup>, 89<sup>a</sup>, 91<sup>a</sup>, 93<sup>b</sup>, 95<sup>b</sup>, and 97<sup>b</sup> (طائفه اول صفاریان طائفه دوم). سامانیان طائفه سیم دیلمه طائفه چهارم غزنویان طائفه پنجم سلجوقیان طائفه ششم خوارزمشاهیان طائفه هفتم (ملاحده).

*Fifth kism* (heading wanting in the text) : History of the Jews, in three *ṭâifas*, on ff. 99<sup>b</sup>, 103<sup>a</sup>, and 108<sup>a</sup> (طائفه اول از زمان موسی تا زمان اسوست (ایشوشت or پسر شاوک (شاول read) که بزبان عربی اورا طالوت گویند طائفه دوم داود و فرزندان او تا زمانی که بخت النصر ایشانرا هلاک کرد (طائفه سیوم یروعم پسر نوط تا هوشیع پسر ایلا).

*Sixth kism* : History of the Franks and Christians, in two *bâbs*, each of which contains three *faṣls*, on ff. 110<sup>b</sup> and 118<sup>a</sup> (باب اول در معرفت ولایت افرنج). پادشاهان و ارمن از بحار و سواحل و جزائر و ذکر قیاصه که پادشاهان ایشانند باب دوم در ولادت مسیح و معتقدان اقوام نصاری و مراتب پادشاهان.

*Seventh kism* : History of the Hindûs in the ante- and post-Muḥammadan time, in three *bâbs*, the first two of which contain four *faṣls* each, on ff. 124<sup>b</sup>, 129<sup>b</sup>, and 132<sup>b</sup> (باب اول در حساب ادوار و قرون و صور اقالیم). و ذکر ممالک هندوستان باب دوم در ولادت شکمونی و حالات و مقامات او و وضع دین تناسخ از رسخ و نسخ و فسخ.

باب سیم در تاریخ پادشاهان هندوستان و ایشان دو طائفه (اند هندو و مسلمان).

*Eighth kism* (heading wanting) : History of the Chinese, in two *bâbs*, the first containing two *faṣls*, the second thirty-six *ṭabaḳas*, on ff. 135<sup>a</sup> and 136<sup>b</sup> (باب اول). در ذکر مملکت خطای و حساب ادوار اقوام و معتقدان ایشان باب دوم در ذکر پادشاهان ایشان).

*Ninth kism* (heading also wanting) : History of the Moghuls from Čingizkhân to Sultân Abû Sa'id, on fol. 144<sup>a</sup> (در تاریخ مغول و نسب چنگرخان و شرح خروج). او و گرفتن ایران و توران و شعب فرزندان او الی غایت شهر (سنه سبع عشر و سبعمائت).

For further details we refer to Elliot, Bibliogr. Index, pp. 70-74, and Hist. of India, iii. pp. 55 sq.; Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. 23, part i, p. 232, No. 24; W. Morley, pp. 25-28; G. Flügel ii. p. 61; H. Khalfa ii. p. 121, iii. p. 499; Wiener Jahrbücher, No. 69, Anzeigblatt, p. 33, No. 73, p. 26; Handschriften Hammer-Purgstalls, 1840, p. 194. Other copies are found in the British Museum, Add. 7626 and 7627, see Rieu i. p. 79 sq.; in the Royal Asiatic Society, in Vienna, etc. The whole of the eighth *kism* was edited with a Latin translation by Andreas Müller, Berlin, 1677; 2nd edit., Jena, 1689, and translated into English by S. Weston, London, 1820. A short extract from the sixth *kism* is given in Elliot's Bibliogr. Index, p. 9.

This copy was finished in the month Rajab, A.H. 1088 = A.D. 1677, September, by Ridâ bin Thâbit.

Ff. 193, ll. 21; Nasta'lik; size, 9½ in. by 5½ in. [FRASER 119.]

## 25

The same.

Another copy of the Ta'rikh-i-Banâkiti, not dated, containing the same materials as the preceding one, but differing in text from that, especially in the preface and the first *kism*. The beginning runs thus : الحمد لله الذي حق حمده والصلوة والسلام على خير خلقه محمد و على آله واصحابه و خلفائه اما بعد چون حق تعالى توفيق رفيق اين ضعيف گردانيد و هو اضعف عباد الله ابو سليمان داود بن ابی الفضل محمد البناکتی الخ.

As is to be seen from these words, the author's name is given here in a fuller form : Abû Sulaimân Dâud bin Abi-alfadl Muḥammad of Banâkit. Besides there is an exact date of composition on fol. 2<sup>a</sup>, ll. 12 and 13 : the 25th of Shawwâl, A.H. 717=A.D. 1317, 31st of December. The index begins on fol. 2<sup>a</sup>, l. 15.

*First kism* in two *ṭabaḳas*, on ff. 3<sup>b</sup> and 8<sup>a</sup>.

*Second kism* in four *ṭabaḳas*, on ff. 16<sup>b</sup>, 19<sup>a</sup>, 27<sup>b</sup>, and 29<sup>b</sup>, last line.

*Third kism* in three *ṭabaḳas*, on ff. 44<sup>b</sup>, first line, 75<sup>b</sup>, and 87<sup>a</sup>, last line.

*Fourth kism* in seven *ṭâifas*, on ff. 143<sup>b</sup>, 144<sup>b</sup>, 145<sup>b</sup>, 148<sup>b</sup>, 151<sup>a</sup>, 153<sup>b</sup>, and 156<sup>b</sup>.

*Fifth kism* in three *ṭâifas*, on ff. 159<sup>a</sup>, 163<sup>a</sup>, and 166<sup>b</sup>.

*Sixth kism* in two *bâbs*, on ff. 170<sup>b</sup> and 176<sup>a</sup>, last line



(instead of *باب دوم* on fol. 170<sup>b</sup>, first line, must be read *قسم ششم*).

*Seventh* kism in three bâbs, on ff. 181<sup>a</sup>, 187<sup>b</sup>, and 191<sup>a</sup>.

*Eighth* kism in two bâbs, on ff. 194<sup>b</sup> and 196<sup>b</sup> (instead of *اول قسم* must be read here *قسم هشتم*).

*Ninth* kism on fol. 205<sup>b</sup>.

Ff. 268, ll. 16; clear Nasta'lik; small illuminated frontispiece; size, 9 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in. [FRASER 134.]

## 26

Ta'rikh-i-guzida (تاریخ گزیده).

The author of this chronicle is styled in this copy on fol. 4<sup>a</sup>, l. 5, Muḥammad bin Ahmad bin Abi Bakr bin Ahmad bin Naṣr Mustaufi Kāzwini, but a Turkish marginal gloss on the same page calls him simply Hamd-allāh Mustaufi, and that agrees much better with the usual form of his name, viz. Hamd-allāh bin Abi Bakr bin Hamd bin Naṣr Mustaufi of Kāzwīn, who finished this general history A.H. 730=A.D. 1329-1330. He died A.H. 750=A.D. 1349. The work is inscribed to the Wazīr Ghiyāth-al-dīn Muḥammad, the son of Rashid-al-dīn; see Elliot, Bibliogr. Index, p. 75; History of India, iii. p. 60 sq.; Rieu i. p. 80; J. Aumer, p. 68; H. Khalfā v. p. 177.

Beginning on fol. 3<sup>b</sup>: سپاس وستایش پادشاهی را که ملک او بی زوالست ومملکت او بی انتقال ویش از ابتدا الخ.

It contains six books (باب), a preface, and appendix.

*Preface*: On the creation, on fol. 9<sup>a</sup>. *Book I*: Patriarchs and Greek philosophers, on fol. 10<sup>a</sup>, in two faṣls. *Book II*: Old Persian kings, on fol. 36<sup>a</sup>, in four faṣls. *Book III*: Muḥammad, the Imāms and Khalīfs, on fol. 55<sup>b</sup>, in a muḥaddimah and six faṣls. *Book IV*: The minor Muḥammadan dynasties, on fol. 152<sup>b</sup>, in twelve faṣls. *Book V*: Saints and celebrated sages, on fol. 244<sup>a</sup>, in six faṣls. *Book VI*: Account of Kāzwīn and its famous men, on fol. 282<sup>b</sup>, in eight faṣls. *Appendix* (genealogy of prophets, Imāms, kings, etc.), on fol. 303<sup>b</sup>. An index of the whole work (فهرست) is found on ff. 1<sup>b</sup>-2<sup>b</sup>.

Old copy, finished the 25th of Ṣafar, A.H. 847=A.D. 1443, the 24th of June.

Ff. 304, ll. 21; Naskhī; illuminated frontispiece on fol. 3<sup>b</sup>; size, 10 $\frac{3}{4}$  in. by 7 in. [CLARKE 8.]

## 27

The same.

*Preface* on fol. 6<sup>b</sup>; *Book I* on fol. 7<sup>a</sup>; *II* on fol. 20<sup>b</sup>; *III* on fol. 39<sup>a</sup>; *IV* on fol. 132<sup>b</sup>; *V* on fol. 216<sup>b</sup>; *VI* on fol. 254<sup>b</sup>. The proper order of the leaves from fol. 228 to the end is this: 228, 248-255, 229-247, 256. Some blanks on ff. 11<sup>b</sup> and 199<sup>a</sup>. This copy was finished in the middle of Shawwāl, A.H. 851=A.D. 1447, end of December.

Ff. 256, ll. 21; Naskhī; size, 9 $\frac{3}{4}$  in. by 6 in. [ELLIOT 354.]

## 28

The same.

*Preface* on fol. 8<sup>a</sup>; *Book I* on fol. 9<sup>b</sup>; *II* on fol. 45<sup>b</sup>; *III* on fol. 74<sup>a</sup>; *IV* on fol. 228<sup>a</sup>; *V* on fol. 382<sup>a</sup>; *VI*

on fol. 442<sup>a</sup>. Many small omissions, a great number of genealogical tables (جدول) on ff. 350<sup>a</sup>-356<sup>a</sup> and 476<sup>b</sup>-488<sup>b</sup>.

The older part of this copy was finished, according to the colophon, the 15th of Sha'bān, A.H. 953=A.D. 1546, 11th of October.

Ff. 489, ll. 17; Naskhī, written by two different hands (the older part comprises ff. 1-166 and ff. 328-489; the middle part, ff. 167-327, is supplied later, which is proved by the old Arabic paging being no more in harmony with the real number of the leaves); size, 9 $\frac{3}{4}$  in. by 6 $\frac{1}{2}$  in. [ELLIOT 355.]

## 29

The same.

*Preface* on fol. 7<sup>b</sup>; *Book I* on fol. 9<sup>a</sup>; *II* on fol. 51<sup>a</sup>; *III* on fol. 77<sup>b</sup>; *IV* on fol. 212<sup>b</sup>; *V* on fol. 327<sup>b</sup>; *VI* on fol. 367<sup>a</sup>. Fol. 168 a little damaged.

Good old copy, not dated.

Ff. 399, ll. 17; Nasta'lik; the first page and the last supplied by a more modern hand; size, 11 in. by 6 in. [FRASER 156.]

## 30

The same.

*Preface* on fol. 9<sup>a</sup>; *Book I* on fol. 10<sup>a</sup>; *II* on fol. 40<sup>b</sup>; *III* on fol. 69<sup>a</sup>; *IV* on fol. 210<sup>a</sup>; *V* on fol. 342<sup>b</sup>; *VI* on fol. 401<sup>b</sup>. The first volume collated throughout. No date.

First volume (No. 278), ff. 1-209; second volume (No. 279), ff. 210-415, ll. 15; Nasta'lik; one leaf wanting in the beginning (r); size, 10 $\frac{3}{4}$  in. by 6 in. [OUSELEY 278, 279.]

## 31

Majma'-alansāb (مجمع الانساب).

An abridgment of general history till the death of Sultān Abū Sa'īd, A.H. 736=A.D. 1335, by Muḥammad b. 'Alī b. Shaikh Muḥammad b. Alḥasan (see fol. 75<sup>b</sup>, line 6), re-written and completed by the same A.H. 743=A.D. 1342-1343; see W. Morley, pp. 28, 29, and Rieu i. p. 82. It is dedicated to the Wazīr Ghiyāth-al-dīn Muḥammad bin Rashid-al-dīn (fol. 79<sup>a</sup>, l. 1. غياث الحق والدنيا والدين ابو المفاخر امير محمد بن صاحب الحق والعبد الحميد رشيد الحق والدين), the same, to whom the Ta'rikh-i-guzida is inscribed.

Beginning with a fragmentary line: ارواح ومحشر نفوس واشباح ومخزن.

It contains an introduction and two books.

Introduction (on fol. 82<sup>b</sup>) on the creation, the seven climates and seas, anthropology, and different eras.

The first book (kism) on fol. 122<sup>a</sup>. Adam and the prophets.

The second book on fol. 128<sup>b</sup>. The different dynasties till the death of Abū Sa'īd, the latest date which occurs being A.H. 736.

This copy is not complete; it is a transcript from an original, which was imperfect at beginning and end, and besides in several other places entirely destroyed or illegible. The lacuna at the beginning is very small; there are other lacunas between ff. 79 and 80, ff. 220 and 221, on ff. 222<sup>a</sup> and 228<sup>a</sup>. Besides fol. 228 is not bound in its proper place; it belongs to the history of Abakā Khān, and contains the date A.H. 671, whilst the last line of fol. 227<sup>b</sup> gives A.H. 736. From this it



will appear that the history of the Atâbegs of Lûristân (see W. Morley, p. 29) is missing.

There is no date. On fol. 74<sup>b</sup> is written: 'Wm. Ouseley, Shiraz, May 25, 1811.' Perhaps the **مجمع** (C. Stewart, p. 8) is the same work.

Ff. 74-228, ll. 11; Nasta'lik; size, 7½ in. by 5½ in. [OUSELEY 15.]

### 32

Asaḥḥ-altawârikh (اصح التواريخ).

A work on general history, called the most solid of the chronicles, compiled on the basis of Tabarî and other celebrated annalists, by Muḥammad ibn alamîr alkabîr Amîr Faḍl-allâh al-mûsawî (see fol. 1<sup>b</sup>, line 6), a native of Khurâsân, who was a younger contemporary of Timûr. It goes down from the creation of Âdam to the death of Timûr, A. H. 807 = A. D. 1405, and was finished, according to a note in W. Ouseley's Travels (London, 1819-1823), vol. i. p. 295, A. D. 1427 = A. H. 830-831.

Beginning: **سیاس و ستایش بقیاس حضرت قدیمی را سزاست که تاریخ عالم و اصح التواريخ ایجاد بنی آدم الخ**.

The chronological order is for the greater part identical with that in Tabarî (comp. Morley, p. 19); the accounts of a dynasty or nation are frequently split into several portions, intermixed with reports of contemporary events in other countries.

Immediately after the preface of five lines the history begins in the following order:

History of Âdam, Eve, and their posterity as introduction (fol. 1<sup>b</sup>).

*First Section* (قسم اول). History of the kings of Persia from Gayûmarth to Yazdajird (on fol. 5<sup>a</sup>), divided into four Tabakât.

Tabakâh I. The Pishdâdian dynasty from Gayûmarth to Ġurshâsp, intermixed with the stories of the prophets Hûd and Sâlih, Isaac, Jakob, Joseph, Job, and Shu'aib; of Moses (on fol. 25<sup>b</sup>) and the departure of the Israelites from Egypt; of Kârûn, Hârûn, etc.

Tabakâh II. The Kayânian dynasty (on fol. 35<sup>b</sup>) from Kaikubâd to Dârâ ibn Dârâb (داراب الاصغر), intermixed with tales of Elias, Elisa, Samuel, Saul, David, Solomon, and Balkis, queen of Sheba (on ff. 36<sup>a</sup>-42<sup>b</sup>); of Pythagoras, Rehoboam, Asa, and the following kings of Israel (on ff. 47<sup>b</sup>-48<sup>b</sup>); of Alexander the Great, of the prophet Zechariah, the Virgin Mary, John the Baptist, and Jesus Christ.

Tabakâh III. The Ashkânian dynasty (on fol. 58<sup>b</sup>), i. e. Arsacides from Ashk ibn Dârâb to Ardawân; the kings of Rûm and Syria (on fol. 59<sup>a</sup>); the seven sleepers (on fol. 59<sup>b</sup>); Jonah, Samson, St. George.

Tabakâh IV. The Sâsânian dynasty (on fol. 63<sup>b</sup>) from Ardashîr ibn Bâbak to Yazdajird.

*Second Section* (قسم دوم). From Muḥammad to Almusta'şim-billâh, the last of the 'Abbâside Khalifs (on fol. 72<sup>a</sup>), divided into eight Tabakât.

Tabakâh I. The genealogy of Muḥammad, his life and death. In this chapter are enumerated all the forefathers of Muḥammad from Âdam, Noah, Abraham (see the story of Nimrûd on ff. 76<sup>a</sup>-77<sup>b</sup>, Isma'il and the Ka'ba's erection on fol. 78<sup>b</sup>, line 15) to 'Abd Manâf, Hâshim,

'Abd-almuṭṭalib, and 'Abdallâh (on fol. 82<sup>b</sup>). Then follow some larger discussions on معرفة الله في بيان التوحيد, and analogous matters, a short analysis of the tribes of Arabia (قبائل عرب), and a detailed description of Muḥammad's birth, life, actions, death, etc.

Tabakâh II. The first three or orthodox Khalifs (on fol. 142<sup>a</sup>).

Tabakâh III. The legitimate Imâms from 'Alî to Muḥammad al Mahdî (on fol. 190<sup>b</sup>).

Tabakâh IV. The usurpation by the Umayyade Khalifs (on fol. 229<sup>a</sup>). These are not called خلفاء, but only ملوك.

Tabakâh V. The 'Abbâside Khalifs (on fol. 238<sup>b</sup>).

Tabakâh VI. The most celebrated companions and partisans of Muḥammad, and some 'Ulamâs of the Islâm (on fol. 259<sup>a</sup>).

Tabakâh VII is wanting, and in its stead are given four pages and a half of verses on the subject of سنن, عقائد, etc. (on fol. 270<sup>a</sup>).

Tabakâh VIII. Useful rules and sentences of the Hukamâs in the ante- and post-Muḥammadan times, and other precepts (on fol. 272<sup>a</sup>).

*Third Section* (قسم سیم). The minor dynasties in Khurâsân, Îrân, and Tûrân, contemporary with and posterior to the 'Abbâside Khalifs (on fol. 276<sup>a</sup>), divided into twelve Tabakât.

Tabakâh I. The Tâhirides (on fol. 276<sup>a</sup>).

Tabakâh II. The Saffârides (on fol. 278<sup>a</sup>).

Tabakâh III. The Sâmanides (on fol. 282<sup>b</sup>).

Tabakâh IV. The Ghaznawides (on fol. 285<sup>b</sup>).

Tabakâh V. The Dailamis (on fol. 280<sup>a</sup>).

Tabakâh VI. The Saljûkides (on fol. 294<sup>b</sup>).

Tabakâh VII (number wanting here and also in Tabakâh VIII and X). The Ghûrides (on fol. 310<sup>b</sup>).

Tabakâh VIII. The kings of Nimrûz or Sistân (on fol. 315<sup>b</sup>).

Tabakâh IX (دهم to be read instead of نهم). The Isma'ilis, etc. (on fol. 317<sup>b</sup>).

Tabakâh X. The Khwârizmshâhs (on fol. 335<sup>a</sup>).

Tabakâh XI. The Karâkhitâiyyah Sultâns of Kirmân (on fol. 338<sup>a</sup>).

Tabakâh XII. The Turks and Moghuls (on fol. 345<sup>a</sup>), concluded by a full account of Timûr's life and exploits, down to his death, A. H. 807.

On fol. 420<sup>b</sup> some elegies, and on fol. 422<sup>a</sup> a longer discussion on the peculiarities of Timûr as Khâtimah.

This copy was finished in the midst of the month Dhû-alhijjah, A. H. 843 = A. D. 1440, May. Another copy of this history is not mentioned anywhere.

Ff. 424, ll. 25; written by two different hands in Naskhî, clear and distinct in beginning and end (ff. 1-7 and 340-424), careless and nearly Shikasta in the middle (ff. 8-339); water spots on the last leaves; size, 12½ in. by 9½ in. [ELLIOT 2.]

### 33

Tarîkh-i-Hâfîz Abrû (تاریخ حافظ ابرو).

The first volume (المجلد الأول) of the very rare and valuable work on universal geography and history, styled Zubdat-altawârikh, by Nûr-aldîn bin Luṭf-allâh bin 'Abdallâh, called Hâfîz Abrû, who attended the courts of Timûr and his son Shâhruh, and died at

Zanjân A. H. 834 = A. D. 1430; see a full account of this excellent history in Elliot, *History of India*, iv. pp. 1-5; Bibliogr. Index, p. 81 sq.; H. Khalfa iii. p. 535, No. 6807; Catal. des MSS. et Xyll. pp. 265-267; Dorn, *Das Asiat. Museum*, p. 374; G. Flügel ii. p. 174; *Histoire des Mongols* par Raschid-eldin, publ. et trad. par Quatremère, tom. i. p. ciii. This ta'rikh is very often quoted both by Eastern and European writers, for instance, by Mirkhwând, Khwândamir, the author of the Ta'rikh-i-Alfi, by Sir W. Ouseley in his 'Travels,' by Hammer in his 'Geschichte der goldenen Horde,' etc. etc.

Contents of this *first mujallad* :

A detailed index on fol. 1<sup>b</sup>.

Preface (دباجه تاريخ حافظ ابرو) on fol. 6<sup>b</sup>, beginning:

سياس بي قياس قادري را كه بساط افلاك را بحركات الخ

There is given as date A. H. 817, see the following note on fol. 8<sup>b</sup>: اين تأليف در شهر سنه سبع عشر وثمانمائه اتقاي افتاد

A map of the world on ff. 9<sup>b</sup> and 10<sup>a</sup>.

Beginning of the first mujallad on fol. 10<sup>b</sup>: حمد بيعد وثنای بيعد قادري را سزد که مشرب احديتش از کدورات اشباه وامثال منزه الخ

Praise of God on fol. 12<sup>a</sup>.

Praise of Sultân Shâhrukh Bahâdur on fol. 13<sup>b</sup>.

Motive of this work's composition on fol. 14<sup>b</sup>.

This part must have been written A. H. 820, for the author says on fol. 15<sup>a</sup>: الى يومنا که تاريخ هجری هشتمد وبيست رسیده است.

Treatises on chronology (ذکر فوائد) در تعريف تاريخ, در حقيقت علم تاريخ on fol. 15<sup>b</sup>.

As authorities for the *geographical parts* of his ta'rikh Hâfiz Abrû enumerates on fol. 8<sup>a</sup> the following works :

Kitâb-i-Masâlik wa Mamâlik (read al-mamâlik), by 'Abd-allâh bin Muḥammad Khurdâd (comp. H. Khalfa v. p. 511, No. 11873, and Ouseley 229).

Suwar-alakâlim, by Muḥammad bin Yahya, written in India (sic! comp. Ouseley 229 and Rieu i. p. 418).

Jahânâma, by Muḥammad bin Najib of Mukrân, see Ouseley 229.

Safarnâma, by Nâsir Khusrau, and Kânûn-albuldân. Besides, the author communicates to us the results of all he saw and experienced himself during his travels through many parts of Asia.

A full table of contents of the three standard works on the basis of which Hâfiz Abrû composed the *historical parts* of his ta'rikh, on ff. 15<sup>a</sup> and 20<sup>b</sup>, viz.

1. Muḥammad bin Jarir Aṭṭabari's Chronicon, which goes down, as Hâfiz Abrû states, to the 17th of the 'Abbâsîde Khalîfs, Muktafi-billâh, A. H. 295.

2. Jâmi'-altawârikh-i-Rashîdî, completed A. H. 705, in the beginning of Uljâitû Sultân's reign (comp. No. 23 of this Catalogue, where the proper date of composition is given, viz. 710); and for the modern time, especially for Timûr's reign:

3. 'Ali Yazdi's Zafarnâma.

This last work having been composed A. H. 824-828, and Hâfiz Abrû having written some parts of his ta'rikh according to the above statements already

A. H. 817 and 820, he must have been engaged in this work's elaboration eleven or twelve years at least.

Description of the seven climates of the world (ذکر قسمت نوح عالم را به پسران) on fol. 27<sup>a</sup>; ذكر قسمت اقاليم سبعة on fol. 28<sup>b</sup>.

The seas, large and small ones (بحرها و بحيرها), beg. with the محيط آب on fol. 29<sup>b</sup>, last line.

The rivers (انهار) on fol. 41<sup>a</sup>.

The mountains (جبال) on fol. 51<sup>a</sup>.

The countries, beg. on fol. 57<sup>b</sup>. This chapter is introduced by a short account of the different dynasties of Amirs, who ruled over *Khurâsân*, viz. the Sâmânides, the Ghaznawides, the Saljûkides, the Ghûrides, and the Khwârizmshâhs.

Arabia on fol. 60<sup>a</sup>; Maghrib (viz. Egypt, Spain, etc.) on fol. 72<sup>b</sup>; Syria on fol. 88<sup>a</sup>; the coasts of the Greek sea (بحر روم) on fol. 105<sup>a</sup>; Armenia and Frankistân on fol. 106<sup>a</sup>; 'Irâk on fol. 113<sup>b</sup>; Khûzistân on fol. 120<sup>a</sup>; Fârs on fol. 131<sup>b</sup>. The different rulers and Sultâns of Fârs on fol. 148<sup>a</sup>, from the Dailamis down to the author's own time (see, for instance, the Salgharides on fol. 150<sup>a</sup>; the reigns of the Amirs of Fârsistân on fol. 153<sup>a</sup>; the Muẓaffarides, especially Shâh Shujâ', on fol. 164<sup>b</sup>); Kirmân on fol. 216<sup>a</sup>. The rulers of Kirmân on fol. 218<sup>b</sup> (for instance, the Kâdard branch of the Saljûkides on fol. 210<sup>b</sup>; the Karâkhitâyyah Sultâns on fol. 220<sup>b</sup>; the Muẓaffarides on fol. 246<sup>b</sup>).

This first mujallad concludes with a history of the events which occurred in Kirmân after Timûr's death: در احوال که بعد وفات صاحب قرانی در کرمان واقع شد.

Many geographical tables; several are forgotten, and consequently the pages left blank, for instance, ff. 64<sup>b</sup>, 108<sup>a</sup>, 114<sup>b</sup>, 128<sup>b</sup>, 131<sup>a</sup>, 133<sup>b</sup>, 217<sup>b</sup>, and 218<sup>a</sup>.

This copy was finished A. H. 1044 = A. D. 1634.

Ff. 276, ll. 20; Nasta'lik; two illuminated frontispieces on ff. 6<sup>b</sup> and 10<sup>b</sup>; size, 11 in. by 6½ in. [ELLIOT 357.]

### 34

Bahjat-altawârikh (بهجت التواريخ).

The grace of the chronicles, a work on general history by Shukr-allâh bin Shihâb-aldin Ahmad bin Zain-aldin Zakî (see fol. 7<sup>a</sup>, ll. 1 and 2), who began its composition in the month Muḥarram of A. H. 861 (the 385th year of the Jalâli era, founded by Malikshâh bin Alp Arslan, and the 160th year of the Khâni era, instituted by Sultân Mahmûd Ghâzânkân = A. D. 1456, December), during the reign of the 'Uthmân-Sultân Muḥammad II bin Murâd bin Muḥammad (the well-known conqueror of Constantinople); see fol. 7<sup>a</sup>, ll. 4 and 5; title and date of the work are found on fol. 9<sup>b</sup>, ll. 8-10; comp. also G. Flügel ii. p. 64, and H. Khalfa ii. 73. This history consists of thirteen chapters, and contains a detailed index on fol. 1<sup>a</sup>. It opens with the first fasl of the first bâb, so that there is missing only the heading of the first bâb itself, and closes with two recommendations of this work in verse, by Maulânâ Khidr-beg 'Alabi and Maulânâ Muḥyi-aldin Muḥammad al-khusrawi, and with a short discussion on riwâyat.

Introduction on fol. 6<sup>b</sup>, beginning: بسم الله الرحمن الرحيم - الحمد لله الذي براء كل شئ ثم ارعاه الخ



There is given a list of the authorities, on which this work is founded, on fol 8<sup>b</sup>:

عیون التفاسیر منصوری  
عیون التفاسیر شیخ شهاب الدین سمیاسی  
تفسیر کواشی  
تفسیر قره العیون  
تفسیر کشف بیان ثعلبی  
سیر الملوك  
زبدة الاصول  
تواریخ مولانا حسن بن علی بن جماد که قوت الارواح  
نام است  
تواریخ ابو عبد الله محمد بن اسمعیل بخاری جعفی  
تواریخ شیخ ابو جعفر محمد طبری  
تواریخ قاضی بیضوی  
تواریخ ابن جوزی  
تواریخ مجد الدین مولانا محمد عدنانی که برای سلطان  
ابراهیم طمغاج خان تألیف کرده است در خطای  
تواریخ مولانا شمس الدین هروی  
کتاب اصول الاقالیم  
کتاب الممالک و کتاب المسالك الخ

Chapter I on fol. 10<sup>b</sup>. Cosmography (creation of the world, etc.), geography, and ethnology.

Chapter II on fol. 46<sup>a</sup>. The prophets before Muḥammad.

Chapter III on fol. 58<sup>a</sup>. Muḥammad's genealogy.

Chapter IV on fol. 67<sup>a</sup>. Muḥammad's birth, life, exploits, etc.

Chapter V on fol. 82<sup>a</sup>. Muḥammad's wives, children, and other relations.

Chapter VI on fol. 92<sup>b</sup>. The ten principal friends and associates of Muḥammad, beginning with Abū Bakr, 'Umar, 'Uthmān, and 'Alī.

Chapter VII on fol. 103<sup>b</sup>. The other friends and companions of Muḥammad.

Chapter VIII on fol. 114<sup>b</sup>. The twelve Imāms.

Chapter IX on fol. 123<sup>b</sup>. The famous Sheikhs.

Chapter X on fol. 146<sup>b</sup>. The ancient philosophers.

Chapter XI on fol. 149<sup>a</sup>. The ancient kings of Persia before the Islām, from Gayūmarth to Yazdajird.

Chapter XII on fol. 183<sup>a</sup>. The Umayyade and 'Abbāside Khalifs, with a short account of the Saljūqides on ff. 213<sup>a</sup>-214<sup>a</sup> (in the heading of this chapter there is written by mistake باب یازدهم instead of باب دوازدهم).

Chapter XIII on fol. 220<sup>b</sup>. The 'Uthmān-Sultāns, in a very short and abridged manner.

No date.

Ff. 221, ll. 17; very legible Shikasta; several pages supplied later; size, 7 in. by 4½ in. [MARSH. 628.]

### 35

Safwat-alakhbār (صفوة الاخبار).

A general history from Ādam down to the death of the Bahmanishāh of Kalbarga Muḥammad bin Humā-

yūnshāh, which took place the 11th of Dhū-alkā'dah, A.H. 887=A.D. 1482, Dec. 22, translated for the greater part from an Arabic work, entitled زبدة التواریخ, and enlarged by extracts from other sources by Muḥammad bin Husain Luṭf-allāh, who being employed at the court of Maḥmūdshāh albahmanī (A.H. 887-924) began this work A.H. 902=A.D. 1496 (see fol. 4<sup>a</sup>, l. 5), and dedicated it to his sovereign. It is divided into the following four kisms and a khâtimah:

قسم اول در بیان احوال انبیاء که از دور آدم تا آخر ایام  
on fol. 6<sup>a</sup>. نوح بوده اند

قسم دوم در ذکر سلاطین عجم که پیش از اسلام بوده اند  
on fol. 7<sup>b</sup>, last line (in four ṭabaḳât).

قسم سوم در ذکر حضرت رسالت پناه و خلقای واصحاب او  
on fol. 19<sup>b</sup> (in an introduction and six faṣls).

قسم چهارم در ذکر پادشاهان که در زمان اسلام بودند  
(پادشاهان بنی لیث، سامانی، غزنوی، غور، آل بویه، سلجوقی، خوارزم، اتابکان، اسمعیلیان مصر و شام، اسمعیلیان ایران، مغولان، آل مظفر)  
on fol. 43<sup>b</sup> (in twelve faṣls).

on fol. 65<sup>b</sup>: خاتمه در ذکر سلاطین بهمنی

(An extract from the same author's larger work (سراج التواریخ).

حمد وثنای که روائع لطائف آن چون نفائس : Beginning :  
نو عروسان حجره گلزار رنگ و بوی دهد الخ

Ff. 1-71, ll. 11-18; Nasta'lik; the first pages supplied by a more modern hand; size, 9 in. by 4½ in. [FRASER 114.]

### 36

Raudat-alsafâ (روضة الصفا).

Complete copy of Mirkhwând's (better known as Mirkhond) famous history, called روضة الصفاء فی سيرة الانبياء والملوك والخلفاء.

The author, Muḥammad b. Khâwand Shâh b. Maḥmūd, was born A.H. 837=A.D. 1433, and died A.H. 903=A.D. 1497. He wrote at the request of Mir 'Alī Shir, the Wazir of Sultân Husain, who ruled over Persia A.H. 873-911=A.D. 1468-1505. See Malcolm, History of Persia, i. p. 489. For particulars about Mirkhond, his work and Mir 'Alī, we refer to Elliot, Bibliogr. Index, pp. 85 and 114; History of India, iv. p. 127 sq.; W. Morley, p. 30 sq.; and Rieu i. p. 87 sq., etc. etc.

Vols. VII and VIII in their present form are compositions of the author's grandson Khwândamir, though parts of them may already have been written by Mirkhond himself.

Contents:

Vol. I. History from the creation till the last of the Sāsānian kings, Yazdajird. Beginning: زیب فهرست  
نسخة مفخر انبياء عالی مکان وزینت دیباجة مجموعه  
مآثر سلاطین الخ

Vol. II. History of Muḥammad, Abū Bakr, 'Umar, 'Uthmān, and 'Alī. Beginning: عنوان صحیفه مرادات  
وفهرست مجموعه سعادات مبنی از حکایات الخ

Vol. III. The Imâms and Khalîfs to the last of the 'Abbâsîde Khalîfs Almusta'sim, A.H. 656=A.D. 1258. Beginning: حمد و ثنای که مستبحان ملاء اعلی از ادای شمه ان عاجز آیند الخ

Vol. IV. Minor dynasties contemporary with and succeeding the 'Abbâsîdes till the time of Timûr. Beginning: فهرست نسخه سعادت ابدی و دیباچه کرامت سرمدی الخ

Vol. V. C'ingîzkhân and his successors. Beginning: آرایش دیباچه مناقب و مآثر سلاطین رفیع مقدار و نمایش الخ

Vol. VI. Timûr and his successors till the death of Sultân Abû Sa'îd, A.H. 873=A.D. 1468. Beginning: جواهر حمد و سپاس و آلی شکر بی قیاس الخ

Vol. VII. The special history of Sultân Husain. Beginning: حصول سعادت دارین حمد پروردگار یست که الخ

Vol. VIII. The geographical appendix. Beginning: خاتمه تاریخ روضه الصفا در بیان بدائع و صنائع ملک صانع و آنچه نگاشته کک قدرت اوست الخ

No. 334 is dated on fol. 456<sup>a</sup> A.H. 1024=A.D. 1615. This applies also to No. 332. Both volumes have stamps on the first pages, one giving the name Fakhr-aldin, and the date A.H. 1112; but three other stamps, containing the name 'Âlamgîr Shâh, with another (the librarian's?) name under it, the dates A.H. 1071 and the number 33. Accordingly these two volumes belonged to the library of the emperor Aurangzib.

No. 333 was copied by Shaikh 'Inâyat, the son of Kâdî Murtadâ, A.H. 1066, Ramadân 15=A.D. 1656, in India. The colophon on fol. 261<sup>b</sup> is this: تحریر فی التاريخ پانزدهم ۱۵ شهر رمضان المبارك سنة ۱۰۶۶ در سرای کهته پرکنه انکلی سرکا (lacuna) جاکیر سیادت و نقابت پناه شهامت و عوالی دستگاه نواب خواجه عنایت الله حمو (lacuna) جهة سرکار صاحبی ام (lacuna) بروز پنجشنبه تمام یافت بخط شیخ عنایت ولد قاضی مرتضی همربوری ملازم سرکار اقبال و اجلال بانه رفعت و حسمت دسکاه است تم

The other volumes are not dated; of these Nos. 331 and 335 may be as old as the dated ones. The most modern and least carefully copied volumes are Nos. 336 and 337. All the volumes are bound in splendid eastern binding. The entire work was lithographed at Bombay, 1848, see Trübner's Record, No. 22, p. 390.

331. Vol. I, ff. 468, ll. 21; Nasta'lik; the single leaves are put into a margin of more modern paper; size, 12 in. by 6½ in.

332. Vol. II, ff. 369, ll. 21; Nasta'lik; size, 12½ in. by 7 in.; this volume and vols. IV and V (bound together) seem to be written by the same hand; the last two folios are added by a more modern hand.

333. Vol. III, ff. 261, ll. 21; Nasta'lik.

334 contains vol. IV on ff. 1-248, vol. V on ff. 249-456; paper, handwriting and size the same as vol. II.

335. Vol. VI, ff. 283, ll. 31; small, clear Naskhi; size, 12½ in. by 7 in.

336. Vol. VII, ff. 179, ll. 21; Nasta'lik; size the same as vol. II.

337. Vol. VIII, ff. 68; of the same handwriting and size as vol. VII. [OUSELEY 331-337.]

## 37

The first three volumes of the same work.

First volume on fol. 1<sup>b</sup> of No. 126; second volume on fol. 1<sup>b</sup> of No. 127; third volume on fol. 258<sup>b</sup> of No. 127.

There is given as date only the 4th of Shawwâl at the end of the first, and the (first) Wednesday in the month Dhû-alhijjah at the end of the third volume, but no year.

No. 126, ff. 211; No. 127, ff. 404, ll. 27; Nasta'lik; illuminated frontispiece at the beginning of each volume; size, 16½ in. by 9½-9½ in. [FRASER 126, 127.]

## 38

The first and second volume of the same.

An excellent copy, the first volume of which is dated A.H. 1035=A.D. 1625. To every volume a detailed table of contents is prefixed on the fly-leaves.

Vol. I, ff. 374; Vol. II, ff. 402, ll. 23; clear and distinct Nasta'lik, written by the same hand on paper of different colours; illuminated frontispiece at the beginning of either volume; size, 11 in. by 4½ in. [ELLIOT 298, 299 (G. O.)]

## 39

The same first and second volume.

First volume on fol. 1<sup>b</sup>, second volume on fol. 206<sup>b</sup>. The first is dated the 14th Sha'bân, A.H. 1037=A.D. 1628, April 19, by Muhammad bin Mullâ Hâfiz; the second, the middle of Muharram, 1039=A.D. 1629, beginning of September, by the same.

No. 49, ff. 1-201; No. 50, ff. 202-467, ll. 25; Nasta'lik; large water spots; size, 14½ in. by 9½ in. [OUSELEY ADD. 49, 50.]

## 40

Another copy of the first volume.

Dated the 25th of Dhû-alka'dah, A.H. 1018=A.D. 1610, February 19. Fol. 25<sup>b</sup> is left blank.

Ff. 200, ll. 30; Nasta'lik; size, 14 in. by 9 in.

[MARSH. 441.]

## 41

The same first volume.

This copy was finished by Hasan Ridâ bin Muhammad 'Alî Zushkî, in Ramadân, A.H. 1065=A.D. 1655, July.

Colophon on fol. 205<sup>a</sup>: قد آتفق الفراغ من هذا الكتاب بعون الله الملك الوهاب في اواسط شهر رمضان المبارك المنتظم في سلك شهر سنة خمس و ستين فوق الالف من الهجرة المصطفوية على يد اقل خلق الله واحقر عباده خادم العلماء حسن رضا بن محمد علي زشكي مأمورا بامر عال المحضرت رفيع المنزلة ملاذ السادات والنقاء العظام و ملحاء العلماء والفضلاء الكرام امير زانديعا سهريلوى (!) مشهد المقدس طول الله عمرة

Ff. 205, ll. 25; regular Nasta'lik; size, 14½ in. by 8½ in.

[OUSELEY 338.]

## 42

The same first volume.

Good, but modern copy, finished the 14th of Rabi'

althânî, A.H. 1205=A.D. 1790, Dec. 21, at Calcutta, for سرولیم چنبرس (Sir William Jumpers?), who is honoured by the following titles: جناب المستطاب المستغنی عن الانقلاب عمدة الصنادید المسيحية شرف الدولة العیسویة متع الله اهل الفضل والعلم بدوامه وخلود ايامه وهو الامير الاعظم والرئيس المعظم ناصب رايات النصفه والعدالة والكرم.

Ff. 230, ll. 25; clear and distinct Nasta'lik; large illuminated frontispiece; splendid eastern binding in gold; size, 13½ in. by 8½ in. [OUSELEY ADD. 48.]

## 43

The same *first* volume.

Copy without date, transcribed by جمالی شیرازی. The Arabic paging is wrong from the beginning down to fol. 192.

Ff. 340, ll. 23; Nasta'lik; illuminated frontispiece; many leaves are mounted; size, 10½ in. by 6½ in. [ELLIOT 302.]

## 44

The same *first* volume.

No date. Some parts seem to have been supplied afterwards. The Arabic paging is wrong from fol. 56 till the end. Prefixed on the fly-leaves is ذکر رستم و اسلاف. رستم بن زال, beginning او از جلد اول تاریخ صبح صادق بن سام بن نریمان الخ.

Ff. 438, ll. 17; Nasta'lik; no ornaments; size, 10½ in. by 7 in. [ELLIOT 303.]

## 45

Another copy of the *second* volume.

Dated the 22nd of Rabi'-alawwal, A.H. 1061=A.D. 1651, 15th of March.

Ff. 280, ll. 26; Nasta'lik; size, 15½ in. by 9½ in. [MARSH. 442.]

## 46

The same *second* volume.

This copy was finished the 19th of Ramadân, A.H. 1063=A.D. 1653, August 13, by Muhammad Husain ibn Mullâ Sâlâr, and is collated throughout.

Ff. 368, ll. 23; very careless Nasta'lik; size, 10½ in. by 5½ in. [ELLIOT 304.]

## 47

The *third*, *fourth*, and *fifth* volume of the same.

Good old copy, finished the 13th of Rabi'-althânî, A.H. 978=A.D. 1570, 14th of September.

*Third* volume on fol. 1<sup>b</sup>, *fourth* volume on fol. 181<sup>b</sup>, *fifth* volume on fol. 375<sup>b</sup>. Fol. 180 is left blank.

Ff. 595, ll. 26-27; Nasta'lik, written by different hands; illuminated frontispiece at the beginning of each volume; splendid eastern binding; size, 13½ in. by 9 in. [MARSH. 443.]

## 48

Another copy of the *third* volume.

Good old copy, finished the 22nd of Dhû-alka'dab,

A.H. 991=A.D. 1583, December 7. Complete index on the fly-leaves.

Ff. 170, ll. 23-24; Naskhî; illuminated frontispiece; the first two pages luxuriously adorned in gold, red, blue, and other colours; size, 10½ in. by 6½ in. [OUSELEY ADD. 52.]

## 49

The same *third* volume.

Copied in the middle of the month Dhû-alhijjah, A.H. 1015=A.D. 1607, April (خمس عشرة و الف). After fol. 88 a lacuna (a comparison with Ouseley 333 shows that two or three chapters are missing).

Ff. 232, ll. 25; careless Nasta'lik; many pages injured, both at the beginning and end; size, 11½ in. by 6½ in. [ELLIOT 306.]

## 50

The same *third* volume.

No date.

Ff. 109, ll. 31; Nasta'lik; many pages greatly damaged, especially at the corners; size, 16½ in. by 9½ in. [FRASER 129.]

## 51

The same *third* volume.

No date.

Ff. 174, ll. 26-27; Nasta'lik; illuminated frontispiece; size, 12½ in. by 7½ in. [OUSELEY ADD. 51.]

## 52

Another copy of the *fourth* volume.

Copied at Baghdâd, and finished the first of Rabi'-alawwal, A.H. 989=A.D. 1581, April 5th, by Kutb of Kirmân. A complete index of this volume on the fly-leaves.

Ff. 184, ll. 29; Nasta'lik; illuminated frontispiece; splendid gilt binding; size, 13½ in. by 8½ in. [OUSELEY ADD. 53.]

## 53

The same *fourth* volume.

Finished the 11th of Rabi'-alâkhar, A.H. 1005=A.D. 1596, December 2, at Lâhûr, by 'Abd-alrahmân bin Maulânâ Muhammadkhân. Fol. 260 a little injured.

Ff. 261, ll. 23; Nasta'lik; size, 12½ in. by 7½ in. [FRASER 128.]

## 54

The same *fourth* volume.

Dated from the beginning of the month Rabi'-alâkhar, A.H. 1090=A.D. 1679, May, by Ya'kûb bin Dalw. One seal at the end of the MS. shows the date 1059, but according to another one on the same page it appears to be a mistake for 1095. The Arabic paging is wrong from fol. 187 to the end.

Ff. 391, ll. 17-20; Nasta'lik, written by different hands; illuminated frontispiece; collated throughout; some corners on the first pages injured; size, 10½ in. by 6 in. [ELLIOT 309 (G.O.)]

## 55

The same *fourth* volume.

Dated from the month Rabi'-althânî, A.H. 1116 or



1111 (?) = A.D. 1704 or 1699 (?), by Muḥammad Yusuf Kâtib. Ff. 134-139 are misplaced, the proper order being this: 134, 136, 135, 138, 137, 139, 140, and so on.

Ff. 350, ll. 20-22; Nasta'liq, written by different hands on different paper; size, 12½ in. by 5¼ in. [ELLIOT 307.]

## 56

The same *fourth* volume.

A good old copy, but not dated.

Ff. 450, ll. 19; Nasta'liq; size, 10½ in. by 6¾ in. [ELLIOT 305.]

## 57

The same *fourth* volume.

Not dated copy, collated throughout.

Ff. 196, ll. 27; small Nasta'liq; illuminated frontispiece; size, 9½ in. by 6 in. [ELLIOT 308.]

## 58

Another copy of the *fifth* volume.

This copy is quite like Ouseley Add. 52, and seems to have been written by the same hand. It was finished the 23rd of Muḥarram, A.H. 989 = A.D. 1581, February 27th.

Ff. 202, ll. 28; Naskhi; illuminated frontispiece; the first two pages luxuriously adorned; size, 13½ in. by 8¾ in. [OUSELEY ADD. 54.]

## 59

Another copy of the *fifth, sixth, seventh, and eighth* volume.

The fifth volume is dated the 23rd of Muḥarram, A.H. 1032 = A.D. 1622, Nov. 27, at Aḥmadâbâd. For the eighth volume, or the geographical appendix, we refer to B. de Meynard, *Journal Asiatique*, tom. xvi. p. 464, and to J. Aumer, p. 65. The beginning of this last volume agrees with that in Ouseley 337, see above.

Vol. V, ff. 125; vol. VI, ff. 192; vol. VII, ff. 70; vol. VIII, ff. 38, ll. 29-30; Nasta'liq; illuminated frontispiece at the beginning of each volume; size, 15 in. by 8¾ in. [ELLIOT 310 (G. O.)]

## 60

Another copy of the *sixth and eighth* volume.

The sixth volume begins on fol. 1<sup>b</sup>; the eighth on fol. 395<sup>b</sup>, خاتمه در بیان بدائع الخ.

The seventh volume, containing Sultân Ḥusain's history, is missing between them. No date.

Ff. 440, ll. 22-23; Nasta'liq, written by different hands; two illuminated frontispieces on ff. 1<sup>b</sup> and 395<sup>b</sup>, the first two pages of either volume splendidly ornamented; size, 10¾ in. by 6 in. [MARSH. 444.]

## 61

Another copy of the *sixth* volume.

Dated the first of Rabi'-althâni, A.H. 919 = A.D. 1513, June 6 (perhaps a mistake for 991 = A.D. 1583, April 24, because this MS. seems to have been copied by the same hand as Ouseley Add. 52 and

54), by Mas'ûd 'Imâd-al-din Jahranî. An index of this volume is lying loosely in this MS.

Ff. 321, ll. 28; Naskhi; illuminated frontispiece; the first two pages splendidly adorned; size, 13½ in. by 8¾ in. [OUSELEY ADD. 55.]

## 62

The same *sixth* volume.

This copy is not dated; in some places it is damaged by the worms. It seems to be collated throughout. On the last page there is a seal, which seems to contain the name Muḥammad Salimkhân, and the date 1112 (?).

Ff. 388, ll. 21; Nasta'liq; size, 11½ in. by 7 in. [OUSELEY 301.]

## 63

Another copy of the *seventh* volume.

An index on ff. 1<sup>b</sup>-4<sup>a</sup>; beginning of the volume itself on fol. 5<sup>b</sup>. Dated the 4th of Shawwâl, A.H. 1229 = A.D. 1814, September 19.

Ff. 101, ll. 25; very clear and distinct Nasta'liq; size, 12½ in. by 7½ in. [OUSELEY ADD. 22.]

## 64

The same *seventh* volume.

Occasional notes in English on the margin. No date.

Ff. 139, ll. 25; Nasta'liq; size, 12½ in. by 6¾ in. [ELLIOT 311.]

## 65

Part of the same *seventh* volume.

This fragment of the seventh volume corresponds to Ouseley 366, fol. 4<sup>a</sup>, till fol. 148<sup>b</sup>, l. 2. Not dated; almost all the diacritical points are omitted.

Ff. 23-82, ll. 28; small, careless Nasta'liq; size, 11 in. by 6½ in. [OUSELEY 303.]

## 66

Another copy of the *eighth* volume.

The eighth volume (not the seventh, as is stated on fol. 1<sup>b</sup>). Beginning: خاتمه در بیان بدائع و صنائع الخ.

Finished the 4th of Rabi'-althâni, A.H. 1072 = A.D. 1661, Nov. 27.

Ff. 167, ll. 14; Nasta'liq; size, 7¾ in. by 3¾ in. [FRASER 130.]

## 67

The same *eighth* volume.

Beginning: خاتمه در بیان بدائع صنائع ملك صانع و آنچه نگاشته كلك قدرت حضرت اوست الخ.

At the end on ff. 94<sup>a</sup> and 95<sup>b</sup> follows a note in the same handwriting, imperfect at the end, beginning: الحمد لله و المنة كه شرف اتمام و سعادت اختتام يافت اين نسخه الخ.

Dated by محمد بن بردی محمد, A.H. 1073, the 11th Muḥarram = A.D. 1662, Aug. 26. The real title on ff. 1<sup>a</sup>, 1<sup>b</sup>, and on fol. 94<sup>a</sup> was rubbed out by a swindling bookseller, who wrote instead عجائب البلدان,

apparently in order to sell it as Kāzwinī's famous book of this title.

Ff. 94, ll. 23; Nasta'lik; size, 9 in. by 4½ in. [OUSELEY 38.]

## 68

The same *eighth* volume.

Very good copy, written by the same hand as Ouseley Add. 22, beginning: خاتمة تاریخ روضة الصفا  
در بیان بدائع و صنائع ملک صانع و آنچه الخ

Ff. 1-4<sup>b</sup> contain a complete index of this geographical appendix, or conclusion of the whole work.

Ff. 45, ll. 25; very distinct Nasta'lik; size, 12½ in. by 7½ in. [OUSELEY ADD. 5.]

## 69

Short extracts from the *Raudat-alsafā*, beginning with ذکر صفت ملاقات ایلچیان بدور پادشاه خطایعلی  
و چون مهم جرائم فیصل یافت ایلچیانرا نزدیک تخت پادشاه الخ

No date.

Ff. 14, ll. 11; Nasta'lik; size, 8 in. by 6½ in. [BODL. 517.]

## 70

The *first* volume of Khwāndamir's *Habib-alsiyar* (حبيب السیر).

Concerning the author Ghiyāth-al-dīn bin Humām-al-dīn Khwāndamir, who was born as Mirkhond's grandson at Harāt, about A.H. 880 = A.D. 1475, began this work A.H. 927, came to Agra in India, on the emperor Bābar's invitation, in A.H. 934, and died in the emperor Humāyūn's camp in Gujarāt 941 = A.D. 1534, see W. Morley, p. 42 sq.; J. Aumer, p. 75 sq.; Elliot, Bibliogr. Index, pp. 106-110 and 121-127; History of India, iv. p. 154 sq.; Rieu i. p. 98; G. Flügel ii. 70. Edited at Tāharān 1855 and at Bombay 1857. Like his grandfather, Khwāndamir was encouraged and assisted in his writings by Mir 'Alī Shir. The whole work comprises an introduction (افتتاح), three volumes, each divided into four chapters, and a conclusion (اختتام). This copy of the *first* volume (مجلد اول), with the same heading as in Flügel's, contains:

The introduction or Iftitāh on fol. 1<sup>b</sup>.

Chapter I on fol. 10<sup>b</sup> جزو اول در ذکر انبیاء و مرسلین  
وسالکان مسالک یقین و بیان مجمعی از احوال حکماء علی (المؤمنین منهم رحمة الله تعالى). The history of the prophets and philosophers before the dawn of Islamism.

Chapter II on fol. 105<sup>b</sup> جزو دوم در ذکر ملوک عجم و  
سلاطین عرب که قبل از ظهور حضرت خاتم النبیین صلی الله علیه و آله و سلم در ممالک عالم بلواری فرمان فرمای (قیام نموده اند). The history of the kings of Arabia and Persia before Muḥammad.

Chapter III on fol. 168<sup>a</sup> جزو سیم در ذکر شمه از سیر  
(حضرت خیر البشر صلی الله علیه و سلم). An account of Muḥammad's life.

Chapter IV on fol. 263<sup>a</sup> جزو چهارم در ذکر وقائع زمان  
(خلافت خلفاء راشدین رضوان الله عنهم اجمعین). History of the first four Khalifs.

Beginning: لطائف اخبار آلای نثار انبیاء عالی و  
شرائف آثار معالی دثار سلاطین ذوی الافتدار الخ

Good, but rather incomplete copy; there is wanting at the end a small portion, which may be supplied by the following copy.

No date.

Ff. 340, ll. 23; Nasta'lik, quite without ornaments; occasionally short notes on the margin; size, 12½ in. by 7 in. [ELLIOT 142.]

## 71

Another copy of the same *first* volume.

This copy of the *first* volume is complete at the end; the portion missing in the preceding MS. begins here on fol. 532<sup>a</sup>, l. 5: جوم مردم از بیجهت معاویه را ملامت: کردند, and goes down to fol. 540<sup>b</sup>, where the first volume of the *Habib-alsiyar* closes. But the first pages of this MS. and also fol. 276 are very severely injured. Besides there is a lacuna in the Iftitāh.

The right order of the first twelve leaves (which are partly misplaced) is this: 1-6, 10, 11, 7-9, 12.

After fol. 6 a lacuna; fol. 6<sup>b</sup>, l. 14, corresponds to the preceding copy, fol. 6<sup>a</sup>, last line but one, and fol. 10<sup>a</sup>, l. 1, to fol. 7<sup>b</sup>, last line but one (the intermediate portion is missing here).

Chapter I on fol. 9<sup>a</sup>; chapter II on fol. 169<sup>b</sup>; chapter III on fol. 217<sup>a</sup>; chapter IV on fol. 388<sup>a</sup>.

Fol. 541 is left blank, and on ff. 542, 543 is found a short fragment, incomplete both at the beginning and end, on religious matters, traditions, etc.

The initial words of it run thus: بدعاء عیسی علیه السلام چهار مرده زنده گشت الخ

No date.

Ff. 543, ll. 17; very careless and irregular Nasta'lik, written by at least two different hands; size, 11½ in. by 6½ in. [OUSELEY ADD. 163.]

## 72

The *second* volume of the same work.

This copy of the *second* volume (مجلد ثانی) contains:

Chapter I on fol. 1<sup>b</sup> جزو اول در ذکر مناقب و مفاخر  
(اثمة اثنا عشر سلام الله عليهم ما طلعت شمس والقمر). An account of the twelve Imāms.

Chapter II on fol. 65<sup>b</sup> جزو دوم در ذکر وقائع ایام  
(تسلط احکام بنی امیه). History of the Khalifs of the Banū Umayyah.

Chapter III on fol. 121<sup>b</sup> جزو سوم در تمهید اساس  
(بیان وقائع بنی عباس). History of the Khalifs of the Banū 'Abbās.

Chapter IV on fol. 200<sup>b</sup> جزو چهارم در ذکر حالات  
بعضی از طبقات سلاطین که معاصر عباسیان در اطراف جهان بنفاد فرمان اتصاف داشته اند و رایات استیلاء  
(و استقلال در اقطار امصار بر افراشته اند). History

of the dynasties contemporary with the 'Abbāsides (from the Tāhirides to the kings of Khwārizm; see a detailed index of this chapter's contents, W. Morley, pp. 44-46, and a shorter one, J. Aumer, p. 78).

Beginning: الحمد لله الذى جعل للنبيين لسان صدق  
عليه و بعث في الامين رسولا هاديا مهديا صلى الله عليه  
و على آله الخ

No date.

Ff. 381, ll. 21; Nasta'lik; good old MS.; the original leaves are put into a margin of modern white paper; illuminated frontispiece; size, 9½ in. by 6½ in. [ELLIOT 143.]

### 73

Another copy of the same *second* volume.

Contents:

Chapter I on fol. 1<sup>b</sup>. Beg. چون كلك سخن گوی.

Chapter II on fol. 81<sup>a</sup>. Beg. like Aumer, No. 224.

Chapter III on fol. 145<sup>a</sup>. Beg. also like Aumer.

Chapter IV on fol. 242<sup>a</sup>. Beg. also like Aumer.

Beg. of the whole volume quite like Elliot 143. There is given as date only the 20th of the month Rabi'-althani, but no year.

Ff. 462, ll. 21; Nasta'lik, no ornaments; some of the first and last leaves are put into another margin; good old MS.; occasionally various readings and short notes on the margin; size, 11½ in. by 6½ in. [ELLIOT 144.]

### 74

A third copy of the *second* volume.

Contents:

Chapter I on fol. 1<sup>b</sup>.

Chapter II on fol. 61<sup>b</sup>.

Chapter III on fol. 105<sup>b</sup>.

Chapter IV on fol. 172<sup>b</sup>.

On ff. 322, 323 there is added by another hand a prayer and invocation to God, beginning: يا الله يا الله يا مجيب دعوة المضطرين الخ

Dated the yaum-al'arafah A.H. 1062=A.D. 1652, November 11.

Ff. 323, ll. 23; Naskhi, eastern binding; size, 10½ in. by 6½ in. [ELLIOT 145.]

### 75

The *first* and *second* chapter of the *third* volume of the same work.

Contents:

Chapter I on fol. 1<sup>b</sup> (جزو اول در ذكر خانان تركستان و) (بيان حكومت چنگيزخان و اولاد او در بلاد ايران و توران). History of the Khāns of Turkistān (on fol. 1<sup>b</sup>), of Čingizkhān and his descendants in Irān and Turān (on ff. 8<sup>b</sup> sq.).

Chapter II on fol. 116<sup>a</sup> (جزو دوم در ذكر بعضی از طبقات) که معاصر چنگيزخان بوده اند و لباس پادشاهی پوشیده (اند و کاس عنایت بی نهایت الهی نوشیده اند). History of the dynasties contemporary with the Čingizkhānians from the Mamlūks of Egypt to the Sarbadārīans and Kurts. This chapter was finished, according to the colo-

phon, in the Muharram of A.H. 1026=A.D. 1617, January.

Beginning:

يا رب ثنای خویش دم سازم کن  
در گلشن حمد نغمه پردازم کن

Ff. 1-186<sup>b</sup>, ll. 25; Nasta'lik; illuminated frontispiece on fol. 1<sup>b</sup>, and a small illuminated heading on fol. 116<sup>a</sup>; worm-eaten; various readings and short explanatory notes on the margin; size, 12½ in. by 7½ in. [ELLIOT 146.]

### 76

Another copy of the *first* chapter of the *third* volume.

Copied A.H. 995=A.D. 1587. The first hemistich of the initial bait runs thus: يا رب به ثنای خود سخن سازم کن.

Ff. 103, ll. 25; Nasta'lik; illuminated frontispiece; size, 12½ in. by 7½ in. [ELLIOT 147.]

### 77

The *third* chapter of the *third* volume.

Chapter III. History of Timūr and his descendants down to the author's time, the month Dhū-alka'dah A.H. 929=A.D. 1523, September. See fol. 457<sup>a</sup>, l. 6:

و الى يومنا هذا که تاریخ هجری بماء ذی قعدة سنه تسع وعشرين وتسعمائة رسیده محمد زمان میرزا در آن مملکت and down to the present day, which is the month Dhū-alka'dah A.H. 929, Muhammad Zamān Mirzā governs this realm (viz. Kābul).

The title of the whole on fol. 2<sup>b</sup>: در ذکر صادرات افعال و واردات اقوال حضرت صاحب قران امیر تیمور گورگان و بیان شمه از وقائع ایام اقبال اولاد آن پادشاه گیتیستان تا این زمان.

Beginning:

ای نام توزیب نامه فتح و ظفر وی ذکر تو عنوان سخن رازبور هرگز نشود کسی بافسر سرور تا دست عنایت نیاید برسر

There does not occur any other division but the headings of the single chapters, which are written in red ink. The last heading on ff. 454<sup>a</sup>, 454<sup>b</sup>: گفتار در بیان نهضت محمد خان شیبانی از ولایت توران بممالک ایران کره ثانی.

The greater part of the last four verses is torn off.

Khwāndamīr himself describes in the preface his work as an abbreviation of the Zafarnāma of Sharafaldin (W. Morley, p. 94), see fol. 3<sup>b</sup>, l. 9: و چون تفصیل تمامی احوالی که در ظفر نامه مسطورست مقفی باطناب و املا بود اختصار بر تبیین مجملی از کلیات وقائع و محاربات سزاوار نمود والتوفیق من الله الخ

See on the same work fol. 3<sup>a</sup>, l. 10.

The very interesting and useful notices about celebrated men, judges, scholars, etc. are found as appendices to the different periods in which they lived, on fol. 122<sup>b</sup>, 199<sup>b</sup>, 224<sup>a</sup>, 242<sup>a</sup>, 268<sup>b</sup>, 398<sup>a</sup> sq.

There are two small lacunas on ff. 270<sup>a</sup> and 270<sup>b</sup>.



The MS. is not dated; it may be about 300 years old.

On fol. 1<sup>a</sup> this note: 'Brought from Murshedabad by Aga Mohammed Riza, 24th April, 1782.'

Ff. 457, ll. 20; Naskhī; size, 11 in. by 6½ in.; in several places the worms have destroyed the paper, but on the whole the copy is well preserved. [OUSELEY 289.]

## 78

Another but incomplete copy of the same *third* chapter of the *third* volume.

Title and beginning the same as in the preceding copy. The notice on the *Zafarnāma* is found here on fol. 188<sup>a</sup>, ll. 19-21. Many headings are forgotten. There is a lacuna after fol. 472. This copy goes down to the year 911, and breaks off in the midst of the last appendix on celebrated and learned men with Khwājah Naṣr-al-din Abū Naṣr; comp. Ouseley 289, fol. 421<sup>a</sup>, l. 11. There are written two baits, only one of which is found in Ouseley 289:

نماند صبر و طاقت آتش غم چون شود تیزم  
از آن چون شعله بنشینم دمی صدمبار برخیزم  
رسید مزده بگو شمع زلبلی سحری  
که شام هجر بپایان رسید غم نخوری

Ff. 187<sup>b</sup>-490, ll. 25; Nasta'lik; illuminated frontispiece; worm-eaten throughout; size, 12½ in. by 7½ in. [ELLIOT 146.]

## 79

The *fourth* chapter of the *third* volume.

Chapter IV. History of the Ṣafawī dynasty down to Shāh Isma'il's death, A.H. 930=A.D. 1524, with an account of the learned men of this period (ff. 92<sup>b</sup>-98<sup>b</sup>). The heading is wanting here, there is only written on fol. 1<sup>b</sup>, جزو چهارم از جلد سیم. Beginning:

ای یافته از منزل مه تا ماهی - ذرات جهان از کرمیت آگاهی

Copied in the month Rabi'-al-awwal, A.H. 1010=A.D. 1601, September.

Ff. 1-98<sup>b</sup>, ll. 25; Naskhī; illuminated frontispiece; occasionally marginal notes; size, 11½ in. by 7 in. [ELLIOT 148.]

## 80

Another copy of the same *fourth* chapter of the *third* volume.

Beginning: در ذکر طلوع دولت و اقبال شهنشاهی و بیان اختصاص یافتن آن حضرت باصناف و الطاف عنایات الهی، رباعیه ای یافته از منزل مه تا ماهی الخ

No date. Fol. 57 must be put between ff. 52 and 53.

Ff. 235, ll. 17; Nasta'lik; size, 9½ in. by 5½ in. [FRASER 148.]

## 81

The *conclusion* of the *third* volume.

This conclusion (خاتمه حبیب السیر) contains a geographical appendix on various countries, cities, etc., and some curious notices on remarkable animals and other wonders of the world, beginning: بر ضمیر بلغای صافی خاطر روشن و مبرهن باشد که حکمای ربع مسکون الخ

Countries, cities, etc., arranged alphabetically, according to the seven climates, on fol. 101<sup>b</sup>.

Seas, rivers, springs, and wells, on fol. 121<sup>b</sup>.

Islands and mountains, on fol. 126<sup>a</sup>.

Wonderful creatures, men, animals, etc., on fol. 129<sup>b</sup>.

The whole work is concluded by the following mathnawi-bait:

کرم گستر آصفا سرورا - ممالک مدارا هنر پرورا

Ff. 101<sup>b</sup>-143<sup>a</sup>, ll. 25; Naskhī; illuminated frontispiece; size, 11½ in. by 7 in. [ELLIOT 148.]

## 82

Another but rather incomplete copy of the whole *third* volume of the same.

This copy is imperfect at the beginning, but fortunately there is missing only one page. It opens with the words ان الله يغفر الذنوب جميعًا تمامی الخ, agreeing with Elliot 146, fol. 2<sup>a</sup>, l. 5.

Some of the first pages are a little injured, all the rest distinct and complete.

Chapter II on fol. 120<sup>b</sup>.

Chapter III on fol. 184<sup>a</sup> (در ذکر جزو سیم از مجلد ثالث در ذکر). (صادرات الخ)

Chapter IV on fol. 477<sup>b</sup> (در جزو چهارم از مجلد سیم در). (ذکر طلوع آفتاب دولت و اقبال شاهی الخ)

Conclusion on fol. 576<sup>a</sup>, entitled: اختتام در ذکر بدائع: غرائب ربع مسکون و عجائب وقائع جهان بعد از حمد و ثنای صانع جهان. This and also the initial words غرائب are wanting in Elliot 148, fol. 101<sup>b</sup>.

No date; at the end of the copy there is written: صاحب این کتاب صفی قلی ولد چمشید سلطان حاکم ایر.

Ff. 617, ll. 27; Nasta'lik, written by different hands; occasional notes and various readings on the margin; size, 13½ in. by 7½ in. [ELLIOT 312.]

## 83

Khulāṣat-alakhbār (خلاصة الاخبار).

This chronicle, by the same Khwāndamir, is an abridgment of the Raudat-al-safā, down to A.H. 905=A.D. 1499; comp. Elliot, Bibliogr. Index, p. 106; W. Morley, p. 38; H. Khalfa iii. p. 163; Elliot, History of India, iv. pp. 141-148; Rieu i. p. 96. Its full title is خلاصة الاخبار فی احوال الاخيار.

Beginning: ربّ یسر و تمّم بالخیر خلاصة کلمات راویان اخبار انبیاء عالمقدار و نقاوة منشآت واقفان آثار سلاطین ذوی الاقتدار حمد و ثنای الخ

Contents:

Introduction about the creation, on fol. 3<sup>a</sup>.

Book (مقاله) I. The prophets, on fol. 5<sup>a</sup>.

II. The Greek sages, on fol. 60<sup>b</sup>.

III. The kings of Persia, Arabia, etc., on fol. 64<sup>b</sup>.

IV. History of the prophet, on fol. 108<sup>a</sup>.

V. The first four Khalifs and the Imāms, on fol. 146<sup>b</sup>.

VI. The Khalifs of the house Umayyah, on fol. 177<sup>b</sup>.

VII. The Khalifs of the house 'Abbās, on fol. 207<sup>a</sup>.



VIII. Minor dynasties, contemporary with, or subsequent to the 'Abbāsides, on fol. 250<sup>b</sup>.

IX. Čingizkhān and the origin of his race, on fol. 353<sup>b</sup>.

X. History of Timūr and his descendants, on fol. 389<sup>a</sup>.

Conclusion. Description of Harāt, and notices of celebrated men who lived there, on fol. 466<sup>a</sup>.

This copy was finished the 26th of Dhū-alkā'dah, A. H. 1001 = A. D. 1593, 24th of August.

Ff. 493, ll. 20; Nasta'liq; illuminated frontispiece; size, 12 in. by 8 in. [ARCH. A. SELDON 39.]

### 84

Another copy of the same, in three volumes.

Contents:

Introduction on fol. 4<sup>a</sup>. Book I on fol. 6<sup>b</sup>; II on fol. 81<sup>b</sup>; III on fol. 87<sup>b</sup>; IV on fol. 150<sup>a</sup> (number omitted); V on fol. 205<sup>a</sup>; VI on fol. 248<sup>a</sup>; VII on fol. 285<sup>b</sup>; VIII on fol. 337<sup>a</sup>; IX on fol. 479<sup>a</sup>; X on fol. 529<sup>a</sup>; conclusion on fol. 647<sup>b</sup>.

No date.

Vol. I, ff. 1-236; II, ff. 237-472; III, ff. 473-709; ll. 15; Nasta'liq, modern handwriting; size, 8½ in. by 7 in.

[OUSELEY 163-165.]

### 85

The same.

Contents:

Introduction on fol. 3<sup>a</sup>. Book I on fol. 5<sup>a</sup>; II on fol. 56<sup>a</sup>; III on fol. 59<sup>b</sup>; IV on fol. 98<sup>b</sup>; V on fol. 131<sup>b</sup>; VI on fol. 156<sup>b</sup>; VII on fol. 180<sup>b</sup>; VIII on fol. 215<sup>a</sup>; IX on fol. 299<sup>a</sup>; X on fol. 327<sup>a</sup>; conclusion on fol. 387<sup>a</sup>.

The right order of the leaves from fol. 36 to fol. 42 is as follows: 36, 40, 38, 39, 37, 41, 42; from fol. 311 to fol. 316: 311, 314, 312, 313, 315, 316; and from fol. 344 to fol. 350: 344, 348, 346, 347, 345, 349, 350.

No date.

Ff. 400, ll. 21; Nasta'liq; ff. 2-5 and 400 supplied by another hand in Shikasta; gold arabesques on the back of the binding; many lines injured; size, 10½ in. by 6½ in. [ELLIOT 203.]

### 86

The same.

Beginning of this copy: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ خلاصهٔ کلمات راویان اخبار النسخ.

Introduction on fol. 330<sup>b</sup>. Book I on fol. 331<sup>b</sup>; II on fol. 369<sup>a</sup>; III on fol. 372<sup>a</sup>; IV on fol. 401<sup>a</sup>; V on fol. 426<sup>b</sup>; VI on fol. 447<sup>a</sup>; VII on fol. 467<sup>a</sup>; VIII on fol. 497<sup>b</sup>; IX on fol. 571<sup>b</sup>; X on fol. 597<sup>a</sup>; conclusion on fol. 652<sup>b</sup>.

Not dated.

Centre column, ff. 329<sup>b</sup>-672, ll. 23; Nasta'liq; illuminated frontispiece; size, 14 in. by 8½ in. [ELLIOT 345.]

### 87

Dastūr-alwuzarā (دستور الوزرا).

Dastūr-alwuzarā, or the record of the Wazirs, by the same Khwāndamir; comp. W. Morley, p. 39; Elliot, History of India, iv. pp. 148-153; H. Khalfa iii. p. 228,

No. 5078; Rieu i. p. 335; G. Flügel ii. p. 369; see the name of the author and the work's title on fol. 3<sup>a</sup>, l. 13, and margin column, l. 19. This work, which has been composed according to the chronogram contained in the title itself, A. H. 915 = A. D. 1509 (see fol. 3<sup>a</sup>, margin column, ll. 24-28), during the period of the author's retirement from public life in the midst of the confusion which preceded the rising of the Šafawī dynasty, contains shorter and larger notices on the most celebrated Wazirs, beginning with Āsaf bin Barkhiyā, Sulaimān's Wazir (on fol. 3<sup>b</sup>), and Abūzurjmīr Hakīm, in Nūshirwān's reign (on fol. 4<sup>b</sup>), concluding with Khwājah Majd-al-din Muḥammad bin Khwājah Ghiyāth-al-din Pir Almad Khwāfi, Wazir of Sulṭān Ḥusain (on fol. 92<sup>a</sup>). The Wazirs are arranged according to the Khalifs or dynasties under which they have served, for instance, the Banī Umayyah on fol. 5<sup>b</sup>; the Banī 'Abbās, fol. 6<sup>b</sup>; the Barmakides, fol. 9<sup>b</sup>; the Sāmānides, fol. 25<sup>b</sup>; the Dailamis, fol. 27<sup>b</sup> (see an account of Ibn Sinā on fol. 29<sup>a</sup>); the Ghaznawides, fol. 32<sup>a</sup>; the Saljūkides, fol. 34<sup>b</sup>; the Ismā'ilis, fol. 51<sup>b</sup>; the Sulṭāns of Khwārizm, fol. 53<sup>a</sup>; the Salgharides, fol. 54<sup>b</sup>; the Muẓaffarides, fol. 56<sup>b</sup>; Čingizkhān and his descendants, fol. 59<sup>b</sup>; Timūr and his descendants, fol. 79<sup>a</sup>. This work opens with a Rubā'i:

ای نام تو سر دفتر اسرار جود - وز جود تو خلق هر دو عالم موجود  
از حکمت شملت زرای وزرا - شد عاقبت کار سلاطین محمود  
after which the prose text begins:

فهرست روزنامهٔ نامداری و ابواب مجموعهٔ کامگاری النسخ

At the end a Mathnawī. The copy was finished the 28th of Jumādā-alawwal, A. H. 965 = A. D. 1558, March 18. On fol. 1<sup>a</sup> two seals, one belonging to Shāhjahān, the other dated A. H. 1049.

Ff. 96, ll. 17, with a second column on the margin, ll. 32-33; negligent Nasta'liq, nearly Shikasta, written by different hands; many corners injured; size, 10½ in. by 6 in. [ELLIOT 125.]

### 88

Lubb-altawārikh (لب التواريخ).

General chronicle till A. H. 948 = A. D. 1541-1542, composed by Yahyā b. 'Abd-allatif Kazwini, who died A. H. 962 = A. D. 1555. See H. Khalfa v. p. 307; G. Flügel ii. p. 71; Catalogus Codd. Or. Lugd. iii. p. 6; Krafft, p. 87; Elliot, Bibliogr. Index, pp. 129-134; History of India, iv. p. 293; Rieu i. p. 104. It was translated into Latin by Gaulmin and Galland, in 'Magazin für die neue Historie und Geographie' of A. F. Büsching, vol. xvii, Halle 1783, pp. 1-180.

It is divided into four chapters (not into three, as Elliot states in his Bibliogr. Index); the *first* containing the history of Muḥammad and the Imāms (on fol. 3<sup>b</sup>); the *second* on ante-Muḥammadan history (on fol. 20<sup>b</sup>); the *third* on the history of the companions of Muḥammad, the Khalifs, the minor dynasties, etc. (on fol. 39<sup>b</sup>); the *fourth* on the history of the Šafawī dynasty in Persia (on fol. 154<sup>b</sup>).

Beginning: حمد و سپاس خدا یار است که سلاطین جهان بر آستانهٔ عظمتش کمینه بندگانش و خواقین زمان بر درگاه جلالش مأمور امر و فرمان النسخ.

The history concludes on fol. 173<sup>b</sup>, dated A.H. 1009, the 23rd of Ramadân (under the reign of Akbar)= A.D. 1601, 28th of March. The colophon is followed by some historical notices from the year 1008.

Ff. 175, ll. 17-19; irregular Nasta'lik; several pages later supplied, as it seems, many others a little injured; the original leaves are put into a modern margin; size, 8 in. by 4½ in.

[ELLIOT 347.]

## 89

Another copy of the same.

Chapter I on fol. 2<sup>b</sup> (not marked); II on fol. 14<sup>a</sup>; III on fol. 27<sup>b</sup>; IV on fol. 109<sup>a</sup>. No date.

A large lacuna after fol. 104 (corresponding to Elliot 347, fol. 140<sup>b</sup>, l. 12, till fol. 149<sup>b</sup>, l. 16), comprising the last words of the fourth, and a great portion of the fifth bâb of the third chapter.

Ff. 125, ll. 19; irregular Nasta'lik by different hands; size, 8½ in. by 5½ in.

[MARSH. 535.]

## 90

The same.

Beginning the same as in the preceding copy. After fol. 1 there must be read fol. 3 (fol. 2 having been put between them by mistake, being incoherent at least with fol. 1). Ff. 6 and 150<sup>b</sup> are left blank.

Chapter I on fol. 4<sup>b</sup>; II on fol. 29<sup>a</sup>; III on fol. 54<sup>b</sup>; IV on fol. 169<sup>a</sup>.

This copy was finished the 7th of Rajab, A.H. 1055=A.D. 1645, Aug. 29.

Ff. 197, ll. 14; European handwriting; many interlinear and marginal translations and notes, written in pencil; size, 8½ in. by 6½ in.

[MARSH. 41.]

## 91

The same.

Beginning of this copy: حمد و سپاس خدای را که سلاطین عظمش کمینه بندگانند و خواقین خاتان بدرگاه جلالش نامور امر و فرمان آید.

From l. 3 down to the end the text of the preface quite differs from that in the preceding copies.

Chapter I on fol. 3<sup>a</sup>; II on fol. 20<sup>a</sup>; III on fol. 39<sup>b</sup>; IV on fol. 177<sup>a</sup>. At the end of the last chapter there are some pages omitted; it breaks off with the words و اعدای دولت.

To conclude from the paper and handwriting this volume seems to be copied by the same 'Abd-alrazzâk, who copied Ouseley 51, 52, etc.

Ff. 200, ll. 15; modern Nasta'lik; size, 9 in. by 7¾ in.

[OUSELEY 191.]

## 92

Another incomplete copy of the same.

This copy goes down to A.H. 803=A.D. 1400, that is, to the middle of the fourth bâb of the third chapter (corresponding to Ouseley 191, fol. 133<sup>b</sup>, l. 6); the rest of the third and the whole of the fourth chapter are missing.

Chapter I on fol. 3<sup>b</sup>; II on fol. 20<sup>a</sup>; III on fol. 37<sup>b</sup>. The right order of ff. 21-27 is this: 21, 26, 22-25, 27. No date.

Ff. 113, ll. 20; Nasta'lik; size, 8¼ in. by 4¾ in.

[MARSH. 52.]

## 93

A fragment of the same.

This fragment of the Lubb-altawârikh contains the last part of the first chapter, the whole of the second, and part of the third. It corresponds to Ouseley 191, fol. 19<sup>b</sup>, l. 9, till fol. 40<sup>b</sup>, l. 10.

Beginning: پسر او محمد قائم مقام او شد نبض (؟) نبط. پدر که ناشی از حکم حضرت امام بود.

End: و او بر تمام ممالک اسلام حاکم شد در زمان ابو: عبید الله زیاد.

Not dated.

Ff. 17-41, ll. 17; Nasta'lik; size, 8½ in. by 4¾ in.

[O.]

## 94

Another fragment of the same.

A small extract of the Lubb-altawârikh (انتخاب از (لسب تواریخ در واقعه امیر کبیر تیمور گورگان و اولاد او), comprising the fourth bâb of the third chapter, the history of Timûr and his descendants, agreeing with Ouseley 191, fol. 130<sup>a</sup>, last line, till fol. 156<sup>b</sup>, l. 2.

This copy was transcribed from a MS., dated the 10th of Rabi'-alawwal, A.H. 1030=A.D. 1621, February 2, at Lâhûr, and finished at Agra, the 4th of Dhû-alka'dah, A.H. 1034=A.D. 1625, August 8.

Ff. 1-16, ll. 14; Nasta'lik; size, 8½ in. by 6 in.

## 95

The same fragment.

The same fourth bâb of the third chapter, transcribed the 6th of Dhû-alka'dah, A.H. 1034=10th of August, A.D. 1625 (that is, only two days after the date of the preceding MS.), from the same original MS. (dated the 10th of Rabi'-alawwal, A.H. 1030).

Ff. 20, ll. 14; European handwriting; size, 8 in. by 6¼ in.

[MARSH. 6.]

## 96

General history.

A work on general history, imperfect both at the beginning and end; from the original Arabic paging it appears that nine leaves are wanting at the beginning.

Beginning: گریخته در مازندران مخفی بود زند القصه: قارن را بطلب او فرستادند و بعد از سعی بسیار او را بدست آورده به پیش کاوه و لشکر آورد مردم از قدوم او شادیه نمودند و بر سر ضحاک بکوه دماوند رفتند.

Contents:

Fol. 1<sup>b</sup>. History of the Pishdâdian dynasty of Persia, beginning with the reign of Faridûn b. Farrukh.

Fol. 10<sup>a</sup>. Faṣl II. The Kayânian dynasty.

Fol. 32<sup>b</sup>. Faṣl III. The Sâsânian dynasty; in this chapter is also given an account of the birth and rise of Muḥammad, of his family, and of the twelve Shī'ah Imâms.

Fol. 106<sup>a</sup>. Faṣl IV. History of the Umayyade and the Abbâside Khalifs, fol. 121<sup>b</sup>.

Fol. 157<sup>a</sup>. This is probably Faṣl V, but this title is here left out. History of the contemporary and following



minor dynasties: Tāhirides (I. Tāifah), fol. 157<sup>a</sup>; Šaffārides (II. Tāifah), fol. 158<sup>b</sup>; Sāmānides (III. Tāifah), fol. 163<sup>b</sup>; Ghaznawides (IV. Tāifah), fol. 169<sup>a</sup>; Ghūrīdes (V. Tāifah), fol. 185<sup>b</sup>; Saljūkidēs (VI. Tāifah), fol. 189<sup>a</sup>; Khwārizmshāhs (VII. Tāifah), fol. 205<sup>a</sup>; Būyides (VIII. Tāifah), fol. 214<sup>a</sup>.

Fol. 220<sup>a</sup>. History of the Šafawī kings of Persia from the foundation of the dynasty till the reign of Shāh Tahmāsp; the latest date which occurs is A.H. 948. This part is called فصل نهم, probably a mistake for طائفة نهم.

The name of the author is not mentioned; he has dated his work the 20th Dhū-alhijjah, A.H. 948=A.D. 1542, April 6, in the following passage on fol. 233<sup>a</sup>, l. 2:

و از آن تاریخ عالم از انوار آفتاب سلطنت و پادشاهی آنحضرت نور وضیا یافته نا امروز که بیستم ذی الحجة سنة ثمان و اربعین و تسعمائة که هجده سال است. It is the eighteenth year of Shāh Tahmāsp, A.D. 1542.

This carefully-written copy is probably not much later than the date of the composition.

Ff. 233, ll. 15; Naskhi; size, 8½ in. by 5 in.

[OUSELEY 49.]

## 97

### General history.

A universal history, consisting of extracts of a great many historical standard works; it begins with Adam, and extends as far as the time when Humāyūn left Persia and began to recover his dominions, A.H. 951=A.D. 1544. Neither title nor the name of the author appear to occur anywhere.

#### Contents:

Fol. 1<sup>b</sup>. Ādam, patriarchs, prophets, اصحاب الکہف.

Fol. 32<sup>a</sup>. بیان شمه احوال حکیمان, on philosophers, specially the Greek.

Fol. 37<sup>a</sup>. The ancient kings of Persia.

Fol. 62<sup>a</sup>. Muhammad, the Arabian tribes, the prophet's family, his companions, the Imāms.

Fol. 102<sup>a</sup>. Banū Umayyah, famous men of this period.

Fol. 126<sup>b</sup>. Banū 'Abbās, celebrities of the same period.

Fol. 186<sup>b</sup>. Short notices regarding the minor dynasties, the Tāhirides, Šaffārides, Sāmānides, Ismā'ilis, Ghaznawides, Khwārizmshāhs, Muẓaffārides of Fārs, Ghūrīdes (fol. 205<sup>a</sup>), the Kurts (rulers of Khurāsān) from Malik Rukn-al-din, who got Ghūr as a feud from Čingizkhān, and died A.H. 642, till Ghiyāth-al-din, who was deposed by Timūr A.H. 782, and killed A.H. 785.

Celebrities of this period (fol. 214<sup>a</sup>).

Fol. 217<sup>a</sup>. Origin of the Turks and Moghuls; Čingiz-khān and descendants; Karā-koynulū and Āk-koynulū; the 'Uthmanlis from 'Uthmān-beg (fol. 245<sup>b</sup>); the Šafawis (fol. 251<sup>a</sup>), till the death of Shāh Ismā'il, A.H. 930, after which his sons are enumerated.

Fol. 256<sup>a</sup>. History of India from the time of Shihāb-al-din Ghūrī to the house of Lūdi; brief account of the rise of the minor dynasties, the Afghān rulers of Bahār, the Muẓaffārshāhs of Gujarāt, the Bahmanī kings of the

Dakhan, the Khiljīs of Mālwah, the Sultāns of Bangālāh till the accession of Salimkhān to the throne A.H. 952.

Fol. 264<sup>b</sup>. Timūr and the famous men of his time.

Fol. 273<sup>b</sup>. Shaikh 'Umar Mirzā, governor of Far-ghāna, and his twelve sons; contemporary celebrities.

Fol. 279<sup>a</sup>. Sultān Shāhrukh and successors. It deserves to be noticed, that the arrangement of the single leaves is disturbed by the binder: after fol. 284 follow ff. 293, 294; then ff. 285-292, 295-297.

Fol. 292<sup>a</sup>. Bābar.

Fol. 293<sup>a</sup>. Humāyūn; the last date which occurs is A.H. 957. The last is a report of his coming to Kābul and paying a visit to the grave of his father Bābar.

Regarding the author we have to make the following statements:

a. After having reported the death of Shāh Ismā'il, A.H. 930, he says that Shāh Tahmāsp ruled over Shīr-wān, Ādharbaijān, Fārs, 'Irāk-i-'Ajam, 'Irāk-i-'Arab, and most of Khurāsān at the time when he wrote this. See fol. 256<sup>a</sup>, l. 1.

b. Humāyūn (died A.H. 963) was still alive when this was written; as to his name, there is always added خلد الله ملكه.

Accordingly we get the years A.H. 951-963=A.D. 1544-1556 as the time during which this chronicle was finished. However, there is some evidence which induces us to suppose that the author did not write at a later time than A.H. 958; for in enumerating the sons of Akbar (on fol. 293<sup>a</sup>) he makes the usual additions to the name of Humāyūn, the then emperor, but none whatever to the names of his three brothers, Kāmran, 'Askari, and Hindāl.

Now, as regards Kāmran and 'Askari, this would not be surprising, since they were mostly in rebellion against their brother the emperor, whose loyal subject the author was. Hindāl, however, fell in the year A.H. 958, gallantly fighting for the emperor against the tribe Khalil; and if our author had written after this event, it would have been extremely disloyal not to add to Hindāl's name an انار الله مرده, or some similar phrase. Comp. Elphinstone, History of India, 5th edition, p. 470.

This chronicle, though on the whole too brief, is very remarkable for its particulars and its accuracy in the chronological part. Some of the works and authors quoted by him are the following: Tabari, ff. 1<sup>b</sup>, 4<sup>a</sup>; كمال الدين حسين خوارزمي by مقصد اقصى, fol. 2<sup>b</sup>; نظام التواريخ, حافظ ابو, fol. 4<sup>a</sup>; نفائس الفنون, حمزة حسين اصفهاني, ff. 12<sup>b</sup>, 16<sup>a</sup>; روضة الصفا, fol. 6<sup>b</sup>; فخر الدين, طبقات ناصري, ff. 205<sup>a</sup> and 209<sup>a</sup>; تاريخ فيروز شاه, مبارك شاه, ff. 205<sup>a+b</sup>; 259<sup>b</sup>, and others.

Beginning: بعد از حمد الهی و نعت حضرت رسالت بنامی نموده میشود که مستحقان اخبار و مستخبران حوادث شهر و عوام در آنکه از زمان خلق آدم الخ

End: شرف تقبیل تراب اقدام پادشاه فلک احتشام بر:

مفاخرت بکیوان رسید از انجا کوچ بکوچ متوجه شده  
جانب مقصد رسید.

The MS. is not dated; but it may be as old as the author himself.

Vol. I, ff. 1-150; II, ff. 151-297; ll. 13-15; Nasta'lik; size, 7 $\frac{1}{2}$  in. by 3 $\frac{1}{4}$  in. [OUSELEY 83, 84.]

## 98

Jahân-ârâ (جهان آرا).

Universal chronicle, by Kâdî Ahmad Alghaffârî (died A. H. 975=A. D. 1567). As the date of its composition he states in the preface (fol. 3<sup>b</sup>), A. H. 971 نسخ جهان آرا (A. D. 1563); however, it must be noticed that he records events of A. H. 972 (see fol. 303<sup>b</sup>).

It contains an introduction (fol. 6<sup>b</sup>) and three *Nuskhah*.

*The first* (fol. 7<sup>b</sup>). History of God's prophets and elects.

*The second* (fol. 27<sup>a</sup>). Summary history of the dynasties from the oldest known till the Âk-koynulû and Karâ-koynulû.

*The third* (fol. 240<sup>b</sup>). History of the Şafawî dynasty till the reign of Sultân Tahmâsp, A. H. 930-984=A. D. 1524-1576, to whom this work is dedicated (see fol. 3<sup>b</sup>).

A complete index with all the subdivisions is given by the author himself on ff. 4<sup>a</sup>-6<sup>b</sup>.

Beginning :

شده نامور بنامت نسخ جهان آرا  
بجلال خویش یارب تو جمال آن بیارا

End : جاوید حکم ران که بنام تو در ازل  
یزدان اساس سلطنت جاودان نهاد

See H. Khalfa ii. p. 658; Elliot, Bibliogr. Index, p. 136, and History of India, iv. pp. 298-300; G. Flügel ii. p. 72; and Rieu i. p. 111. The four chapters containing the history of the Pishdadian, Kayanian, Ashkânian, and Sâsânian dynasties (on ff. 27<sup>b</sup>-31<sup>b</sup>) are published, text and English translation, by Sir William Ouseley, London, 1799, *Epitome of the Ancient History of Persia*. As to this MS. see *ibid.*, p. xxxv, note.

The MS. is not dated.

Vol. I, ff. 1-153; II, ff. 154-305; ll. 17; Nasta'lik; size, 8 $\frac{1}{4}$  in. by 4 in. [OUSELEY 5, 6.]

## 99

Ta'rikh-i-Alfî (تأریخ الفی).

A part of that most valuable and exceedingly rare chronicle of the millennium after the death of Muhammad till towards the year A. H. 1000, during the reign of Akbar, compiled at his command by Hakim Ahmad and others, continued after Ahmad's death in Şafar A. H. 996=A. D. 1588, January, by Âsaf Khân, and revised by 'Abd-alkâdir Badâ'ûnî. Comp. Elliot, Bibliogr. Index, p. 143 sq.; History of India, v. pp. 150-176.

The first volume comprises the years 1-191 of the Rihlat or death of Muhammad. In this copy we do not find the preface, which is said to be written by Abû-alfadl. Beginning : آغاز کتاب در بیان اموری که واقع شده :

در سال اول رحلت خاتم النبیین نقلست که چون حضرت خاتم النبیین رحلت فرمودند الخ

The second volume comprises the years 191-552, the third the years 553-698 of the Rihlat; the rest is wanting.

The work of Hakim Ahmad extends till vol. iii, fol. 332<sup>b</sup>; on fol. 333<sup>a</sup> follows a short account, by the continuator, of the murder of Ahmad, the punishment of the murderer, and that he (Âsaf Khân, see Elliot, Bibliogr. Index, p. 147) had got the order to finish the work. After this the chronicle goes on as before.

There is no other division in the work, but the numbers of the years, which are written in red ink, in this way : ذکر وقائع سال صدوسی و هشتم از رحلت سید البشر علیه و آله التحية من الملك الاکبر

The MS. has no date; it may be written about the beginning of this century. Possibly the copyist is the same 'Abd-alrazzâk who copied Ouseley 53 etc. It does not seem to be collated with its original.

Other MSS. of parts of the Ta'rikh-i-Alfî are mentioned by C. Stewart, p. 6, and Rieu i. p. 117. Comp. also Elliot, Bibliogr. Index, p. 161.

Vol. I, ff. 386; II, ff. 403; III, ff. 353; each page 23 lines; all three volumes written by the same hand in small but very distinct Nasta'lik; size, 15 $\frac{1}{4}$  in. by 8 $\frac{1}{4}$  in. [OUSELEY 339-341.]

## 100

Raudat-altâhirin (روضة الطاهرین).

A general history, much esteemed in the East, from Âdam to the last year of Akbar's reign, commenced by Muhammad Tâhir bin 'Imâd-al-din Hasan bin Sultân 'Alî bin Hâjî Muhammad Husain bin 'Sharaf-al-din 'Alî of Sabzwâr, A. H. 1011=A. D. 1602; see this chronogram on fol. 1<sup>b</sup> :

بهر تألیف این خجسته رقم - روضة تأریخ این کتاب شده

The author was more than twenty years already at Sultân Akbar's court when he finished his work; comp. fol. 626<sup>a</sup>, where he relates the cause of his entering into Akbar's service in the year 987; see Stewart, p. 6. This history is divided into five sections (قسم), every section into several books (باب), chapters (فصل), etc.

Contents :

Preface and complete index on fol. 1<sup>b</sup>.

*First section* on fol. 17<sup>a</sup> (1). The ante-islâmian era, history of the ancient prophets, philosophers, and all the early kings before the rise of the Muhammadan faith, in three books.

باب اول در ذکر انبیاء کبار و حکمای عظام, on fol. 17<sup>a</sup>, subdivided into two chapters.

باب دوم در ذکر حالات واقعات ملوک عجم و سلاطین ذی شوکت, subdivided into four chapters, containing the Pishdadians on fol. 25<sup>a</sup> (١), the Kayânians on fol. 88<sup>b</sup> (٧٢), the Mulûk-altawâif on fol. 182<sup>b</sup> (١١٧), and the Sâsânians on fol. 183<sup>a</sup> (١١٧).

باب سیوم در ذکر ملوک عرب که قبل از ظهور اسلام لوای سلطنت و اقتدار بر افراشته اند, subdivided into three chapters : 1. طبقه بنی حُم در عراق, on fol. 234<sup>b</sup> (٢١٧);



2. طبقه غسانیه در شام, on fol. 235<sup>b</sup> (۲۱۸); 3. طبقه حمیریہ در یمن, on fol. 236<sup>a</sup> (۲۱۹).

Second section on ff. 254<sup>b</sup>-256, 238-253<sup>b</sup>, and 257-277 (۲۳۷-۲۳۹, ۲۳۱-۲۳۶, ۲۴۰-۲۴۱, the leaves being misplaced here). The era of the Umayyade and 'Abbāsīde Khalīfs, the Saffāride kings, etc., in four books.

باب اول در ذکر خلفای راشدین و حضرت امام حسن و امام حسین و اولاد بزرگوار, in two chapters, on ff. 254<sup>b</sup> and 238<sup>a</sup>.

باب دوم در ذکر ملوک بنی امیّه, in two chapters, on fol. 251<sup>b</sup> (۲۳۴).

باب سیوم در ذکر خلفای بنی عباس, also in two chapters, on fol. 257<sup>a</sup> (۲۴۰).

باب چهارم در ذکر بنی لیث صفاریّه و غیر ذلک از پادشاهان, in thirteen chapters, on fol. 261<sup>b</sup> (۲۴۴).

Third section on fol. 278<sup>b</sup> (۲۱۱). The era of Gīngizkhān, Timūr, and the Saffawī dynasty, in seven books.

باب اول در ذکر سلاطین ترک که تا ظهور چنگیزخان از تاتاریّه و مغول فرمان فرما بوده اند, in two chapters, on fol. 278<sup>b</sup>.

باب دوم در ذکر شمه از حالات و واقعات مغول که از نسل آلان, on fol. 281<sup>b</sup> (۲۱۴).

باب سیوم در ذکر جلوس چنگیزخان و اولاد امجاد او, in three chapters, on fol. 284<sup>a</sup> (۲۱۷).

باب چهارم در ذکر مجملی از حکایات دلکشای ممالک ختای, on fol. 342<sup>b</sup> (۳۲۵).

باب پنجم در ذکر سلاطین آل عثمان که فرمان فرمای مملکت روم اند, on fol. 346<sup>b</sup> (۳۲۹).

باب ششم در ذکر احوال صاحبقرانی امیر تیمور گورکان, in three chapters, on fol. 349<sup>a</sup> (۳۳۲).

باب هفتم در ذکر شمه از احوال ملوک صفویه که اول ایشان شاه کشورکشای شاه اسمعیل بهادرخان صفوی الحسینی است, on fol. 368<sup>b</sup> (۳۵۱).

Fourth section on fol. 387<sup>b</sup> (۳۷۰). The era of the ante-Islāmic rulers of Hindūstān, in two books, and a khātimah in six chapters.

باب اول در ذکر احوال فرمان فرمایان هندوستان که قبل از ظهور اسلام بوده اند که برهمنان میگویند, in nine chapters, on fol. 387<sup>b</sup>.

باب دوم از کتاب مهابهات که متضمن آداب رزم و بزم و نصائح و موعظه و حقائق و مدار اعتقاد و عمل ایشان برآن, in eighteen chapters, on fol. 421<sup>b</sup> (۴۰۴).

Fifth section on fol. 468<sup>b</sup> (۳۵۱). The era of the Muḥammadan Sultāns of Hindūstān till Akbar, in four books.

باب اول در ذکر سلاطین عالیشان رفیع المکان هندوستان که در دار السلطنه دهلی لوی سلطنت و پادشاهی و رایت کشورکشای و جهانبانی برافراشته اند, on fol. 468<sup>b</sup>.

باب دوم در ذکر مجملی از فتوحات حضرت خلافت پناهی

ظّل الهی مظهر آیات ربّانی شهنشاه معدلت آئین سلطان البر والبحر دوست نواز و دشمن گداز ابو الفتح جلال الدین محمد اکبر پادشاه غازی, on fol. 507<sup>b</sup> (۴۹۰).

باب سیوم در ذکر امرای ذی شوکت صاحب طبع و شعری عالی فطرت که بشرف ملازمت بندگان حضرت ظّل الهی جلال الدین محمد اکبر پادشاه غازی سرافراز بودند و ذکر علمای کبار, in three chapters, on fol. 545<sup>a</sup> (۵۲۸).

باب چهارم در ذکر مجملی از حالات و واقعات بلاد سند و پادشاهان ملتان و فرمان روان مملکت کشمیر و سلاطین ولایات گجرات و مالوه و فرمان فرمایان ممالک دکن و جونپور و مجملی از حالات و واقعات بنگ که به بنگاله اشتها دارد و شمه از عجائب و غرائب بنادر و جزائر که در اطراف, in nine chapters, on fol. 561<sup>b</sup> (۵۴۴).

Epilogue of the author on fol. 626<sup>a</sup> (۶۰۹).

See a full table of the contents of this work, Rieu i. pp. 119-121.

Beginning of this work: بعد از حمد باری سبحانه و تعالی صلوات نا محدود و درود غیر معدود بدان مظهر جود صاحب مقام محمود الخ.

No date. The contents of fol. 623<sup>a</sup> (۶۰۶) are repeated on a fly-leaf after the conclusion of the history. Short extracts from this history are given in Elliot's History of India, vi. p. 195 sq.

Ff. 626, ll. 22-27; partly Nasta'lik, partly Shikasta, different handwriting; size, 14 in. by 8 in.

[ELLIOT 314 (ARCH. SWINTON).]

## 101

General history.

A work on general Muḥammadan history till the beginning of the eleventh century. Neither its title nor its author's name is to be found anywhere, the first leaves being wanting. It appears to have been composed during Jahāngir's reign, since it concludes with A. H. 1020 = A. D. 1611, on fol. 370<sup>a</sup> (370<sup>b</sup> being left blank).

The MS. opens in the middle of a very disordered and confused index (سلاطین دست راست پنج نفر فرقه) and (دویم خواتین ولایت دست چپ چهل و نه نفر الخ), and its materials are arranged in the following manner: Till fol. 226 each principal section begins without a heading, only with the word ذکر, and contains several subdivisions, styled طبقه, فرقه, فصل, باب, قسم, etc. This whole part, we suppose, is the first book (باب اول) of the work; see here a detailed table of contents:

Ancient patriarchs and prophets, on fol. 3<sup>a</sup>, beginning with شالخ (after fol. 2 a lacuna).

The early kings of Persia, in four ṭabakāt, on fol. 7<sup>a</sup>.

The kings of Babylon and Syria, of the Jews, and of the Greeks, on fol. 16<sup>a</sup>.

The Himyarites, Ethiopians, the kings of Yaman, the Ghassānians, and the Banū Lakhm, on fol. 23<sup>a</sup>.

The Turks from Yāfet, on fol. 28<sup>b</sup>.

Muḥammad, the first four Khalīfs and the twelve Imāms, on fol. 32<sup>a</sup>.

The Khalifs of the Banû Umayyah, in two faṣls: 1. Mu'āwiyah and his successors; 2. The Umayyades in Spain, on fol. 38<sup>a</sup>.

The Khalifs of the Banû 'Abbās, also in two faṣls: 1. The 'Abbāsides of Baghdād; 2. The 'Abbāsides of Egypt, on fol. 44<sup>a</sup>.

The dynasties dependent on the 'Abbāsides, in five faṣls (the Tāhirides, the Banû Aghlab in Africa, the Tūlūniāns, the Ikshidiyyah, the Hamdānides), on fol. 68<sup>a</sup>.

The independent dynasties of the Islām, contemporary with and subsequent to the 'Abbāsides, in the following faṣls:

1. The Saffārides, in two ṭabaḳāt, on fol. 73<sup>a</sup>.
2. The Sāmānides, on fol. 75<sup>a</sup>.
3. The Ghaznawides, on fol. 78<sup>a</sup>.
4. The ancient kings of Gilān and Māzandarān, in four firḳas (Isma'ilis, Būyides, etc.), on fol. 81<sup>b</sup>.
5. The Saljūḳides in all their branches, on fol. 90<sup>b</sup>.
6. The Wālis of the different wilāyāt, in six kisms (that is to say, four, the last of which is subdivided into *فرع* and *اصل*, which *فرع* again comprises two kisms), viz. the Sultāns of Spain, the Sultāns of Yaman, the Sharifs of Makkah, the Isma'ilis of Egypt, etc. etc., on fol. 116<sup>a</sup>.

7. The Khwārizmshāhs, on fol. 126<sup>a</sup>.
8. The Ghūrīdes, in *اصل* and *فرع* (together five kisms), on fol. 129<sup>a</sup>.
9. The Ayyūbides, in two kisms, on fol. 145<sup>b</sup>.
10. The Sultāns of Maghrib and Arabia, in eight kisms, on fol. 155<sup>b</sup>.
11. The rulers of Turkistān before C'ingizkhān, on fol. 160<sup>b</sup>.
12. C'ingizkhān, his descendants and successors, in four kisms and a *فرع چنگزیه*, which is subdivided into six ṭabaḳas (1. ایلکائییه, 2. چوپانییه, 3. طغانیمورییه, 4. سلاطین آل مظفریه, 5. ملوک اینجو, 6. ملوک سردارییه), on fol. 162<sup>b</sup>.

13. The separate rulers of Irān, in twelve firḳas (the kings of Māzandarān and Ṭabaristān, of Rustamdār, Gilān, Khūzistān, Kurdistān and Lūristān, of Hurmūz, Shirwān, Qarāmān, Mar'ash, Malaṭiyyah, the Qarāḳoyunlū and Āḳ-ḳoyunlū, etc.), on fol. 195<sup>a</sup>.

From the 9th to the 13th faṣl the numbers are forgotten.

On fol. 226<sup>b</sup> begins the *second book* (یاب دوم): History of the different Sultāns of Hindūstān, the Turkish Sultāns, the Timūrides and Moghulshāhs, the rulers of Kashmir, etc., in three faṣls:

1. On fol. 226<sup>b</sup>, in several ṭabaḳāt and salsalāt, سلسله دکن سلسله نظام الملکیه, on fol. 231<sup>b</sup>; سلسله عبادخانیه, on fol. 233<sup>b</sup>; سلسله قطب الملکیه, on fol. 234<sup>b</sup>; سلسله مالوه, on fol. 235<sup>a</sup>; سلسله سلاطین گجرات, on fol. 246<sup>a</sup>; سلسله حکام خاندیس, on fol. 258<sup>a</sup>; سلسله سلاطین شرقیه, on fol. 261<sup>b</sup>; سلسله بنگال, on fol. 259<sup>a</sup>; سلسله حکام کشمیر, on fol. 264<sup>a</sup>; سلسله سند, on fol. 279<sup>b</sup>; سلسله حکام ملتان, on fol. 282<sup>b</sup>.

2. On fol. 287<sup>a</sup> (the number is wanting), در سلاطین آل عثمان که نسب ایشان به اغوز میرسد.

3. On fol. 293<sup>a</sup>, در ذکر احوال امیر تیمور صاحبقران, گورگان و اولاد.

Sultān Bābar on fol. 311<sup>a</sup>, Humāyūn on fol. 312<sup>b</sup>, Akbar on fol. 322<sup>b</sup>, Jahāngir on fol. 366<sup>b</sup>. This book ends with the year 1020 = A.D. 1611.

After a blank page begins on fol. 371<sup>a</sup> a new faṣl, which probably belongs to a *third book*, containing the history of the Safawī dynasty; it closes in the commencement of the reign of Shāh 'Abbās, A.H. 998 = A.D. 1590. Therefore, we suppose, the author died a little after A.H. 1020, before he could continue the history of the Safawīs down to the same point where he had broken off the description of Jahāngir's exploits.

The proper order of the leaves from ff. 363 to 369 is this: 363, 365, 364, 367, 366, 368, 369.

Mirkhond's Raudat-al-safā is very often quoted in this work. Not dated; it may be that this copy is the author's autograph, the missing parts of which have been supplied later.

Ff. 402, ll. 19-21; Nasta'lik, written by different hands on different paper; incomplete at the beginning; the first leaves very much damaged; size, 10½ in. by 5¼ in. [ELLIOT 346.]

## 102

Ṣubḥ-i-ṣādīḳ (صبح صادق).

The first part of a most comprehensive historical, biographical, and geographical work, composed by Muḥammad Ṣādīḳ Isfahānī (Mirzā Muḥammad Ṣādīḳ bin Mirzā Muḥammad Ṣāliḥ Zubairi Isfahānī Āzādānī, so in Ouseley 292, fol. 1<sup>b</sup>), during the years from the end of Jahāngir's reign (he died A.H. 1037) to A.H. 1048. It is dedicated to Jahāngir on fol. 4<sup>a</sup>, ll. 3 and 6, and as the date of its completion, the author himself states 'the beginning of A.H. 1048' (= A.D. 1638) on fol. 258<sup>b</sup> وقد وقع الفراغ من تصنیف فی اوائل ثمان واربعمین), whilst in the context of the chapter concerning Noah, on fol. 12<sup>a</sup>, l. 25, he states as 'the present moment' A.H. 1045 = A.D. 1635. A. Sprenger, in his Catalogue, mentions that this work is quoted in the خزائن عامره, composed A.H. 1176 (see p. 144, No. 7); comp. also Elliot, History of India, vi. p. 453.

It is divided into four volumes (مجلد). Contents of this (the first) volume:

Preface and table of contents, on fol. 1<sup>b</sup>.

Introduction (مقدمه), on fol. 2<sup>b</sup>. On some things created before Ādam.

Book I (مطلع) on fol. 6<sup>b</sup>. On the prophets.

Book II on fol. 62<sup>b</sup>. On the old Persian kings.

Book III on fol. 90<sup>a</sup>. On famous men (especially Greek philosophers) before the appearance of Islām.

Book IV on fol. 108<sup>a</sup>. Biography of Muḥammad.

Book V on fol. 139<sup>b</sup>. The immediate successors of Muḥammad.

Book VI on fol. 159<sup>a</sup>. The twelve Imāms.

Book VII on fol. 177<sup>b</sup>. The Banû Umayyah.

Book VIII on ff. 210<sup>a</sup>-258<sup>b</sup>. The Banû 'Abbās, their Wazirs and Amirs, etc.

Beginning: اول نامه نام پادشاهی شاید که پادشاهان را از بندگی شرف افزاید پاینده تخت و سرفراز تاج التاج. The end is a chapter about the Karmats and their chiefs.

The table of the contents of the other volumes we quote from the preface (on fol. 2<sup>a</sup>):

مجلد دوم مشتمل است بر شش مطلع.  
مطلع اول در ذکر طائفة از ملوک اسلام که پیش از ظهور چنگیزخان در بلاد ایران سلطنت کردند.  
مطلع دوم در ذکر چنگیزخان و احفاد او و طائفة از ملوک که بعد ایشان در ایران سروری یافتند مسبوق بذکر برخی از ملوک توران.  
مطلع سیوم در ذکر امیر صاحب قران تیمور گورکان و اولاد او و طائفة از آنان که بعد ایشان در ایران بدولت رسیدند.  
مطلع چهارم در ذکر سلاطین صفویة.  
مطلع پنجم در ذکر ملوک روم و شام و حجاز و یمن و مغرب و ما یلیها.

مطلع ششم در ذکر ملوک هند.  
مجلد سیوم مشتمل است بر دوازده مطلع.  
مطلع اول در ذکر طائفة از مشاهیر واعیان که در مائة اولی از هجرت در گذشته اند.  
مطلع دوم در ذکر برخی که در مائة دوم از آن وفات یافته اند و همچنین مطلع سیوم و چهارم تا دهم.  
مطلع یازدهم در ذکر جمعی که بعد از الف در گذشته اند و طائفة که اکنون در قید حیات اند.  
مطلع دوازدهم در ذکر شمه از احوال خود و برخی از دوستان و آشنایان سلمهم الله تعالی.

مجلد چهارم در ذکر اسماء انام و امصار و بلاد و بحار و انهار و جبال و عیون و جزائر و مواضع و امثال آن بترتیب حروف تمجیدی و از آن وضع و کیفیت جهان و طول و عرض بلدان و خواص هر دیار و دیگر فوائد معلوم شود و این مجلد در حقیقت فهرست (!) مجلدات ثلاثه است زیرا که هرچه در آن مجلدات مذکور است مزبور است با ضبط نقط و تحقیق و اشاره بانکه ذکر هرکس در کدام مطلع از کدام مجلد گذارش یافته و الله اعلم بالصواب.

This fourth volume is probably called 'Shâhid-i-Şâdik' (شاهد صادق), as the source of the treatises Takwim-albuldân and Tahkik-alirâb, which are evidently extracted from this volume, is there styled Shâhid-i-Şâdik (see Nos. 103 and 104).

According to the colophon on fol. 258<sup>b</sup> this copy was finished A.H. 1197, the 5th of Rajab=A.D. 1783, the

6th of June, in Allâhâbâd: باتمام رسید جلد اول صبح صادق بتاریخ پنجم رجب المرجب سنه ۱۱۹۷ هجری مقدسه نبوی صلی الله علیه وآله و سلم در بلدة الآباد بهمراهی صاحب والا جواناتان اسکات<sup>۱</sup> بهادر دام آقباله وزاد عمره که شیخ صاحب مزنی (!) مشفق شیخ الله بار بهادر بلکرامی سلمه به ملازم سرکار صاحب والا آند اخلاق والطاف وفهم و ذکای این صاحب ما باحاطة زبان قلم در نیاید که با هر یک از که ومه مثل آفتاب ظل رفت او نکسان است سلمه الله تعالی ابداً الحمد لله على ذلك والدعا.

There is one blank (on fol. 233), where the copyist notices that 'one leaf' was wanting in his original. The margin shows occasional emendations of the same hand, which wrote the whole.

Ff. 258, ll. 29; Nasta'lik; size, 16 in. by 8½ in.

[OUSELEY 342.]

### 103

(تقویم البلدان) Takwim-albuldân.

Tables stating the degrees of longitude and latitude of alphabetically arranged names of towns, by the same Mirzâ Muḥammad Şâdik Işfahânî. On the first page is written: تقویم البلدان تألیف میرزا محمد صادق اصفهانی منجمه کتاب مسمی بشاهد صادق اسماء اطوال و عروض بلدان مشهوره منقول 1<sup>b</sup>: and on fol. 1<sup>b</sup>: از کتاب شاهد صادق تألیف میرزا محمد صادق بن میرزا محمد صالح زبیری اصفهانی آزادانی مبنی برحروف تهجی.

It appears to be an extract from the fourth volume of 'Şubh-i-Şâdik' (see Ouseley 342).

This copy was finished in Lucknow A.H. 1194, the 5th of Ramaḍân=A.D. 1780, September 4; see fol. 15<sup>b</sup>.

It was edited, text and translation, for the Oriental Translation Fund, by J. C., London, 1834 (pp. 60-147).

Ff. 1-15, ll. 17; Shikasta; size, 10½ in. by 6½ in.

[OUSELEY 292.]

### 104

(تحقیق الاعراب) Tahkik-alirâb.

A small geographical dictionary, also extracted from the fourth volume of 'Şubh-i-Şâdik.' On the first page we read رسالة تحقیق الاعراب اسمی بلاد ربع مسکون از کتاب شاهد صادق تألیف میرزا محمد صادق اصفهانی مبنی بر ترتیب حروف تهجی.

This copy was finished by the same hand as the preceding copy, A.H. 1194, the 7th of Ramaḍân=A.D. 1780, September 6. It was translated for the Oriental Translation Fund, by J. C., London, 1832

<sup>1</sup> Jonathan Scott, the translator of the Bahâr-i-Dânish (1).



(pp. 1-57); see, concerning the author, Sir W. Ouseley's letter in the preface, pp. iv-xi.

Ff. 17-26, ll. 17; Shikasta; size, 10 $\frac{3}{4}$  in. by 6 $\frac{3}{4}$  in.  
[OUSELEY 292.]

## 105

Another copy of the Tahkik-alirâb.

It is not dated, but being written by the same hand and apparently about the same time as No. 107, we infer that it was copied by 'Abd-alrazzâk Sihâlâwî (عبد الرزاق سہالوی), A. H. 1196=A. D. 1782.

This seems to be copied from No. 104, in which, at the beginning, the end of the Nisbah [الزادانی] is rubbed out; in consequence 'Abd-alrazzâk writes (fol. 1b) میرزا محمد صادق الاصفهانی الزاد.

Ff. 1-15, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 7 $\frac{1}{2}$  in.  
[OUSELEY 166.]

## 106

مجمّل تواریخ خواقین ماوراء النهر.

A short chronological list of the events in the history of Transoxania from the years A. H. 380 to 1019=A. D. 990-1610. This is an extract from Muḥammad Ṣâdiq's 'Ṣubḥ-i-Ṣâdiq' (from the fourth part).

Beginning: در سنّه ثمانین وثلثمائّه بغراخان که اوّل ملوک آل خاقان است قصد ماوراء النهر کرد الخ

The handwriting is the same as in Nos. 103, 104, and 108. This copy was finished the 10th of Ramaḍân; the year is not stated; it is probably the same as in Ouseley 292 and 309, viz. A. H. 1194=A. D. 1780. The colophon on fol. 91b: تمّ ما نقلت من کتاب شاهد: 91b صبح فی ذکر خواقین مغول من اولاد چنگیزخان و ممّن کان قبلهم واللّه تعالی اعلم فی التاریخ عاشر من شهر رمضان الذی انزل فیہ القرآن والصلوة والسلام علی محمد نبی آخر الزمان.

Ff. 85-91, ll. 17; Shikasta; size, 11 in. by 6 $\frac{3}{4}$  in.  
[OUSELEY 280.]

## 107

Another copy of the same extract.

Agreeing in all particulars with the preceding copy; it is very likely a copy of it; it is dated the 18th of the second Jumâdâ, A. H. 1196=A. D. 1782, 31st of May; the scribe is the same 'Abd-alrazzâk who wrote the whole of No. 166.

Ff. 17-27, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 7 $\frac{1}{2}$  in.  
[OUSELEY 166.]

## 108

رساله در بیان اولاد ابو الترك یافث بن نوح.

An account of the origin of the Moghul races and a short history of Čingizkhân, Timûr, and their descendants.

This, too, we suppose to be an extract from the second volume of 'Ṣubḥ-i-Ṣâdiq' of Muḥammad Ṣâdiq Isfâ-

hânî (like all the preceding treatises), though it does not seem to be mentioned anywhere.

Beginning: این مختصریست در بیان احوال اولاد یافث بن نوح علیه السلام آورده اند که الخ

This copy was finished the 4th of Shawwâl, A. H. 1194=A. D. 1780, 3rd of October, in Lucknow.

Ff. 43; handwriting and exterior are the same as in Nos. 103, 104, 106, and 110.  
[OUSELEY 309.]

## 109

The same extract.

This is probably a transcript from No. 108, made by 'Abd-alrazzâk Sihâlâwî; he dates it on fol. 41b from the 20th of the second Jumâdâ, A. H. 1196=A. D. 1782, June 2, and on fol. 92b from the 10th of Rajab, A. H. 1196=A. D. 1782, June 21.

Ff. 29-92; externals the same as in No. 105.  
[OUSELEY 166.]

## 110

تذکره الامراء.

Two collections of biographies of Amîrs: a. During the reign of Bâbar, on ff. 6b-11a; b. During the reign of Humâyûn, on ff. 11a-38a. Probably an extract from the third book of 'Ṣubḥ-i-Ṣâdiq.'

Beginning: این مختصریست در مجمّل احوال امرای هندوستان جنت نشان ایّام سلطنت سلاطین الخ

This copy was finished the 20th of Shawwâl, A. H. 1194=A. D. 1780, 19th of October.

Ff. 6-38; handwriting and externals the same as in Nos. 103, 104, 108, etc.  
[OUSELEY 386.]

## 111

The same.

It is a transcript from No. 110, made by 'Abd-alrazzâk.

The Amîrs of Bâbar, on ff. 93b-105a; the Amîrs of Humâyûn, on ff. 105a-145b.

Ff. 93-145; comp. Nos. 105, 107, and 109. [OUSELEY 166.]

## 112

Documents relating to the stay of Humâyûn in Persia, after being driven out from India, by Shîr Shâh (A. D. 1544), viz.

1. Ff. 41b-45a. Firmân of Shâh Tahmâsp to the governor of Harât, Muhammad Khân Sharaf-al-dîn Oghlû Tuklû, Beglarbeg of Khurâsân (محمد خان شرف الدین اغلی تکلو بکلربیگی خراسان), ordering him to receive the emperor hospitably. This portion is dated the 21st of Shawwâl, A. H. 1194.

2. Ff. 45b-48b. What happened to Humâyûn in Persia; his interview with Shâh Tahmâsp, etc.

3. Ff. 48b-50a. List of the Persian Amîrs who accompanied Humâyûn out of Persia and assisted him in recovering Kandahâr.

4. Ff. 50a-52b. List of those followers who stayed with Humâyûn during his exile in Persia.

This also seems to be taken from Muḥammad Ṣâdiq (probably from the 6th Maṭla' of the second book).

The copy was finished A. H. 1194, the 24th of Shawwâl=A. D. 1780, October 23, by Muḥammad Baksh with



the Takhalluṣ Ḥshūb (محمد بخش متخلص باشوب), at Lucknow.

Ff. 41-52; the same externals as in No. 110.

[OUSELEY 386.]

### 113

The same.

Copied from the preceding MS. by 'Abd-alrazzāk. The firmān on fol. 154<sup>a</sup> is dated A.H. 1196, the 10th of Sha'bān=A.D. 1782, 21st of July, the remainder the 11th Sha'bān of the same year, 22nd of July.

At the end of this treatise, being the last of the volume, the copyist remarks: تمت هذا الكتاب مسّی بهفت رساله تقويم البلدان واقع بتاريخ یازدهم شهر شعبان الح.

He gets 'seven treatises' by dividing Ouseley 166, ff. 29-41 and ff. 147-164, each into two separate parts. They are the following:

1. Ff. 1-15. Tahkik-al-rāb (No. 105).
2. Ff. 17-27. The events in the history of Transoxania from A.H. 380-1019 (No. 107).
- 3, 4. Ff. 29-92. Origin and history of the Moghuls (Čingizkhān and Timūr), divided into two parts (No. 109).
5. Ff. 93-145. The Amīrs of Bābar and Humāyūn (No. 111).
- 6, 7. Ff. 147-164. The firmān of Shāh Tahmāsp, on ff. 147-153<sup>a</sup>; and the lists of the Persian Amīrs and the followers of Humāyūn, on ff. 153<sup>a</sup>-164 (No. 113).

Ff. 147-164; comp. No. 105, etc.

[OUSELEY 166.]

### 114

Mirāt-al-ālam (مرآة العالم).

A general history till the time of the emperor Aurangzib (A.D. 1658-1707), compiled A.H. 1078=A.D. 1667, and usually ascribed to Muḥammad Bakhtāwar Khān (see fol. 440<sup>b</sup>, last line). He was a high official at the court of Aurangzib, to whom the work is dedicated. He died A.H. 1096=A.D. 1685. Concerning his own researches and works he gives a special chapter in ff. 438<sup>a</sup>-440<sup>b</sup>.

See Nassau Lees, Materials, p. 57, and a copious enumeration of the contents in W. Morley's Descriptive Catalogue, p. 52 sq., and in Rieu i. pp. 125-127; comp. also for the title and authorship of this work, Elliot, History of India, vii. p. 145 sq.

Beginning: بهترین نقشی که آئینه خاطر سخت نکوبان روشن ضمیر را بارقه صفا بخشد حمد و ثنای صانع است که الخ.

The work is divided into an introduction, seven Ḥrāish, with many subdivisions and a conclusion, which are specified on ff. 2<sup>a</sup>-3<sup>a</sup>.

Introduction on the creation, on fol. 3<sup>b</sup>.

I. Ḥrāish, on ante-Muḥammadan history, on fol. 4<sup>b</sup>.

II. Ḥrāish, history of Muḥammad, the first four Khalīfs, etc., on fol. 42<sup>b</sup>.

III. Ḥrāish, history of the Khalīfs and the contemporary and succeeding dynasties till the time of Timūr, on fol. 105<sup>b</sup>.

IV. Ḥrāish, history of Timūr and his descendants, of the Turks in Asia Minor, and the Ṣafawī dynasty, on fol. 158<sup>b</sup>.

V. Ḥrāish, history of India till the accession of Bābar, on fol. 174<sup>a</sup>.

VI. Ḥrāish, history of Bābar, Humāyūn, Akbar, Jahāngir, Shāh Jahān, on fol. 215<sup>b</sup>.

VII. Ḥrāish, history of Aurangzib, on fol. 309<sup>a</sup>.

Conclusion, biographies of poets, arranged alphabetically, on fol. 441<sup>a</sup>.

The biography of poets begins with *Asadī*. On fol. 155<sup>a</sup> the first three lines of fol. 151<sup>a</sup> are wrongly repeated; on fol. 213<sup>a</sup>, l. 3 must be read نمایش نهم instead of پنجم; from fol. 340 to fol. 405 the right order of the leaves is as follows: 340, 365-404, 341-364, 405.

Not dated; eleventh to twelfth century.

Ff. 463, ll. 23; partly Shikasta (ff. 1-57<sup>b</sup>), partly Nasta'lik (ff. 58-463); written by different hands at different times and also on different paper; the original leaves are put into a modern margin; size, 13½ in. by 8½ in. [ELLIOT 242.]

### 115

The same.

Introduction in No. 252, on fol. 6<sup>a</sup>; I. Ḥrāish on fol. 9<sup>a</sup>; II. Ḥrāish on fol. 40<sup>b</sup>; III. Ḥrāish on fol. 136<sup>a</sup>; IV. Ḥrāish on fol. 226<sup>b</sup>; V. Ḥrāish on fol. 250<sup>a</sup>; VI. Ḥrāish on fol. 309<sup>a</sup>; VII. Ḥrāish in No. 253, on fol. 67<sup>b</sup>; conclusion on fol. 323<sup>a</sup>.

This copy is quite modern. There is a colophon on fol. 380<sup>a</sup> (No. 253); the date, however, is not certain: تمام شد این کتاب بعون الله الملك الوهاب بتاريخ نهم ۹ صفر المظفر سنه ۲.

Before the ۲ there are two dots, one under the other, the upper one the largest, perhaps ۲۰۰, viz. 1200=A.D. 1785, December.

Vol. I, ff. 367; vol. II, ff. 380; ll. 15; Nasta'lik; size, 8½ in. by 7½ in. [OUSELEY 252, 253.]

### 116

The same.

Contents:

Vol. I. Introduction on fol. 8<sup>b</sup>; I. Ḥrāish on fol. 11<sup>b</sup>; II. Ḥrāish on fol. 115<sup>a</sup>; III. Ḥrāish on fol. 284<sup>a</sup>; IV. Ḥrāish on fol. 422<sup>b</sup>; V. Ḥrāish on fol. 464<sup>a</sup>; VI. Ḥrāish on fol. 592<sup>a</sup>.

Vol. II. VII. Ḥrāish on fol. 1<sup>b</sup>; biography of poets on fol. 305<sup>a</sup>.

No date. The beginning of vol. I is rather different from that in the other copies: بسم الله الرحمن الرحيم و به نستعين برتری گوهری که تاجداران کشور فصاحت و تحت نشینان خطه بلاغت را پیرایه افتخار باشد حمد و ثناء یگانه ایست که مرآت عالم جلوه گاه بدائع قدرت اوست الخ.

Vol. I, ff. 833; vol. II, ff. 364; ll. 17; distinct Nasta'lik; size, 9 in. by 4½ in. [FRASER 112, 113.]

### 117

Ta'rikh-i-Kipčākkhānī (تاریخ قپچاقخان).

A most comprehensive work on general history of

the east, called Ta'rikh-i-Kipçâk Khânî (vol. I, fol. 3<sup>a</sup>, line antep.), by Kipçâk-Khân.

The author's name is قبيقخان عرف خواجم قلى بيك بلخى بن قبيقخان مرحوم عرف امام قلى قوس بيكى سبحان قليخان والى توران.

Subhân Kuli-Khân, ruler of Turkistân, whose Kaus-Begi the author's father was, died A.H. 1114 = A.D. 1702. We learn from the preface and conclusion the following particulars regarding the author's life: He was a native of Balkh, came to India A.H. 1107, and resided at Lâhûr, where he was in connection with 'Abd-alsamad Khân, governor of the Panjâb under the emperor Farrukhsiyar about A.H. 1125; he was from his early days given up to reading old chronicles, and resolved to compose this book, which he finished A.H. 1137, the 5th Rabi' I = A.D. 1724, November, after six years' work (vol. II, fol. 296<sup>b</sup>; vol. I, fol. 3<sup>a</sup>). He does not give a review of his sources; in vol. II, fol. 296<sup>b</sup>, he mentions the Ta'rikh-i-Firûzshâhî, by Dîyâ Barnî.

Beginning:

کنه خردم بجز در اثبات تو نیست  
اندیشه من بجز مناجات تو نیست  
من ذات ترا بواجبی کی دانم  
داننده ذات تو بجز ذات تو نیست

It is divided into an introduction, five books, and a conclusion.

Fâtihah on fol. 3<sup>b</sup>. On the creation; index of the contents.

Book I (باب اول) on fol. 10<sup>a</sup>. On the prophets before Muḥammad, in five parts.

Book II on fol. 44<sup>a</sup>. On ante-Muḥammadan dynasties, in four ṭabakas; chiefly on the kings of Persia.

Book III on fol. 77<sup>a</sup>. On the dynasties contemporary with the kings of Persia mentioned in the preceding chapter, in nine ṭaifas.

Book IV on fol. 93<sup>b</sup>. On Muḥammad, the four immediate successors, the twelve Imāms, the Umayyade and 'Abbāsīde Khalīfs, and the founders of the four schools of Muḥammadan law, in two faṣls.

Book V on fol. 247<sup>b</sup>. On Islamic dynasties in general, in nine faṣls:

Faṣl I (fol. 247<sup>b</sup>), in five ṭaifas: Tāhirīdes, Ṣaffārīdes, Sāmānīdes, Ghaznawīdes, Ghūrīdes.

Faṣl II (fol. 273<sup>b</sup>), in two ṭaifas: Būyīdes and Saljūqīdes.

Faṣl III (fol. 4<sup>a</sup>, vol. II), in two ṭaifas: Khwārizmshāhs and Atābegs.

Faṣl IV (fol. 18<sup>a</sup>). Ismā'īlīs.

Faṣl V (fol. 27<sup>a</sup>), in two gurūh: Tātār and Moghul dynasties.

Faṣl VI (fol. 80<sup>b</sup>), in six ṭaifas: Muẓaffarīdes, Ilkānians, Čūpāniyyah, Kurts, Sarbadārīans, Turkish princes in Asia Minor.

Faṣl VII (fol. 90<sup>b</sup>). On the rulers of Sind till the time of Akbar, in five ṭaifas.

Faṣl VIII (fol. 97<sup>a</sup>). On the rulers of India, in six ṭaifas: Slave kings, Khiljīs, Tughluqs, Sayyids, Lūdi, Sultāns of the Dakhan.

Faṣl IX (fol. 109<sup>b</sup>), in five ṭaifas: On Timūr and his successors, on the tribes of Kārā-qoyunlū and Āq-qoyunlū, on the Ṣafawīs, on the Shaibāniyyah dynasty of Turkistān till Sayyid Abū-alfadl Khān.

Conclusion (خاتمه) on fol. 296<sup>a</sup>. On the author himself. On fol. 297<sup>a</sup> occur the following two notes: نویسنده: اوراق شکسته وبسته سید حافظ معصوم ساقی تخلص تاریخ اتمام خاتمه کلام یافت.

From this note we learn that this copy was made by a Sayyid Ḥafiz Maṣūm with the Takhalluṣ Ṣakī, and that the date of the completion of the work itself is embodied in the words خاتمه کلام (i. e. 1137).

Then follows another note on fol. 297<sup>b</sup>: قد فرغ هذه النسخة:

المباركة المسمى تاريخ قبيقخان في يوم الاربعاء خامسا من ربيع الاول بحسب الارشاد قدوة الخوانين والامراء منبع الجود والسخا صاحب السيف والقلم ناسخ افسح المتأخر والمتقدم مورد توارد للجليل المتان اعنى صاحبى ومولائى قبيقخان بهادر سلمه الله وابقاء الله قد تم في التاريخ سنة اربع وثلثين الف ومائة وحاسب تاريخه من اسم الشريف نعني (!) مؤلف الكلام قبيقخان والآن جاء في نظر الثاني وصار تاريخ خاتمه كلام في سنة سبع وثلثين الف (!) من بناء حضرت شيخ الشيوخ اخى قرخ زنجاني قدس سره في بلدة الهور لها نور.

Accordingly this copy was finished on Wednesday, the 5th Rabi' I (N.B. Exactly the same day when the author finished his work); the year, however, when this took place is not mentioned. Secondly, this copy was made for one Kipçâk-Khân Bahâdur (probably the author himself).

We think it most likely that these two notes are simply transferred from an older MS., and must remark that these two volumes bear in all externals (as paper, writing, etc.) the greatest likeness to those copies, made by 'Abd-alrazzâk (comp. Ouseley 53, 166, etc.)

On ff. 297<sup>b</sup>-302<sup>a</sup> follows an account of A.H. 1138, dated the 27th Shawwâl, A.H. 1138 = A.D. 1726, the 28th June.

Beginning: چون اتمام اوراق غرة ماه ربيع الاول سنة سبع وثلثين الف ومائة صورت انجام پذیرفته امروز که بیست و هفتم ماه شوال شد جلوس محمد شاهی مطابق سنة ۱۱۳۸ هجریست از مقابله ونظر دید ثانی<sup>۱</sup> مجمل فراغی حاصل شد اخبار تازه معموره اتالیم سبعة چنین مسموع ومشاهده میشود اواسط سنة ۱۱۳۷ هجری باعث عزل ونصب قیاصره وغلبة کفار فرنگ الخ

No. 184, ff. 296; No. 185, ff. 302; ll. 15; small Nasta'liq; size, 8½ in. by 7½ in. [OUSELEY 184, 185.]

<sup>1</sup> Of this 'collation and revision' there is no trace to be discovered in these two volumes.



## 118

Ḥadīkat-alṣafā (حديقة الصفاء).

A large general history in three volumes, written by Ibn Ghulām 'Alīkhān Yusuf 'Alī (see this name in No. 155, fol. 2<sup>a</sup>, ll. 18 and 19), and entitled Ḥadīkat-alṣafā, or the Garden of Purity. The author says, that although he had collected the materials for this history during the government of Mihr 'Alī Wardikhān already, yet in consequence of some obstacles he could begin his work only after the death of this Amir (who died A.H. 1169=A.D. 1755; see fol. 2<sup>a</sup>, ll. 24-26: بنابر بعضی

موانع که تفصیل آن لائق این مقام نیست در حجاب تعویق ماند تا بعد فوت آن مبرور در سنه هزار و صد و شصت و نه اله در سنه 1170 (=A.D. 1756; see fol. 2<sup>b</sup>, l. 4: در سنه 1170), and he was still occupied with it A.H. 1173=A.D. 1759, as we learn from the following passage in No. 156, fol. 388<sup>a</sup>, l. 11: تا حال که سنه یک هزار و یکصد و هفتاد و سه هجریست

This work is divided into an introduction (مقدمه), three volumes (مجلد), and a conclusion (خاتمه); each volume is subdivided into several *rauḍas* or meadows, each *rauḍah* into several *dauḥas* or trees, and these again into *ghuṣns* or branches.

## Contents:

No. 155.—Introduction on fol. 1<sup>b</sup>, containing the author's preface, an account of the creation, and a complete index of the first volume.

*First volume* on fol. 5<sup>a</sup>, in six *rauḍas*.

*First rauḍah* on fol. 5<sup>a</sup>, in two *dauḥas*:

Dauḥah I (on fol. 5<sup>a</sup>). The prophets before Muḥammad (انبیاء سلف).

Dauḥah II (on fol. 32<sup>a</sup>). The kings before the Islām (ملوک سلف), in fourteen *ghuṣns*: The Pishdādians (fol. 32<sup>a</sup>); the Kayānians (fol. 34<sup>a</sup>); the Ashkānians (fol. 37<sup>b</sup>); the Ashghānians; the Sāsānians (fol. 38<sup>a</sup>); the Kaldānians, or kings of Babylon; the Sultāns of Syria (fol. 43<sup>a</sup>); the Banū Sulaimān; the Ptolemies (سلطین بطلیموس); the kings of Ḥabash, the Ghassānians (fol. 43<sup>b</sup>); the Banū Lakhm (fol. 44<sup>a</sup>); the kings of Himyar (fol. 45<sup>a</sup>); the Roman emperors (fol. 48<sup>a</sup>).

*Second rauḍah* on fol. 49<sup>a</sup>, in five *dauḥas*:

Dauḥah I (on fol. 49<sup>a</sup>). The life of Muḥammad.

Dauḥah II (on fol. 81<sup>a</sup>). The Khilāfat of Abū Bakr.

Dauḥah III (on fol. 84<sup>a</sup>). The Khilāfat of 'Umar.

Dauḥah IV (on fol. 88<sup>b</sup>). The Khilāfat of 'Uthmān; here the heading is left blank, the same has happened in many other places.

Dauḥah V (on fol. 92<sup>a</sup>). The Khilāfat of 'Alī.

*Third rauḍah* on fol. 102<sup>b</sup>, in ten *dauḥas*:

Dauḥah I (on fol. 103<sup>a</sup>). The twelve Imāms.

Dauḥah II (on fol. 106<sup>b</sup>). The principal men of the Aṣḥāb or Ṣaḥābah, in alphabetical order.

Dauḥah III (on fol. 109<sup>b</sup>). The four Mujtahidīn.

Dauḥah IV (on fol. 110<sup>a</sup>). The seven Qurṛā or readers of the Qurān.

Dauḥah V (on fol. 110<sup>a</sup>). The Tabī'in (these three *dauḥas* are misplaced in the index).

Dauḥas VI and VII (on fol. 118<sup>a</sup>). The 'Ulamā, Muḥaddithīn (or collectors of Muḥammad's traditions), Mashāikh and Fuḳarā (these two *dauḥas* seem not to be separated in the text, at least we have not succeeded in finding out any heading of the seventh *dauḥah*).

Dauḥah VIII (on fol. 129<sup>b</sup>). The Banū Umayyah.

Dauḥah IX (on fol. 132<sup>a</sup>), in two *ghuṣns*. The martyrdom of Ḥaḍrat Sayyid Alshahīd and the affairs of Muslim bin 'Aqīl, 'Abdallāh bin Zubair and the other Ḥakīms of the Banū Umayyah.

Dauḥah X (on fol. 148<sup>a</sup>). The Banū 'Abbās.

*Fourth rauḍah* on fol. 163<sup>b</sup>, in two *dauḥas*:

Dauḥah I (on fol. 163<sup>b</sup>). The rulers and governors contemporary with the 'Abbāsides to the west of Baghdād, in twenty-three *ghuṣns*: The 'Abbāsides in Egypt (fol. 163<sup>b</sup>); the Sayyids in Spain, the Sayyids in Yaman (fol. 164<sup>a</sup>); the Sharifs of Makkah (fol. 164<sup>b</sup>); the Banū Aghlab in Africa; the Banū Ṭūlūn in Egypt, beginning with Aḥmad bin Ṭūlūn; the Āl-i-Ḥamdān in Mausiḥ (fol. 165<sup>b</sup>); the Ikshīdiyyah in Syria; the Banū Mundhir in Spain (fol. 166<sup>a</sup>); the Mulaththamīn, (بنی تاشغین, comp. Roudh el Kartas traduit par Beaumier, Paris, 1860, fol. 190 sq.), and the Muwahhidīn in Africa (fol. 166<sup>b</sup>); the Banū Marin, the Āl-i-Mirdās (بنی کلاب) in Syria, the Banū 'Uḳail in Mausiḥ (fol. 168<sup>a</sup>); the Banū Asad, the Banū Ṭāi (آل فضل) in Syria, the Isma'īlīs in Egypt (fol. 168<sup>b</sup>); the Āl-i-Ayyūb in Egypt (fol. 170<sup>b</sup>); the Saljūkides in Syria and Rūm (fol. 175<sup>a</sup>); the Āl-i-'Uthmān of Rūm (one of the longest accounts from fol. 176<sup>b</sup> down to fol. 216<sup>a</sup>); the Akrād in Diyārbakr, the Āl-i-Dhū-alkaḍr in Mar'ash, Malāṭīyyah, etc. (fol. 216<sup>a</sup>).

Dauḥah II (on fol. 216<sup>b</sup>). The dynasties contemporary with the 'Abbāsides to the east of Baghdād in Īrān and Tūrān, in twenty-five *ghuṣns*: The Banū Ḥasan and Ḥusain in Ṭabaristān and Gilān (fol. 216<sup>b</sup>); the Kārkiyās (قواریس) in Gilān (fol. 218<sup>a</sup>); the Kīwāmiyyah (کیواریس) in Māzandarān (fol. 220<sup>a</sup>); the Bāwandiyyah in Ṭabaristān and Gilān, in three classes (fol. 221<sup>a</sup>); the Ṭāhirides (fol. 222<sup>b</sup>); the Ṣaffārides (fol. 223<sup>a</sup>); the Sāmānides (fol. 224<sup>a</sup>); the Āl-i-Ziyār (fol. 227<sup>b</sup>); the Ghaznawides (fol. 230<sup>b</sup>); the Ghūrides (fol. 234<sup>b</sup>); the Kurts of Harāt (fol. 235<sup>b</sup>); the Dailamīs (fol. 237<sup>a</sup>); the Kākūyah of Iṣfahān, etc. (fol. 240<sup>b</sup>); the Saljūkides, in three classes, of Īrān and Tūrān, of 'Irāq, of Kirmān (fol. 241<sup>a</sup>); the Atābegs of Mausiḥ (fol. 249<sup>b</sup>), of Adharbaijān (fol. 250<sup>b</sup>), of Fārs (fol. 251<sup>a</sup>), of Lūristān (fol. 252<sup>b</sup>); the rulers of Sīstān (fol. 253<sup>a</sup>), of Hurmūz (fol. 253<sup>b</sup>); the Assassins (حسن صباح واتباع او); Alā-aldin Dīnār and his successors in Kirmān (fol. 256<sup>b</sup>); the Karākhitāiyyah in Kirmān (fol. 257<sup>a</sup>); the Āl-i-Muẓaffar (fol. 258<sup>a</sup>); the Khwārizmshāhs (fol. 266<sup>a</sup>).

*Fifth rauḍah* on fol. 271<sup>b</sup>, in thirteen *dauḥas*:

Dauḥah I (on fol. 271<sup>b</sup>). The origin of the Turks, the line of the Tātars, and Moghuls (fol. 271<sup>b</sup>); the story of Alānkūi (fol. 272<sup>a</sup>); Čingizkhān's birth, life, and conquests (fol. 272<sup>b</sup>); his successors in Karākorum, etc.; the Khāns in Kīpčāk; the Čagatāis, in two



ghuṣṣns, the second of which comprises Hulāgūkhān bin Tūlikhān; the descendants of Hulāgū down to Abū Sa'īd Bahādurkhān (fol. 288<sup>b</sup>); the Cūpāniyyah and Ilkānians (fol. 303<sup>a</sup>); the Sarbadārians (fol. 307<sup>b</sup>).

*Sixth raudah* on fol. 309<sup>a</sup>, in three dauḥas :

Dauḥah I (on fol. 309<sup>a</sup>). The Kārā-ḳoyunlū.

Dauḥah II (on fol. 309<sup>b</sup>). The Āḳ-ḳoyunlū.

Dauḥah III (on fol. 309<sup>b</sup>). The Ṣafawī dynasty down to the death of Shāh 'Abbās II, A.H. 1077.

At the end of this volume there is a seal of Kuli Muḥammad Khān. Beginning of the volume : حمد وافر و ثنای متکثر مخصوص جناب بی مثلی است که ذرات انبیاء و رسل را الخ.

Not dated.

No. 156.—*Second volume* on fol. 1<sup>b</sup>, containing ten raudas (the index of this volume is missing).

*First raudah* on fol. 1<sup>b</sup>. Timūr and his successors, in three dauḥas :

Dauḥah I (on fol. 1<sup>b</sup>). History of Timūr from his birth to his death, A.H. 807=A.D. 1405.

Dauḥah II (on fol. 43<sup>a</sup>). History of Timūr's descendants from the reign of Shāhrukh to the death of Sultān Abū Sa'īd Gūrgān, A.H. 873=A.D. 1468.

Dauḥah III (on fol. 69<sup>a</sup>). History of Sultān Husain Mirzā, Badi'-alzamān Mirzā, Muẓaffar Husain Mirzā, etc., down to the year 929, in three ghuṣṣns.

*Second raudah* on fol. 93<sup>b</sup>. The reign of Bābar in India (A.H. 929-937).

*Third raudah* on fol. 95<sup>b</sup>. Humāyūn's reign (937-963).

*Fourth raudah* on fol. 99<sup>b</sup>. Akbar's reign (963-1014). On ff. 107-109 there are enumerated famous Amirs, 'Ulamā, judges, and poets of his time.

*Fifth raudah* on fol. 109<sup>b</sup>. Jahāngir's reign (1014-1037).

*Sixth raudah* on fol. 126<sup>b</sup>. Shāhjahān's reign (1037-1068). The contemporary sheikhs, physicians, and poets, on ff. 180<sup>b</sup>-194<sup>b</sup>.

*Seventh raudah* on fol. 194<sup>b</sup>. Aurangzib 'Ālamgir's reign (1068-1118).

*Eighth raudah* seems to be forgotten in this copy, therefore the reigns of Bahādurshāh and Mu'izz-al-din Jahāndār (1118-1125) are entirely missing; see the death of Aurangzib on fol. 253<sup>b</sup> and a description of his qualities and virtues on fol. 254<sup>a</sup> sq.

*Ninth raudah* on fol. 259<sup>b</sup>. Farrukh Siyar's (1125-1131), Rafi'-al-darajāt's and Rafi'-al-daulah's (1131) reigns.

*Tenth raudah* on fol. 269. Muḥammadshāh's reign (1131-1161).

The chronological index on fol. 272<sup>b</sup> contains only the names of the emperors, all the dates are wanting.

*Third volume* on fol. 274<sup>b</sup>, containing an introduction, a fāidah, thirteen raudas (on fol. 274<sup>b</sup>, in the first line there is wrongly written fourteen), and a conclusion in three chapters.

*Introduction* on fol. 274<sup>b</sup> (1), in which are given by the author general remarks on the ancient state of India, its rulers, etc., before the Islām.

*Fāidah* on fol. 277<sup>b</sup>, concerning the rise of Islām in India.

*First raudah* on fol. 277<sup>b</sup> (۴). The Ghaznawides or the Sultāns of Lāhūr from Sabuktagin to Khusrāu Malik, the son of Khusrāushāh (defeated by Shihāb-al-din Muḥammad Ghūri, A.H. 583, and subsequently put to death).

*Second raudah* on fol. 280<sup>b</sup> (۷). The Sultāns of Dihli, in six dauḥas :

Dauḥah I (on fol. 280<sup>b</sup>). The Slave kings of Dihli, from Kuṭb-al-din Aibak to Mu'izz-al-din bin Kaiḳubād (dethroned and put to death), 588-687.

Dauḥah II (on fol. 282<sup>b</sup>). The Khilji kings from Jalāl-al-din Khilji to Kuṭb-al-din Mubārak, 687-721.

Dauḥah III (on fol. 285<sup>a</sup>). The house of Tughluḳ from Ghiyāth-al-din to Maḥmūdshāh (who ascended the throne A.H. 796).

Dauḥah IV (on fol. 286<sup>b</sup>). Timūr's invasion in Hindūstān, A.H. 800.

Dauḥah V (on fol. 287<sup>a</sup>). The Sayyids from Khidrkhān to 'Alā'-al-din bin Muḥammadshāh (who ascended the throne A.H. 849, retired to Badāun 854, died 883).

Dauḥah VI (on fol. 287<sup>b</sup>). The house of Lūdi and the family of Sūr from Bahlūl Lūdi (who assumed the title of king A.H. 854) to Sikandarshāh Sūr's defeat, A.H. 962.

For the detailed history of Timūr's successors, of Bābar, Humāyūn, and Akbar, the author at the end of this raudah refers to the *second volume* of his work.

*Third raudah* on fol. 290<sup>a</sup> (1۷). The Sultāns of the Dakhan, in six dauḥas :

Dauḥah I (on fol. 290<sup>a</sup>). The Bahmanī dynasty from 'Alā'-al-din Hasan, A.H. 748, to its extinction in 935.

Dauḥah II (on fol. 301<sup>b</sup>). The 'Ādilshāhi kings of Bijāpūr from Yusuf 'Ādilshāh to Muḥammad 'Ādilkhān (died 1067).

Dauḥah III (on fol. 309<sup>b</sup>). The Nizāmshāhi kings of Aḥmadnagar from Nizāmshāh Bahri to Murtaḍā Nizāmshāh Mulk (who ascended the throne A.H. 973, assumed the charge of the government himself in A.H. 977, was put to death by his son in A.H. 996).

Dauḥah IV (on fol. 315<sup>a</sup>). The Kuṭbshāhi kings of Gulkundah from Kuli Kuṭbshāh to the death of Muḥammad Kulishah (A.H. 1020), whose successor was Muḥammad Kuṭbshāh (mentioned before under Shāh-jahān).

Dauḥah V (on fol. 316<sup>a</sup>). The 'Imādshāhs of Barār from Fathallāh 'Imād-almulk to Tufālkhān's death, A.H. 982.

Dauḥah VI (on fol. 316<sup>b</sup>). The Barīdiyyahshāhs of Bidar from Kāsim Barid to 'Alī Baridshāh (who reigned forty-five years, and died 990), and his son Ibrāhīm Baridshāh (reigned seven years, and died 997).

*Fourth raudah* on fol. 316<sup>b</sup> (۴۴). The Sultāns of Gujarāt from Zafarkhān (styled as king Muẓaffarkhān), A.H. 793, to Muẓaffarshāh III, and the kingdom's destruction by Sultān Akbar, A.H. 991.

*Fifth raudah* on fol. 323<sup>a</sup> (۵۰). The Sultāns of Mālwah and Mandū from Dilāwarkhān Ghūri to Bāz Bahādūr and Mālwal's conquest by Akbar, A.H. 978 (here is written by mistake 897, هشتاد و نود و هفت instead of نهصد و هشتاد و هفت).

*Sixth raudah* on fol. 327<sup>a</sup> (۵۴). The Fârûkiyyahshâhs of Khândis from Malik Râjah to Bahâdurkhân bin Râjah 'Alikhân, who humbled himself before Akbar's throne, A.H. 1008.

*Seventh raudah* on fol. 328<sup>b</sup> (۵۵). The Sultâns of Bangâlah from Fakhr-aldin (who proclaimed himself king A.H. 739) to Dâudkhân's death and the kingdom's subjection to Akbar, 983.

*Eighth raudah* on fol. 329<sup>b</sup> (۵۶). The Sharîshâhs of Jaunpûr from Khwâjah Jahân to Sultân Husain Sharî and the subjugation of that principality by Sikandar Lûdi A.H. 881.

*Ninth raudah* on fol. 330<sup>a</sup> (۵۷). History of the rulers of Tattah, Sind, and Multân, and the Islâm's rise in these countries. It concludes with Nâsir-aldin Kâbâcâ (drowned A.H. 622).

*Tenth raudah* on fol. 331<sup>a</sup> (۵۸). The Sûmarah and Sûmanah or Jâm dynasty, the Arghûniyyah and the Tarkhânshâhs of Sind down to Mirzâ Jânî, who ascended the throne A.H. 993, and the annexation of Sind to Akbar's empire A.H. 1001.

*Eleventh raudah* on fol. 331<sup>b</sup> (۵۸). History of the Sultâns of Multân, beginning with Sheikh Yusuf Multânî (selected by the people's assembly A.H. 847), and concluding with Husain bin Sultân Mahmûd (placed on the throne A.H. 931), and Multân's annexation to Dihli A.H. 932.

*Twelfth raudah* on fol. 332<sup>b</sup> (۵۹). The Sultâns of Kashmir from Shams-aldin (who died A.H. 750) and his son Jamshîd (died 752) down to Yusufshâh and the final conquest of Kashmir by Akbar, A.H. 995. This raudah is introduced by a short account on the wonderful things and curiosities of Kashmir and the Islâm's rise in it.

*Thirteenth raudah* on fol. 335<sup>b</sup> (۶۲). The rulers of Malabar down to the rise of the English dominion (ابتدای تسلط اندرین).

Beginning of the *second volume*: قطب الدین امیر تیمور گورکان الخ.

Beginning of the *third volume*: بدانکه مدار روزگار بنو قلمون بر چهار دواست الخ.

Conclusion or Khâtimah on fol. 336<sup>b</sup> (۶۳), comprising different materials.

A. A treatise on wisdom according to ancient sentences, in three bâbs or chapters (در بیان احوال احکام) مقدم به تعریف حکمت و بیان مجملی از اقسام آن مشتمل (بر سه باب).

*First bâb* on fol. 336<sup>b</sup>, in five faşls:

Faşl I (on fol. 336<sup>b</sup>). در اصول مذاهب جمیع بنی آدم. در بیان احوال احکام مقدم به تعریف حکمت.

Faşl II (on fol. 337<sup>b</sup>). بیان علم منطق و معنی علم. و ادراک و امثال آن چون معرفت و نطق.

Faşl III (on fol. 338<sup>b</sup>). در تعریف حکمت و انقسام او. بنظری و عملی اصول و فروعا.

Faşl IV (on fol. 339<sup>a</sup>). در حکمت عملی مشتمل بر سه قسم.

Faşl V (on fol. 341<sup>b</sup>). در حکمت نظری و آن محتویست بر سه قسم.

*Second bâb* on fol. 342<sup>a</sup> (۶۱). Theology, in nine faşls (در علم الهی مشتمل بر نه فصل):

Faşl I (on fol. 342<sup>a</sup>). امور عامه, in six amrs or actions:

1. ماهیة وجود ذهنی و خارجی و وجود علم; 2. وحدت و 5. وجوب و امکان و قدم و حدوث; 4. تعیین; 3. علت و معلول; 6. کثرت.

Faşl II (on fol. 343<sup>a</sup>). در اعراض وجودی و اعتباری و بیان جوهر و عرض.

Faşl III (on fol. 344<sup>b</sup>). در اثبات واجب و مباحث متعلقه باو در اثبات واجب الوجود.

Faşl IV (on fol. 348<sup>a</sup>). اثبات نبوت و خصوصیات او. بطریق حکماء.

Faşl V (on fol. 349<sup>a</sup>). در بیان اثبات امامت و خصائص او.

Faşl VI (on fol. 349<sup>b</sup>). در ذکر اختلاف ناس در حقیقه معاد.

Faşl VII (on fol. 351<sup>a</sup>). در بیان عقل که صادر اول باشد. و اشاره به ترتیب موجودات.

Faşl VIII (on fol. 352<sup>a</sup>). در منتخب نفس و متعلقات او. در بیان قوای دیگر.

Faşl IX (on fol. 354<sup>b</sup>). در بیان نفوس فلکیه.

The beginning of the *third bâb* is not to be found; there is probably a lacuna after fol. 354, for the materials, which are discussed on fol. 355, are quite different from those in the last part of the second bâb (for instance, parts of a natural history); and on fol. 356<sup>a</sup> there occurs a thirteenth faşl on medical subjects (در اصطلاحات و قواعد طبّی), which is surely belonging to the incomplete third bâb.

B. An account of the most celebrated Sheikhs, philosophers, ancient kings, etc., with extracts from their writings, poems, etc., in three faths:

*First fath* on fol. 362<sup>b</sup> (۹۵). در ذکر ولایت یونان.

*Second fath* on fol. 363<sup>a</sup> (۹۶). در ذکر احوال و اقوال حکماء. و سلاطین قبل از اسلام; this fath begins with Âdam's son Seth (شیث) and concludes with the famous king Dârâb bin Bahman. Besides that, there is inserted a discussion on love (عشق) on ff. 363<sup>b</sup>-365<sup>b</sup>.

*Third fath* on fol. 372<sup>b</sup> (۱۰۵). در احوال حکمای اسلام. کلمات عبد الله انصاری و شیخ سعدی.

C. A biographical dictionary of Persian poets on ff. 375<sup>b</sup>-446<sup>b</sup> (۱۰۸-۲۱۵), with short, but interesting quotations. The fullest account is given of the author's contemporary, Muḥammad 'Alî Ḥazîn (born A.H. 1103, died 1180), on ff. 388<sup>a</sup>-394<sup>a</sup>, and of Muḥammad Husain Nâzîrî of Nîshâpûr, on ff. 433<sup>a</sup>-434<sup>b</sup>. The earliest poets mentioned in this *tadhkirah* are Abû-alḥasan Shâhîd, Rûdagî, and Khabbâzî (here wrongly called خیاری), from the time of the Sâmanîdes; Asadî, 'Unşurî, and Ghadâîrî, from Mahmûd of Ghazna's court, etc. At the end there is an appendix, containing all those contemporary poets who were the author's friends. The Arabic paging is wrong from ۱۷۵ down to the end, the leaves



being numbered here curiously from ten to ten, so that the next leaf to 150 is marked with the number 180, and so on.

This copy is the author's autograph : مسود این اوراق ; حقیر یوسف علی ; he excuses himself that in consequence of a troublesome illness he could not continue the history of the Moghul emperors down to Aḥ-madshāh (deposed 1167), 'Ālamgīr II (died 1173), and Shāh 'Ālam, who reigned when the author wrote. Probably the same illness is the reason that he did not finish this work before A. H. 1184 = A. D. 1770, fourteen years after having commenced it, and eleven years after having written the memoir on 'Alī Ḥazīn in the last part of the conclusion.

Although this work (especially in the first volume) is very brief and comprehensive, and the single dynasties usually occupy only one or two leaves, it is very remarkable for its extremely accurate chronology and its particular notices on the learned men, poets, etc. of the single epochs. More detailed are the second and third volume, the latter of which is written totally on the basis of Firishṭa's famous History of India, agreeing with that in the whole arrangement and even in the single phrases. The biographical dictionary of poets at the end is a valuable enrichment of the list of tadh-kiras given in Sprenger's Catal. Oudh.

No. 155, ff. 314; No. 156, ff. 446; ll. 28-29; Nasta'lik; no ornaments; size, 12½ in. by 8½ in. [ELLIOT 155, 156.]

## 119

Farḥat-alnāẓirīn (فرحت الناظرین).

A general compendium of Muhammadan and Indian history, from the beginning of the world down to the reign of Shāh 'Ālam (who ascended the throne A. H. 1173), by Maulawī Muḥammad Aslam bin Muḥammad Ḥafīz al-farsūrī alansārī alḳādirī, who completed the introduction of this work A. H. 1184 = A. D. 1770 (comp. fol. 12<sup>a</sup>, ll. 4, 5, and fol. 16<sup>a</sup>, ll. 6, 7). For further details we refer to Elliot, History of India, viii. p. 163 sq., and Rieu i. p. 131. The last date which appears in the text is A. H. 1196 = A. D. 1782; see fol. 586<sup>a</sup>, l. 3.

It is divided into a muḳaddimah, three maḳālas, and a khātimah.

Contents:

Complete index on ff. 1<sup>b</sup>-4<sup>a</sup>.

Preface on fol. 5<sup>b</sup> (1), including the eulogiums of the emperor Shāh 'Ālam and his wazīr, beginning: لك الحمد يا ذا الجود والمجد والعلی تبارکت تعطی من تشاء وتمتع تعالی شانه و تعظم برهانه الخ.

Muḳaddimah on fol. 17<sup>a</sup> (13). On the creation, etc.

First maḳālah on fol. 19<sup>b</sup> (15). History of the prophets from Ādam to Muḥammad, of the first four Khalīfs, the Imāms, and Mujtahidīns.

Second maḳālah on fol. 118<sup>b</sup> (114). History of India from the oldest ante-Muhammadan times till the end of Ibrāhīm Lūḍī's reign, A. H. 932.

Third maḳālah on fol. 232<sup>a</sup> (230). History of Timūr and his descendants till Bābar, and of the great Moghul emperors of India down to Shāh 'Ālam, with a physical and geographical appendix, describing the longitude and latitude of India, with its principal districts, cities,

etc., on fol. 562 sq. (this part belongs, according to the preface and to Rieu i. p. 131, to the khātimah).

Khātimah on fol. 578<sup>a</sup> (576). An account of the famous Sheikhs and learned men of that age, especially of all those who were contemporaries and friends of the author, beginning with ملاعبد الحکیم سیالکوٹی.

A large list of about seventy sources is found on ff. 15-16, beginning with the Ta'rikh-i-Bahmanī and Tāj-alma'āthir, and containing all the well-known histories from Ṭabari down to the 'Ālamgīrnāma and still more modern works.

No date. Ff. 572-577 are misplaced; the right order is 572, 574, 573, 576, 575, 577.

This copy once belonged to John Haddon Hindley. Purchased 1828.

Ff. 586, ll. 15; bad handwriting in careless Nasta'lik, nearly Shikasta, except the first two pages of the text; size, 8½ in. by 5¼ in. [CAFS. C. 5.]

## 120

Mirāt-i-Āftābnumā (مرآت آفتابنما).

A work on general history and geography, from the world's creation down to the thirtieth year of Shāh 'Ālam's reign (A. H. 1202 = A. D. 1787), composed by Shāh 'Ālam's prime minister, the Nawwāb 'Abd-alraḥ-mān Shāhnawāzkhān Ḥāshimī Bānbānī of Dihli (comp. fol. 1<sup>a</sup>, l. 9), A. H. 1218 = A. D. 1803 (this date of composition is contained in the title, the letters of which form a chronogram); comp. W. Morley, pp. 56-58; Elliot, History of India, viii. p. 332 sq.; Elliot's MSS. in the Journ. of the As. Soc. of Bengal, vol. xxiii, part i, p. 233, No. 30; Rieu i. p. 131 sq.

Contents:

The author's preface on fol. 1<sup>a</sup>.

Introduction on fol. 2<sup>b</sup>. On the advantage and necessity of the study of history (مقدمه در بیان فضیلت (و حاجت علم تاریخ).

First or historical part (this principal division is styled در بیان ظهور (تجلی), in six books or apparitions (جلوه).

Book I on fol. 3<sup>b</sup>. On the creation (در بیان ظهور (آفرینش).

Book II on fol. 44<sup>b</sup>. History of the prophets from Ādam to Muḥammad, etc. (در ابتدای خلق آدم علیه السلام و شمه از احوال برکت استماله وی و در بیان دیگر انبیای مرسل و غیر مرسل الخ).

Book III on fol. 78<sup>b</sup>. History of Muḥammad, the Khalīfs, etc. (در ذکر خاتم النبیین اشرف المرسلین و اولاد (امجاد و ازواج و خلفای باصفای آنحضرت الخ).

Book IV on fol. 91<sup>b</sup>. Account of the celebrated Sūfīs, 'Ulamās, judges, poets, artists, etc. (در احوال صوفیة (صافیه و علما و حکما و شعرا و اهل صناعت الخ). On fol. 129<sup>b</sup> there begins the chapter of the poets, alphabetically arranged; the first quoted here is Abū-alḥasan Ḥakīm Muḥammad Rūdāgī.

Book V on fol. 153<sup>a</sup>. History of the different Muhammadan dynasties from the Pishdādians to the Hindū Rājās of India, in an extremely short and abrupt manner (در بیان ملوک عرب و عجم که در مرتبة استقهار).



(اند بطریق اقتصار). This book is by mistake headed (بنجم تجلی instead of ششم).

Book VI (here by mistake headed لمعة, as if it were a subdivision of the fifth or sixth book) on fol. 178<sup>b</sup>. History of Timūr and his descendants till A.H. 1202 (در بیان سلاطین عالیشان سلسله عالیّه تیموریه گورگانیّه).

On fol. 237<sup>b</sup> begins an alphabetically arranged chapter on celebrated Amirs who flourished under the Timūrides; on fol. 249<sup>a</sup> a description of the various musical modes, and an account of celebrated musicians, etc. (here by mistake called تجلی نهم, the ninth book, but according to the general index on fol. 2<sup>a</sup> there are only six contained in the first جلوه).

Second or geographical part, in eight books (تجلی).

Book I on fol. 263<sup>a</sup>. The first climate (اقلیم).

Book II on fol. 265<sup>a</sup>. The second climate.

Book III on fol. 272<sup>b</sup>. The third climate.

Book IV on fol. 300<sup>b</sup>. The fourth climate.

Book V on fol. 307<sup>a</sup>. The fifth climate.

Book VI on fol. 310<sup>b</sup>. The sixth climate (there is a small blank on fol. 310<sup>a</sup>, and the heading wanting).

Book VII on fol. 315<sup>a</sup>. The seventh climate.

Book VIII on fol. 323<sup>a</sup>. The seven seas (در بیان بحار سبعه).

Conclusion on fol. 324<sup>b</sup>. Divers wonderful things, etc. (در عجائب و غرائب و نوادر الخ).

Beginning: مقالی که خوشابی لالی متلالی الفاظ آبدارش / آرایش افسر الخ.

Copied A.H. 1244=A.D. 1829, in the month Rajab, at Murādābād. The name of the transcriber is illegible.

Ff. 330, ll. 21; careless Nasta'lik, very near to Shikasta; no ornaments; ff. 141 and 142 and some lines on fol. 143<sup>a</sup> are supplied by another hand; the Arabic paging is wrong from fol. 225 down to the end; size, 11½ in. by 6½ in. [ELLIOT 241.]

## 121

Another copy of the same.

Contents:

Introduction on fol. 3<sup>a</sup>.

First part (جلوه اول) on fol. 4<sup>a</sup>.

Book I on fol. 4<sup>b</sup>; II on fol. 72<sup>b</sup>; III on fol. 130<sup>a</sup>; IV on fol. 153<sup>a</sup>; V on fol. 258<sup>b</sup> (here by mistake styled ششم تجلی instead of بنجم); VI on fol. 308<sup>a</sup> (here wrongly called لمعة, just as in the preceding copy).

Second part (جلوه ثانی) on fol. 456<sup>b</sup>.

Book I on fol. 458<sup>b</sup>; II on fol. 461<sup>b</sup>; III on fol. 475<sup>b</sup>; IV on fol. 525<sup>b</sup>; V on fol. 537<sup>b</sup>; VI on fol. 545<sup>a</sup>; VII on fol. 554<sup>b</sup>; VIII on fol. 569<sup>b</sup>. Conclusion (not marked here) on fol. 572<sup>a</sup>.

No date.

Ff. 582, ll. 17; Nasta'lik, written, as it seems, by different hands; size, 12½ in. by 8¼ in. [CAPS. D. 5.]

## 122

Sulālat-alsiyar (سلاله السیر).

A very modern compendium of general history, completed by Abū-alkāsim ibn Muḥammad 'Alī Šimnāni Šāsāni, A.H. 1222=A.D. 1807 (see the author's name

on fol. 2<sup>a</sup>, ll. 8 and 9, and the date of composition on fol. 59<sup>b</sup>, l. 11), and entitled Sulālat-alsiyar, the essence of historical and biographical essays. It is divided into two maḳālas, the first of which contains two faṣls or chapters: 1. The kings of Irān before the Islām: the Pishdādians, Kayānians, Ashkānians, and Šāsānians, from Gayūmarth to Yazdajird, the last of the Šāsānians, ff. 3<sup>a</sup>-20<sup>b</sup> (فصل دوم). 2. The first four Khalifs, the Bani Umayyah, the Bani 'Abbās, the Ismā'ilis, and the contemporary dynasties, viz. the Tāhirides, the Šaffārides, the Šamānides, the Ghaznawides, the Ghūrides, the Dailamīs, the Saljūkides, the kings of Khwārizm, the Atābegs of Fārs, Syria, and Diyārbakr, Irāk, and Adhārbaijān, the Assassins, the Karākhita'iyyah of Kirmān, the Moghul-shāhs, the Čūpāniyyah, Ilkānians, Muẓaffarides, Kurts, and Sarbadārians; Timūr and his descendants; the Karā-koynulū, the Āk-koynulū, the Šafawīs, the rulers of Kandahār, the Afshārs, the Abdālis, the Sulṭāns of Lūr, the Kājārs, ff. 20<sup>b</sup>-59<sup>b</sup>.

The second maḳālah comprises the dynasties of India in an introduction and different bayāns: 1. The kings of Dihlī, the Ghūrides, the Khiljis, the Tughluks, the house of Khidrkhān, the Lūdis, the Čagatāis I, the house of Sūr, the Čagatāis II, ff. 60<sup>a</sup>-72<sup>a</sup>. 2. The minor dynasties of Gulbargah, Bijāpūr, Aḥmadnagar, Gulkundah, Barār, Bidar, Gujarāt, Mālwah, Khāndis, Bangālah, Jaunpūr, the Arghūns of Sind, the Sulṭāns of Multān, and the kings of Kashmir, ff. 72<sup>b</sup>-94<sup>a</sup>.

A large number of chronological tables on ff. 21<sup>a</sup>, 21<sup>b</sup>-22<sup>b</sup>, 23<sup>a</sup>-26<sup>a</sup>, 26<sup>b</sup>-28<sup>a</sup>, 28<sup>b</sup>-29<sup>a</sup>, 29<sup>b</sup>, 30<sup>a</sup>-30<sup>b</sup>, 31<sup>a</sup>-32<sup>b</sup>, 33<sup>a</sup>-34<sup>b</sup>, etc.

Beginning: ستایش عديم الانحصار و نیایش مفقود الاقطار / الخ.

Copied A.D. 1814, at بریلی, by چیکوبال.

Ff. 95, ll. 15; Nasta'lik; occasionally additions and notes on the margin; size, 8½ in. by 6¼ in. [ELLIOT 126.]

## 123

Fragments of an anonymous general history.

Some confusedly-mixed fragments of a universal history, without title or introduction. Most of the dates are omitted. There is no strict chronological order in the single pieces; for instance, the MS. begins with the year of the Riḥlat 135 (see No. 99)=A.D. 762, on fol. 1<sup>b</sup>, but on fol. 2<sup>b</sup> there occurs already A.H. 329=A.D. 940; ff. 14<sup>b</sup>-22<sup>a</sup> contain a part of Čingizkhān's history down to A.H. 683=A.D. 1284; parts of the history of the first Ghaznawide and Saljūkide Sulṭāns are found on fol. 22<sup>b</sup> sq.; Sulṭān Sanjar's exploits are related on fol. 50<sup>b</sup> sq.; the wazīr Nizām-almulk and the year 485=A.D. 1092 occur on fol. 64<sup>b</sup>; the history of the Khwārizmshāh Atsiz bin Muḥammad is found on fol. 87<sup>b</sup>; on fol. 93<sup>b</sup> the death of Abū-alkāsim Maḥmūd bin 'Umar bin Muḥammad Zamakhsharī, the author of the Kashshāf, in A.H. 538=A.D. 1143, is mentioned; two pages further on, on fol. 94<sup>b</sup>, we find the year 462=A.D. 1069, etc. etc.

The chief authority to which the unknown author of these fragments refers is the Ta'rikh-i-Ibn Athīr; see, for instance, fol. 16<sup>a</sup>, ll. 15 and 16; fol. 29<sup>b</sup>, l. 22; fol. 79<sup>a</sup>, l. 29, etc. etc. Besides we find quoted (for instance

on fol. 100<sup>b</sup>, l. 19) the Ta'rikh-i-Ibn A'tham Kûfi, i.e. the well-known Kitâb-i-Futûh (comp. Nos. 124, 125, and 126).

Beginning: ذکر وقائع سال صد و سی و پنجم از رحلت حضرت سید البشر علیه و علی آله التحیة من الملك الاکبر درین سال الخ.

Ff. 101, ll. 30; Nasta'lik; size, 12 in. by 7½ in. [TH. HYDE 39.]

## II. HISTORY OF MUHAMMAD, THE KHALÎFS, AND IMÂMS.

### 124

Kitâb-i-Futûh (کتاب فتوح).

History of Islâm from the death of Muḥammad till that of Ḥasan, Husain, and Mu'awiyah, and Yazid's succession, A.D. 680, relating the external aggrandizement, as well as the internal struggles between its leaders.

Fol. 3<sup>b</sup>. The time of Abû Bakr.

Fol. 70<sup>a</sup>. The time of 'Umar.

Fol. 176<sup>b</sup>. The time of 'Uthmân.

Fol. 228<sup>b</sup>. The time of 'Ali.

Fol. 442<sup>b</sup>. History of Ḥasan.

Fol. 463<sup>a</sup>. History of Ḥusain, homage to Yazid.

The Arabic original is composed by Abû Muḥammad Aḥmad bin A'tham Alkûfi (ابو محمد احمد بن اعثم) the kofî; see fol. 3<sup>a</sup>, l. 5 ab infra; fol. 3<sup>b</sup>, l. 15; fol. 397<sup>b</sup>); the first part (fol. 3<sup>b</sup>, l. 15<sup>a</sup>-49<sup>a</sup>, l. 3 ab infra) was translated into Persian by Muḥammad b. Aḥmad Almusta'fi Alharawî (fol. 3<sup>b</sup>, l. 3; fol. 49<sup>b</sup>, l. 4) after A.H. 596 = A.D. 1199, chiefly encouraged and assisted by a nobleman of Khwârizm and Khurâsân (fol. 2<sup>a</sup>, l. 13; fol. 49<sup>b</sup>, l. 1), whom he loads with epithets without giving his name; the names of other friends of his he enumerates on fol. 3<sup>a</sup>. The whole remaining part was translated by Muḥammad b. Aḥmad b. Abû Bakr Alkâtib Al-mâ-barnâbâdî (see fol. 49<sup>a</sup>, l. 21; fol. 2<sup>a</sup>, l. 4, this latter passage is corrupt, likewise in Ous. 170, fol. 2<sup>a</sup>, l. 8). He states in a special report, on fol. 49<sup>a</sup>-50<sup>a</sup>, that Almusta'fi died (fol. 49<sup>b</sup>, l. 13), that he was asked to complete the work on different principles, viz. simplifying the style and omitting a great deal of the poetry of the Arabic original (see fol. 50<sup>a</sup>, ll. 6-8), and that he continued the work where Almusta'fi had left it. Title of his translation: مفتوح کتبر بند محمد بن احمد: الکاتب از فتوح اعثم کوفی رحمه الله قصه هلقام بن الحرث (fol. 50<sup>a</sup>).

H. Khalfa mentions this work, its author and first translator, in two places: iv. pp. 380 and 385. In the former he states that Abû Muḥammad wrote his work A.H. 1003 = A.D. 1594, which is a very strange mistake. Of the translator he does not give any date.

Almusta'fi relates in the preface (fol. 2<sup>b</sup>, ll. 10 sq.) that he met with his generous protector A.H. 596 = A.D. 1199, and accompanied him to Zûzan, a district between Harât and Nishâpûr, after which he began with his translation.

A third indirect date we have in the Nigârîstân, of Kâdî Aḥmad Alghaffârî (comp. the Jahân-ârâ, No. 98),

who wrote A.H. 959 = A.D. 1551, during the reign of Shâh Tâhmâsp, A.H. 930-984 = A.D. 1523-1576. In the introduction (Ous. 282, fol. 3<sup>b</sup>, l. 14) he mentions, amongst other historical works, تأریخ فتوحی تصنیف احمد بن اعثم کوفی ترجمه احمد محمد مستوفی.

Of the Arabic original there does not seem to exist any trace. Five other copies of the same work are described by Rieu i. p. 151 sq.; C. Stewart, p. 8, and W. Morley, p. 16, note 3. See besides 'A Critical Essay on various MS. Works, Arabic and Persian, translated by J. C., London, 1832' (Oriental Translation Fund), p. 24, note 63, and pp. 55, 56, where the names عاصم and اعثم are confounded.

Beginning of the introduction: الحمد لله الملك الكريم ولا حول ولا قوة الا بالله العلي العظيم سزاوار شكر وثنا خداوندیست که شكر بتوفیق او متعلق است الخ.

Beginning of the chronicle itself (fol. 3<sup>b</sup>): چون خواجه: کائنات وسر دفتر موجودات ومهتر ثقلین ومحرم قاب قوسین الخ.

Beginning of Muḥammad b. Aḥmad Alkâtib's continuation (fol. 50<sup>a</sup>): ابتداء کار هلقام ویدید آمدن او: چنان بود که در روزگار پیشین که عرب با ملکی الخ.

End (fol. 479<sup>a</sup>): واین ساعت بتوم میگذارم ودست تنگ بکور تنگ میروم ترا خاطری درآک وبلاغتی کامل وعبارتی بارع وفصاحتی شامل وبصر. This corresponds to Ous. 171, fol. 654<sup>b</sup>, l. 9, the concluding chapters in this copy being arranged in a different way.

The present MS. is not dated; it may, however, be old, upwards of 200 years. There are several lacunas, which, happily, are filled up in the other copy, Ous. 170, 171:

Ous. 284. Between ff. 136 and 137, corresponding to Ous. 170, ff. 204<sup>b</sup>-205<sup>b</sup>, l. 10.

Ous. 285. Between ff. 435 and 436, corresponding to Ous. 171, fol. 611<sup>a</sup>, l. 6 to l. 3 ab infra.

Ibid. Between ff. 338 and 339, corresponding to Ous. 171, fol. 613<sup>b</sup>, l. 3 ab infra to fol. 614<sup>a</sup>, l. 6.

Ibid. On ff. 477, 478 there are several minor lacunas, where the copyist has left blank spaces. Apparently that MS., from which he transcribed, was not completely preserved. Similar blanks he has left on fol. 2<sup>a</sup>, l. 4, and fol. 3<sup>a</sup>, l. 2, where the scribe of Ous. 170 (fol. 2<sup>a</sup>, ll. 7, 8, and fol. 3<sup>b</sup>, l. 3) has not been as conscientious, filling up the line and thus disguising the lacuna.

The first volume, ff. 1-228<sup>a</sup>; the second, ff. 228<sup>b</sup>-479<sup>a</sup>; ll. 23; small Nasta'lik; size, 10½ in. by 6½ in. [OUSELEY 284, 285.]

### 125

The same work.

Contents:

No. 170. Fol. 4<sup>b</sup>. The time of Abû Bakr.

Fol. 99<sup>a</sup>. The time of 'Umar.

Fol. 261<sup>b</sup>. The time of 'Uthmân.

No. 171. Fol. 338<sup>b</sup>. The time of 'Ali.

Fol. 617<sup>b</sup>. History of Ḥasan.

Fol. 641<sup>a</sup>. Death of Ḥasan.

Fol. 654<sup>b</sup>. Death of Ḥusain.



The end of this copy is different from Ous. 285: وفردا که روز واقعه او باشد اورا مدد ندهید و یاری نکنید ای بار خدای تو اورا یار و معین باش که تو بر همه چیز توانا و قادری و صلی الله علی محمد و آله اجمعین آمین.

Colophon: تمام شد کتاب شرح عاصم (!) کوفی.

On fol. 69<sup>a</sup> the second translator is called محمد بن احمد بن ابی بکر النکاتب المابرنابادی where Ous. 284 has the reading المابرنابادی.

On fol. 69<sup>b</sup> the first translator is called الرواجی, where Ous. 284 gives the reading الداوهی. Both ways of reading are, no doubt, corruptions for الهروی, 'Alharawī', as Morley (Descr. Catalogue, p. 16), Rieu (p. 151), and C. Stewart (p. 8) have found in their copies (comp. also No. 126).

This copy seems to have been written by 'Abd-alrazzāk, who copied Ous. 53, 166, etc.

The first volume, ff. 1-336; the second, ff. 337-661; ll. 15; modern transcript in Nasta'liq; size, 8 $\frac{7}{8}$  in. by 7 $\frac{1}{4}$  in. [OUSELEY 170, 171.]

## 126

Another defective copy of the same.

The text of this copy is throughout rather different from the preceding ones; likewise the beginning, which runs here thus: الحمد لله الملك القديم المثنان الكريم الرؤف الرحيم هو الاول والاخر الظاهر والباطن وهو بكل شيء عليم والصلوات على خير خلقه محمد الموصوف باوصاف انك لعلی خلقی عظیم و علی آله واصحابه المتحلین بحلی الرضاء و التسليم بعد هذا میگوید فقیر حقیر اضعف عباد الله القوی محمد بن احمد المستوفی الهروی که چون مدت ایام جوانی و کهولت در خدمت اکابر وقت و اعظم روزگار (comp. Ouseley 284, fol. 2<sup>a</sup>, l. 5).

The time of Abū Bakr on fol. 2<sup>b</sup>; of 'Umar on fol. 44<sup>a</sup>; of 'Uthmān on fol. 151<sup>a</sup> (by a mistake the same heading is written on fol. 122<sup>b</sup>); the beginning of 'Alī's time is not to be found, in consequence of a great lacuna; the death of Ḥasan on fol. 335<sup>a</sup>. At the end there are some leaves wanting; ff. 3-7 are misplaced, the right order being this: 2, 6, 4, 5, 3, 7. There are lacunas after ff. 174 and 176.

Ff. 352, ll. 23; Nasta'liq; ff. 175-228 supplied by another hand; size, 9 in. by 5 $\frac{1}{2}$  in. [FRASER 111.]

## 127

Tarjuma-i-Siyar-alnabī (ترجمة سیر النبی).

A rather defective copy of the Persian paraphrase of Muḥammad ibn Ishāq Almutṭalibī's biography of the Prophet, written in Arabic, and styled سیر النبی. The author of this Persian adaptation was then travelling in Syria, and going to visit Jerusalem, when he heard of this valuable and important Arabic work. Consequently he went to Egypt, and there, in the Majlis of two of the most famous K̲h̲āḍīs, امام زکی الدین ابن حیّان and امام محلی, he got acquainted with that book. After having returned to Persia, he entered into the service

of the Pādishāh Muẓaffar-aldunyāh wa aldin Sa'd bin Zangī Atābeg, the patron of the great Persian poet Sa'dī, began at Abarkūh (ابرقوه), A. H. 612 = A. D. 1215, at the request of this prince, to translate the principal contents of that Arabic Siyar into his native tongue, and dedicated his work, which is styled ترجمة مختصر کتاب سیر النبی, or نسخة سیر النبی, to his lord and master; see the preface on ff. 1<sup>b</sup>-6<sup>b</sup>, beginning: ... که کسوت وجود آثار قدرت اوست الخ. It is divided into the following thirty bābs (comp. the index, فهرست کتاب, on ff. 6<sup>b</sup>-11<sup>b</sup>):

باب 1 در نسب پیغامبر, on fol. 11<sup>b</sup> (in seven faṣls).

باب 2 در تعاقب ولایت خانه کعبه here by mistake سیوم, and consequently all the following headings are wrong down to the fourteenth bāb).

باب 3 در ظاهر شدن چاه زمزم بردست عبد المطلب, on fol. 78<sup>a</sup>.

باب 4 در حکایت رنج (ذبح according to the text) عبد الله, on fol. 82<sup>a</sup>.

باب 5 در مولد پیغامبر ما, on fol. 84<sup>b</sup>.

باب 6 در رضاع پیغامبر ما, on fol. 85<sup>b</sup>.

باب 7 در کفالت ابو طالب پیغامبر ما, on fol. 89<sup>a</sup>.

باب 8 در اوصاف و اخلاق پیغامبر ما, on fol. 91<sup>a</sup>.

باب 9 در تقدیم قریش پیغامبر ما, on fol. 94<sup>b</sup>.

باب 10 در خبر باز دادن اخبار یهود و رهبان نصاری, on fol. 95<sup>b</sup>.

باب 11 در مبعث پیغامبر ما, on fol. 106<sup>a</sup>.

باب 12 در اسلام حمزه رضی الله عنه, on fol. 124<sup>b</sup>.

باب 13 در ماجراها که میان پیغامبر و رؤساء قریش, on fol. 127<sup>a</sup>.

باب 14 در هجرت صحابه رضی الله عنهم بجانب حبشه, on fol. 141<sup>a</sup>.

باب 15 در معراج پیغامبر ما باب 16 در وفات خدیجه رضی الله عنها باب 17 در رفتن سید علیه السلام بجانب طائف باب 18 در عرض دادن پیغامبر ما خود را بر قبائل عرب در موسم حاج الخ باب 19 در بیعت انصار با پیغامبر (in three faṣls). All the headings from bāb 15 to 19 are missing in the text.

باب 20 در هجرت کردن پیغامبر ما بجانب مدینه. This bāb is found on fol. 202<sup>a</sup> after the 24th bāb, and wrongly headed the 22nd.

باب 21 در عداوت ظاهر کردن یهود با پیغامبر, on fol. 176<sup>a</sup>.

باب 22 در مناظرات و مجادلات یهود و نصاری و منافقان, on fol. 178<sup>a</sup> (in both headings, 21 and 22, the number of the bāb is wanting).

باب 23 در مناظره نصاری نجران (با پیغامبر ما, on fol. 181<sup>a</sup> (wrongly headed the 25th bāb in the text; all the following headings are likewise wrong).



بَاب ٢٤ (comprising twenty-seven غزاة or battles), on fol. 184<sup>b</sup>.

بَاب ٢٥ در وفود عرب و آمدن ایشان باختيار خود باسلام (this bāb seems to be entirely wanting in this copy).

بَاب ٢٦ در حج و ادع که پیغامبر علیه السلام کرده است, on fol. 215<sup>b</sup>.

بَاب ٢٧ در فرستادن پیغامبر علیه السلام لشکرها را, باطراف بلاد, on fol. 217<sup>b</sup>.

بَاب ٢٨ وفات پیغامبر, on fol. 220<sup>a</sup>.

بَاب ٢٩ حکایت زنان پیغامبر بَاب ٣٠ حکایت خلافت ابو بکر صدیق (both headings are missing in the text).

Copied A. H. 936 = A. D. 1529, by Sayyid Maḥmūd bin Sayyid Makū (مکرو) bin Sayyid Muḥammad alḥusaini.

Ff. 228, ll. 13; large and distinct Nasta'liq; the first page and likewise the last twenty or thirty are very severely damaged; size, 10½ in. by 6½ in. [WALKER 96.]

## 128

معارج النبوة في مدارج الفتوة (معارج النبوة في مدارج الفتوة).

A comprehensive biography of Muḥammad, composed by Mu'in Miskīn (H. Khalfā v. p. 608, Mu'in-aldin bin Muḥammad Amin Alfarāhī Alharawī Miskīn). According to a note on fol. 204<sup>b</sup> (see the following) the author wrote one part before A. H. 866 = A. D. 1461. C. Stewart, p. 22, states that he died A. D. 1486 = A. H. 891; but a more correct date of his death is given by Rieu, i. p. 149, A. H. 907 = A. D. 1501; comp. also J. Aumer, p. 100; on the Turkish translation, Fleischer, Cat. Dresd. No. 385, and G. Flügel ii. p. 391.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَادًا حَمْدِي كَهَ صَحَائِفَ لَطَائِفِ أَطْبَاقِي فَلِكِي بِنَقُوشِ تَقْرِيرِ أَنْ مَوْسَى يُوَدُّ وَثَنَائِي الْحَجَّ

The book is divided into a preface, an introduction (مقدمة), four books (أركان), and a conclusion (خاتمة).

Preface in No. 363, fol. 1<sup>a</sup>.

Introduction on fol. 9<sup>b</sup>. On the praise of God, on prayers, on God's qualities, etc.

Book I on fol. 65<sup>b</sup>. On the Nūr-i-Muḥammad and its transmigration through the former prophets into Muḥammad, in eight chapters (بَاب).

Book II in No. 364 (fol. 159<sup>b</sup>). History of Muḥammad till the time when he received the revelation (his fortieth year), in seven chapters (بَاب).

At the end of the second book, on fol. 204<sup>b</sup>, we find the following note: وهذا آخر الركن الثاني من الكتاب وسيتلوه الركن الثالث بعون الملك الوهاب نظرية جامع الكتاب وأصلح ما أطلع عليه من سقطات قلم الكاتب بعون الله تعالى من أوله إلى آخره العبد الضعيف خادم محبتي رسول الله صلى الله عليه وسلم ومتابعه إلى يوم الدين في شهر ربيع الأول سنة ٨٦٦ معين مسكين تجاوز الله عن سيئاته بحرمه نبية عليه الصلوة والسلام الحج

This note shows—(1) that this MS. (at least that part from the beginning till the end of the second book) was derived from a copy which was corrected and revised by the author himself, A. H. 866, the first Rabi' = A. D. 1461, December; (2) that, in consequence, this same portion was composed before A. H. 866 (see quite a contrary statement in Rieu i. p. 149).

Book III on fol. 205<sup>b</sup>. History of Muḥammad from his fortieth year till the flight to Madinah, in five chapters.

The copyist has dated this volume A. H. 1020, Dhū-al-ḥaḍah = A. H. 1612, January.

Book IV in No. 365 (fol. 301<sup>a</sup>). History of Muḥammad from the flight till his death, in fourteen chapters.

This book is dated A. H. 1021 = A. D. 1612.

Conclusion on ff. 449<sup>a</sup>–481<sup>a</sup>. On the miracles of Muḥammad. This part is dated from the beginning of Dhū-al-ḥijjah A. H. 1020<sup>1</sup>. The whole has been written by Bāḳi Muḥammad b. Nūr Muḥammad b. Mir Muḥammad Andakhūdi in Bukhārā. On the first page of No. 363 is stated (by the same hand), that this copy was made by order of one بيزم علي اغلان (Bairām 'Alī Oghlan); in this note the copyist gives the 4th of Dhū-al-ḥijjah A. H. 1021 as the date when the whole copy was finished. This MS. seems to have belonged to the emperor Muḥammad Shāh, as a seal on fol. 481<sup>a</sup> bears the name محمد شاه پادشاه غازي.

The whole MS. has numerous marginalia (حواشي), collected by one مير محمد بن علاء الدين الدرگزینی العراقي at the order of 'Abd-al'aziz Bahādurkhān, and finished in the royal library at Bukhārā, A. H. 1083, 28th of the second Rabi' = A. D. 1672, August. The glossator gives an account of his work and a review of his sources on ff. 481<sup>b</sup> and 482<sup>a</sup>.

No. 363, ff. 1–154; No. 364, ff. 159–296; No. 365, ff. 301–482; ll. 29; Nasta'liq; the first two pages of No. 363 are most richly illuminated, and every volume and book has an illuminated frontispiece; size, 14½ in. by 8½ in. [OUSELEY 363–365.]

## 129

Another complete copy of the same work, in four volumes.

Contents:

A detailed index of the whole work in No. 164 (fol. 1<sup>b</sup>), beginning: الحمد لله رب العالمين والصلوة على رسوله سيد المرسلين محمد وعلى آله واصحابه اجمعين بدانكه كتاب معارج النبوت في مدارج الفتوة الحج

Preface in No. 164, fol. 19<sup>b</sup>, beginning: حمدى كه صحائف لطائف اطباق الحج

Introduction in No. 164, fol. 29<sup>b</sup>.

Book I in No. 151 (fol. 1<sup>b</sup>).

Book II in No. 152 (fol. 1<sup>b</sup>).

Book III in No. 152 (fol. 138<sup>b</sup>).

Book IV in No. 153 (fol. 1<sup>b</sup>).

Conclusion in No. 153 (fol. 382<sup>b</sup>).

Ff. 41 and 49 in No. 164 are left blank, but only in

<sup>1</sup> Probably a mistake for 1021.

the former place a lacuna is found. The transcriber of the greater part of the work was Muḥammad Sharif of Kashmīr.

No. 164, ff. 182; No. 151, ff. 230; No. 152, ff. 391; No. 153, ff. 461; ll. 17; Nasta'lik, by the same hand in the last three volumes (except No. 153, ff. 200-359 and 381<sup>b</sup>-461<sup>a</sup>); the first volume copied by another transcriber; size, (No. 164) 9 in. by 5 in., (Nos. 151-153) 9<sup>3</sup>/<sub>4</sub> in. by 5<sup>1</sup>/<sub>4</sub> in. [FRASER 164, 151, 152, 153.]

## 130

Another copy of the *fourth* book, and the *conclusion* of the same work.

Book IV: رکن چهارم در ذکر هجرت آنحضرت صلی الله علیه و سلم از مکّه مبارکه بمدينه سکینه و در این رکن واقعات که از هجرت تا ایام وفات آنحضرت بوقوع رسیده مبین گردد و این رکن مشتمل است بر چهارده باب.

Beginning of the first faṣl of the first bâb of this book: علمای فنّ سیر حضرت سید البشر صلی الله علیه و سلم چنین آورده اند که چون جماعت قریش آنحضرت را

خاتمه کتاب فی معجزات: Conclusion on fol. 347<sup>b</sup>: خاتمه کتاب فی معجزات: النبی.

بدان نورک الله بنور الایمان ونصرک بنور الاحسان که مقصود از عالمین و از ابداع فریقین آنحضرت است.

This copy was finished the 4th of Ṣafar, A.H. 1162 = A.D. 1749, 24th of January.

Ff. 451, ll. 17 (the last seven pages supplied by another hand, ll. 19); Nasta'lik; size, 11 in. by 5<sup>3</sup>/<sub>4</sub> in. [WALKER 105.]

## 131

Rauḍat-alahbâb (روضة الاحباب).

Part of the history of Muḥammad, his family, companions, and followers, completed by 'Atâ-allâh bin Faḍl-allâh Jamâl-alḥusaini (see fol. 1<sup>b</sup>, ll. 11 and 12), A.H. 900 = A.D. 1494, and dedicated to Mir 'Alî Shîr. It consists of three books (مقصد): 1. Biography of Muḥammad; 2. History of his companions (الصحابیون); 3. History of the disciples of the companions (التابعون).

This MS. contains only the *first* book (مقصد اول) in (سیرت حضرت رسالت), consisting of a muḥaddimah, three bâbs, and eight faṣls. Comp. H. Khalfa iii. p. 495; W. Morley, p. 15; C. Stewart, p. 21; Cat. des MSS. et Xyll. p. 298; B. Dorn, Das Asiat. Museum, p. 348; G. Flügel ii. pp. 368 and 369; Rieu i. p. 147.

مقدمه در بیان ابتداء آفرینش و آنکه اول مخلوقات نور مقدّمه در بیان آنحضرت بود، on fol. 3<sup>b</sup>.

باب اول در بیان نسب اطهر پیغمبر، on fol. 5<sup>b</sup>.

باب دوم در ذکر تاریخ ولادت آن سرور صلی الله علیه و سلم و بیان مکان ولادت و کیفیت آن الخ و شرح نبذه از احوال و وقائع که در مدت حیات آن سرور روی نمود، on fol. 38<sup>a</sup>.

باب سیوم در مسمّات و مکملات فنّ سیرت و درین باب هشت فصل است، on fol. 315<sup>b</sup>.

فصل ۱ در بیان عدد ازواج و سرای پیغمبر، on fol. 315<sup>b</sup>.

فصل ۲ در ذکر اولاد پیغمبر، on fol. 332<sup>b</sup>.

فصل ۳ در بیان فضائل آن سرور و تعداد معجزات او، on fol. 338<sup>a</sup>.

فصل ۴ در بیان اوصاف سید اواخر و اوائل، on fol. 355<sup>a</sup>.

فصل ۵ در بیان عبادات آن سرور، on fol. 359<sup>b</sup>.

فصل ۶ در بیان عادات سید سادات، on fol. 368<sup>a</sup>.

فصل ۷ در بیان مخصوصات پیغمبر، on fol. 382<sup>a</sup>.

فصل ۸ (ششم instead of هشتم there must be read) ذکر خدام و موالی و مراضع و عمّال و کتاب و رسولان و مؤدّنان و شعرا و حارسان پیغمبر، on fol. 386<sup>a</sup>.

الحمد لله الذی منّ علی المؤمنین اذ بعث فیهم رسولا منهم یتلو علیهم آیاته و اوضح لهم الخ.

No date. On the fly-leaves at the end there is a short tract written by another hand, مضامین مستعانت وعشر.

Ff. 393, ll. 23; Nasta'lik; illuminated frontispiece; size, 9<sup>1</sup>/<sub>4</sub> in. by 6<sup>1</sup>/<sub>4</sub> in. [CAPS. B. 6.]

## 132

The same.

Another complete copy of the same *first* book of the Rauḍat-alahbâb.

Contents: *First* bâb on fol. 4<sup>b</sup>; *second* bâb on fol. 32<sup>b</sup>; *third* bâb on fol. 240<sup>a</sup>. Faṣl I on fol. 240<sup>a</sup>; II on fol. 253<sup>b</sup>; III on fol. 258<sup>b</sup>; IV on fol. 273<sup>b</sup>; V on fol. 277<sup>b</sup>; VI on fol. 285<sup>a</sup>; VII on fol. 298<sup>a</sup>; VIII on fol. 302<sup>a</sup>.

No date.

Ff. 308, ll. 27; Nasta'lik; small illuminated frontispiece; size, 10<sup>3</sup>/<sub>4</sub> in. by 6 in. [CAPS. B. 1.]

## 133

Fragment of the same.

This copy contains only the first bâb (Muḥammad's genealogy, on fol. 6<sup>a</sup>) and the first half of the second bâb (Muḥammad's history, on fol. 47<sup>b</sup>) down to the report of the events of A.H. 5 = A.D. 626: در ذکر وقائع سال پنجم از هجرت رسول صلعم. It breaks off with the words, هراتینه که من خوارترم از زنان پس حضرت پسرش را، corresponding to Caps. B. 6, fol. 155<sup>a</sup>, l. 20.

This copy seems to be collated throughout; it is not dated.

Ff. 203, ll. 18; Nasta'lik; size, 9<sup>3</sup>/<sub>4</sub> in. by 5<sup>5</sup>/<sub>8</sub> in. [OUSELEY 220.]

## 134

Rauḍat-alshuhadâ (روضة الشهداء).

A detailed history of the martyrdom of 'Alî's family, especially of Ḥasan and Ḥusain, composed in a very flowery style by the celebrated author of the Anwâr-i-

Suhaili, Husain bin 'Ali alwā'iz alkāshifi, who died A.H. 910=A.D. 1504; comp. Rieu i. p. 152. This work was translated into Turkish, and entitled *حديقة السعدا* by Muhammad bin Sulaimān albaghdādī with the takhalluṣ Fuḍālī (died A.H. 963 or 970); comp. H. Khalfa iii. p. 500, No. 6648, and p. 41, No. 4456; G. Flügel ii. p. 378; Stewart, p. 23. The original Persian work, contained in this copy, is divided into ten chapters, and one khātimah:

باب اول در ابتلای بعضی از انبیا

باب دوم در جفای قریش وسائر کفار با حضرت سید  
الابرار وشهادت حمزه و جعفر طیار

باب سیم در وفات حضرت سید المرسلین صلی الله علیه  
و علی عترته و ذریته اجمعین

باب چهارم در بعضی از احوال فاطمه از وقت ولادت تا  
زمان وفات

باب پنجم در اخبار مرتضی علی از زمان ولادت تا هنگام  
شهادت

باب ششم در بیان فضائل امام حسن و بعضی از احوال  
وی از زمان ولادت تا شهادت

باب هفتم در مناقب شاهزاده امام حسین و ولادت  
وی و بعضی از احوالش بعد از وفات برادر

باب هشتم در رفتن مسلم ابن عقیل بن ابی طالب و  
شهید شدن او وقت بعضی فرزندان او

باب نهم در رسیدن امام حسین بکربلا و محاربه نمودن  
یاعدا و شهادت آن حضرت و اولاد و اقربا و سائر شهدا  
fol. 203<sup>b</sup>.

باب دهم در وقایعی که اهل بیت را بعد از واقعه کربلا  
واقع شد و عقوبات مخالفان که مباحثان حرب شدند  
in two faṣls, on fol. 305<sup>b</sup>.

خاتمه در ذکر اولاد سبطین و سلسله نسب بعضی از  
ایشان, on fol. 349<sup>b</sup>.

This conclusion is subdivided into two مقصد, the first  
of which contains Ḥasan's, the second Ḥusain's descen-  
dants; each of them consists of several faṣls.

Beginning of the whole work:

ای شربت درد تو دوی دل ما - آشوب بلای تو عطای دل ما

This copy was finished the 7th of Muḥarram,  
A.H. 1133=A.D. 1720, November 8, by Sheikh Mu-  
hammad Zāhid, the son of Hājī Muhammad Faḍil  
bin Muhammad Ṣāliḥ, an Israelite; see the colophon:  
بغایت رسید و بنهایت انجامید کتاب روضه الشهداء  
بتوفیق الملك المتان بخط شیخ محمد زاهد ولد محمد فاضل  
بن محمد صالح بنی اسرائیل بتأریخ هفتم ماه محرم سنه  
۱۱۳۳ بروز شنبه تحریر یافت.

Ff. 368, ll. 15; clear and distinct Nasta'lik; some parts seem  
to have been supplied by a later hand; frontispiece in green and  
red; collated throughout; size, 9 $\frac{3}{8}$  in. by 6 $\frac{1}{8}$  in.

[ELLIOT 313.]

### 135

The same.

This copy is nearly a hundred years older than the  
preceding one; finished the 10th of Shawwāl, A.H. 1034  
=A.D. 1625, July 16, by Jamāl Muhammad ibn Sheikh  
Mubārak of Dihli, but the *khātimah* consists here only  
of a few lines (on fol. 383<sup>b</sup>). Bāb I on fol. 7<sup>a</sup>; II on  
fol. 55<sup>b</sup>; III on fol. 82<sup>a</sup>; IV on fol. 103<sup>a</sup>; V on fol.  
131<sup>a</sup>; VI on fol. 160<sup>a</sup>; VII on fol. 176<sup>b</sup>; VIII on  
fol. 196<sup>b</sup>; IX on fol. 228<sup>b</sup>; X on fol. 337<sup>b</sup>.

Ff. 384, ll. 15; large and distinct Nasta'lik; size, 9 $\frac{3}{8}$  in. by  
5 $\frac{3}{8}$  in. [BODL. 533.]

### 136

Dah Majlis (ده مجلس).

An extract from the Raudat-alshuhadā, or rather an  
abridgment of the original work, differing from that in  
many respects, and also from the copy in Rieu i. p. 155.

The first majlis on fol. 1<sup>b</sup>, در بیان ابتلای آدم و نوح  
و یعقوب و ایوب و ذکریا و یحیی علیهم السلام, cor-  
responds to the preface and the first half of the first bāb.  
It begins somewhat like the original work, ای شربت وجود, and goes down to fol. 25<sup>a</sup>, l. 4 in  
Elliot 313.

The second majlis on fol. 16<sup>b</sup>, در زمره انبیا ابتلای  
و یعقوب و ایوب و ذکریا و یحیی و نوح و یوسف, corresponds to the greater part of  
the second half of the first bāb in the Raudat-alshuhadā  
(Elliot 313, fol. 25<sup>a</sup>, l. 4, to fol. 49<sup>b</sup>, l. 11). From the  
rest of the first and the whole of the second bāb no  
extracts are to be found at all in this abridgment.

The third majlis on fol. 35<sup>a</sup>, در بیان وفات سید  
المرسلین خاتم النبیین اشرف الاولین والآخرین محمد  
در مناقب حضرت, the fourth majlis on fol. 58<sup>a</sup>, رسول الله  
در, and the fifth majlis on fol. 86<sup>a</sup>, خیر النساء فاطمه زهرا  
در, are more or less in agreement with the corresponding bābs in the  
raudat.

The sixth majlis on fol. 112<sup>b</sup>, در ذکر شهادت حضرت  
امام حسن و در کیفیت آن, contains different parts  
from the sixth and seventh bābs of the original (the end  
of this majlis corresponding to Elliot 313, fol. 168<sup>b</sup>,  
l. 11).

The seventh majlis on fol. 138<sup>b</sup>, در شهادت مسلم بن  
عقیل بن ابی طالب و بعضی از فرزندان او, corresponds to  
the eighth bāb in the raudat.

The eighth majlis on fol. 176<sup>a</sup>, در ذکر بعضی از اخبار  
وارد شدن امام حسین در شهادت شهدا و فرود آمدن او  
بکربلا, contains parts of the ninth bāb of the raudat  
down to fol. 235<sup>a</sup>, l. 8, in Elliot 313.

The ninth majlis on fol. 212<sup>b</sup>, در ذکر شهادت حضرت  
امام حسین علیه السلام, is an abridgment of the whole  
of the remainder of the ninth bāb.

The tenth majlis on fol. 260<sup>b</sup>, در ذکر بعضی از فضائل  
اهل بیت, corresponds to the first faṣl of the tenth bāb  
of the raudat (Elliot 313, ff. 305<sup>b</sup>-345<sup>a</sup>, l. 3). Beginning



and end of this majlis are quite in agreement with those in the first faṣl. The contents of the second faṣl and of the khātimah in Alkāshifi's work are entirely missing in these extracts.

This copy (worm-eaten in several places) was finished the 14th of Jumādā-althānī, A.H. 1118=A.D. 1706, the 23rd of September, in Kashmir.

Ff. 298, ll. 12; Nasta'liq; size, 8 in. by 4 $\frac{3}{4}$  in.  
[Ouseley Add. 8.]

### 137

A work of similar character as the *Dah Majlis*, and based, as it seems, for its chief parts also on the Raudat-alshuhadā, beginning: . . . وای احد قدیم وای صمد واجب . . . وای قادر لم یزل ولا یزال الهی بحرمت ذات قدیمت العج

It treats of the martyrdom of prophets and saints, especially of Muḥammad, 'Alī, and the martyrs of Karbalā, Hasan, Husain, etc. etc. It is also divided into several majlis:

The *first* majlis is not marked at all, and seems to be a kind of preliminary discourse on the troubles of all prophets etc. since Ādam.

The *second* majlis contains the story of Muḥammad's death, on fol. 14<sup>a</sup> (در وفات سید المرسلین), that is to say, the same as the third bāb of the Raudat and the third majlis of the *Dah Majlis*.

The *third* majlis gives an account of Fāṭimah and her death, on fol. 38<sup>a</sup> (در وفات فاطمة زهرا); comp. the fourth bāb of the Raudat and the fourth of the *Dah Majlis*.

The *fourth* majlis relates 'Alī's martyrdom, on fol. 54<sup>a</sup> (در مقتل امیر المؤمنین علی بن ابی طالب), corresponding to the fifth bāb of the Raudat and the fifth of the *Dah Majlis*.

The *fifth* majlis tells us how Ḥasan died as martyr, on fol. 77<sup>b</sup> (ذکر مقتل امیر المؤمنین حسن بن علی); comp. the sixth bāb of the Raudat and the sixth of the *Dah Majlis*.

The following chapters are not styled مجلس, but appear to be quite equal to the first five of that style; viz., on fol. 107<sup>a</sup>, the story of Muslim bin 'Aqil bin Abi Tālib's death (در مقتل مسلم عقیل و کتابت نوشتن) corresponds exactly to the eighth bāb of the Raudat and the seventh of the *Dah Majlis*; likewise the following chapters on fol. 145<sup>a</sup> (قصه سربردن) and fol. 188<sup>a</sup> (قصه گشته شدن هفتاد دو تن در کربلا) and fol. 188<sup>a</sup> (بشام) agree in their contents with the ninth and tenth bābs of the Raudat. No title nor author's name appears, as far as we can judge, anywhere; and we do not know on what authority in Sale's hand-list this book is styled 'the enquirer after knowledge.'

The copy was finished the 29th of Dhū-alhijjah, A.H. 1058=A.D. 1649, the 14th of January.

Ff. 192, ll. 13-14; Nasta'liq; the first page injured; size, 7 $\frac{1}{2}$  in. by 4 $\frac{5}{8}$  in.  
[Sale 78.]

### 138

Akhbār-i-ḥasīnah dar akhbār-i-Madinah (اخبار حسینه در اخبار مدینه).

The history and topography of Madinah, a Persian translation of Samhūdī's well-known Arabic work, خلاصة الوفا باخبار دار المصطفی, which extract from his larger work, وفا الوفی باخبار دار المصطفی, was made by Samhūdī himself, A.H. 893=A.D. 1488; comp. Wüstenfeld, Geschichte der Stadt Medina im Auszuge aus dem Arab. des Samhūdī, in 'Abhandlungen der Königl. Gesellsch. der Wissenschaften zu Göttingen,' vol. ix, histor.-philol. Classe, pp. 1-156; Aumer, Arab. Cat. p. 144; A. Sprenger, Cat. Berol. No. 179; H. Khalfa ii. 144, No. 2302, and vi. 450, No. 14294.

The author of this Persian translation drops his name, and states merely that he has made this paraphrase for the sake of some friends who were not sufficiently versed in the Arabic language; see fol. 1<sup>b</sup>: اما بعد سبب تحریر این مختصر آن بود که بعضی از یاران عجم و دوستان مکرم محترم که از زبان عربی عاری و از صنعت نحو محتجب و متواری بودند و شوق اطلاع بر اخبار قبه الاسلام و حرم محترم مدینه منوره بسیار داشتند و اظهار آن نیز مینمودند پس در خاطر این فقیر خسته و ضعیف ناتوان شکسته افتاد که تاریخ وسیط عالم فاضل و تحریر کامل سید الفضلاء فی زمانه و رئیس العلماء فی اوانه نزیل حرم الرسول صلی الله علیه وسلم المنتظم فی سلك كبار ذریة البتول عظم الله شانها و کرم سمهودی که مسماست بخلاصة الوفا باخبار دار المصطفی آنرا بزبان فارسی ترجمه کرده شود الخ.

This Persian translation, like the Arabic original, is divided into eight chapters (باب); comp. Wiener Jahrbücher, 1835, B. 70, Anzeigebl. p. 88.

باب اول در اسمای مدینه و فضیلت آن معدن سکینه و بعضی فوائد دیگر که متعلقست بآن بلدة شریفه و این باب، on fol. 4<sup>b</sup> (the third, fourth, fifth, sixth, seventh, and eighth faṣls are missing, in consequence of a large lacuna after fol. 8, comprising fifteen leaves according to the Arabic paging).

باب دوم در فضیلت زیارت و فضل مسجد نبوی و آنچه متعلق است بآن و این باب مشتمل بر سه فصل، on fol. 16<sup>a</sup>.

باب سیوم در اخبار سکنان مدینه از زمان قدیم تا وقت قدوم شریف رسول کریم صلی الله علیه و سلم و این باب، on fol. 33<sup>b</sup>, بر سه فصل است.

باب چهارم در بیان عمارت مسجد نبوی و آنچه متعلق است بآن و بیان احوال حجرات ازواج طاهرات و این باب بر، on fol. 49<sup>b</sup>, هفده فصل است.

باب پنجم در مساجد نبویه از مصلائی عید و غیر آن و شرح مقابر مدینه و بیان فضل احد و شهدای آن و این باب، on fol. 90<sup>a</sup>, مشتمل بر شش فصل است.

باب ششم در آبار مبارکات و عیون و غراس و صدقاتی که  
منسوبست بحضرت رسالت صلی الله علیه و سلم و درین  
باب دو فصل است on fol. 111<sup>a</sup>.

باب هفتم در مساجدی که منسوبست به پیغمبر صلی  
الله علیه و سلم که در سفرها و غزوها در آن مسجدها نماز  
کرده اند و درین باب سه فصل است on fol. 117<sup>b</sup>.

باب هشتم در اودیة و احما و آطام و بعضی اعمال و جبال  
و مدینه و این باب بر دو فصل است on fol. 122<sup>a</sup>.

Beginning: سیاس بسیار و ستایش بیشمار پروردگار را  
که مشرف ساخت مدینه پر سکینه را باقامت باستقامت  
حضرت رسالت الخ.

Copied A. H. 993 = A. D. 1585, by Ghulâm 'Alī Ḥiṣārī  
(ساکن بیت الله المبارک المعظم).

A short account of this work, written by Sir Gore  
Ouseley, is found on the fly-leaf.

Ff. 156, ll. 19; Nasta'lik; illuminated frontispiece; eastern  
binding with gold; size, 8½ in. by 5½ in. [ELLIOT 362.]

### 139

Another incomplete copy of the same.

Beginning as above: سیاس بسیار الخ. This copy  
contains only the first and second bâb and the first two  
faṣls of the third complete, besides that some fragments  
from the third faṣl of the third bâb (down to Elliot  
362, fol. 45<sup>b</sup>, last line but one), and from the second or  
last faṣl of the eighth bâb (from fol. 140<sup>a</sup>, l. 17, to the  
end in Elliot 362). Notwithstanding this copy is of  
great value, because all the omissions of Elliot 362  
(faṣls 3-8 of the first bâb) may be supplied from this.

A note on the last page states that this work, i. e. the  
Persian translation itself, was completed A. H. 969 =  
A. D. 1561-1562. The copy was finished in the month  
Dhû-al-hijjah, A. H. 132 (probably 1132) = A. D. 1720,  
October.

Ff. 70, ll. 15; Shikasta; many leaves destroyed by worms;  
size, 7½ in. by 4½ in. [WALKER 30.]

### 140

Jilâ' al-'uyûn (جلاء العیون).

A Shi'ah biography and history of Muḥammad, 'Alī,  
and the twelve Imāms, by Muḥammad Bākīr b. Muḥam-  
mad Taqī, the famous author of many religious and  
ethical works, both in Arabic and Persian, who was  
born A. H. 1038 = A. D. 1628, completed this work  
A. H. 1089 = A. D. 1678, and died A. H. 1110 = A. D. 1698;  
comp. Rieu i. p. 154 sq. and p. 20.

Beginning: ستایش بی مثل و نیاز سزاوار خداوند بی  
نیاز است که تذکر مصائب و استماع نوائب الخ.

The author relates in the preface, on fol. 6<sup>a</sup>, that  
before this he composed two works on the same sub-  
ject, کتاب بحار الانوار, in Arabic, and an extract of it,

called کتاب حیوة القلوب<sup>1</sup>; the present book he com-  
posed in Persian to render it more accessible to every-  
body.

It is divided into a muḥaddimah and twelve chapters  
(باب); but the headings of the first six only are marked.  
It was edited at Taharân, A. H. 1240 and 1266; see  
Trübner's Record, Nos. 66, 67, p. 99, and Rieu i. p. 155.

Towards the end this copy is rather incomplete, as  
there are blanks left in many places. Not dated.

Ff. 345, ll. 21; Nasta'lik; size, 10½ in. by 6½ in.

[OUSELEY 314.]

### 141

Matâli'-alanwâr (مطالع الانوار فی ترجمت الآثار).

A special history of Muḥammad, adding at the end a  
chapter on the four immediate successors, on the  
Umayyade Khilâfat, and, finally, on eschatology.  
The author, 'Afifah Nûr-i-kâshânî, says in the preface,  
that in his twenty-first year he became a lawyer  
according to the Hanafite doctrine (مذهب نعمانی); then  
he applied himself to the study of the history of Mu-  
ḥammad. As his sources he mentions, besides Kūrân,  
commentaries, Ḥadīth, قصص و ائدی, a trea-  
tise of Maṣṣûr 'Abhari (عهری), and تمهید المعرفة.

It is divided into twenty-one faṣls, the contents of  
which are stated on fol. 2<sup>a</sup>.

Beginning: الحمد لله الخ ضعيفترين بندگان حضرت  
رئانی عقیقه نور کاشانی بلعه (بلغه) الله تعالى الى  
ذیل الامانی چنین گوید چون این ضعیف داعی را فیض  
فضل سبحانی از صغرس عنوان جوانی مباحثه الخ.

Not dated. Notes on the margin show that it has  
been collated with the original.

Ff. 116, ll. 17; Nasta'lik; size, 9½ in. by 5½ in.

[OUSELEY 260.]

### 142

The same.

This copy begins immediately with the index, the  
preface being wanting: فصل اول در کیفیت الخ.

No date. The transcriber's name is Muḥammad  
Latif bin Muḥammad Sharifbeg bin Bâbâshâh Bardi  
Balkhî.

Ff. 1-100<sup>a</sup>, ll. 19; Nasta'lik; size, 9 in. by 5 in. [SELD. 51.]

<sup>1</sup> This *Kitâb-hayât-alkulûb* has been edited at Tabriz, A. H. 1241;  
see Trübner's Record, Nos. 66, 67, p. 99; English by J. L. Merrick,  
Boston, 1850.

The *Kitâb-bihâr-alanwâr* was edited (single volumes) at  
Taharân, A. H. 1270, 1275, 1283.

By the same author:

Hilyat-almuttakîn, Taharân, A. H. 1248.

Hakḥ-alyakîn, Taharân, A. H. 1241.

Zâd-alma'âd, Taharân, A. H. 1244 (Rieu i. p. 21).

Kitâb-i-su'âl-u-jawâb, Taharân, A. H. 1247.

Comp. Trübner's Record, Nos. 66, 67, p. 98.

Besides, the Bodleian Library possesses another work, *'Ain-  
alhayât*, by the same author, printed at Tabarân, A. H. 1240.

A collection of prayers by the same, entitled *Mikbâs-almaṣâbih*,  
is described in Rieu i. p. 20.

## 143

Mi'rāj-nāma (معراج نامه).

A detailed account of Muḥammad's ascent to the heavens, entitled معراج نامه حضرت رسالت پناه, and beginning: الحمد لله رب العالمين والعاقبت للمتقين و الصلوة والسلام على رسوله محمد وآله اجمعين معراج سيد كائنات و خلاصة موجودات الخ.

The author's name does not occur. No date. Copied by the same Muḥammad Latīf bin Muḥammad Sharīf bin Bābāshāh. In the colophon this little book is styled سخن معراج.

Ff. 100<sup>b</sup>-110, ll. 19; Nasta'lik; size, 9 in. by 5 in.

[SELD. 51.]

### III. HISTORY OF THE MOGHULS AND TÂTÂRS, C'INGIZKHÂN, TÎMÛR, AND THEIR RESPECTIVE DESCENDANTS.

## 144

A large fragment of a detailed history of the Moghul race, especially of C'ingizkhân, his forefathers and immediate successors. It is written in a very flowery style, intermixed in many places with poetry; begins with Noah's son Yâfet on fol. 1<sup>a</sup>, ذكر يافث بن نوح عليه السلام; and breaks off in the account of the death of Uktâikhân, who reigned A. H. 624-637 = A. D. 1227-1239.

In order to facilitate the identifying of this anonymous work, we quote here some of the chapter-headings:

ذكر ولادت اغوزخان و احوال او, on fol. 2<sup>a</sup>.

ذكر آلانقو و سرگذشت او, on fol. 10<sup>b</sup>.

ذكر احوال بيسوكى بهادر و ولادت چنگيزخان (the history of C'ingizkhân comprises 150 leaves), on fol. 21<sup>b</sup>.

ذكر وفات چنگيزخان, on fol. 169<sup>b</sup>.

تتمه احوال سلطان جلال الدين, on fol. 171<sup>b</sup>.

ذكر جلوس پادشاه جهان اوكتاي قان (the history of this successor of C'ingizkhân goes down to the end of the fragment; the last chapter, ذكر وفات اوكتاي خان, begins on fol. 226<sup>a</sup>).

Beginning of this fragment: ذكر يافث بن نوح الخ: چون بتوجه شيخ المرسلين نوح نبى على نبينا و عليه الصلوة والسلام قهار شديد الانتقام تمام روى زمين از اوساخ انجاس مشركين الخ.

پنر: Beginning of C'ingizkhân's history on fol. 21<sup>b</sup>: چنگيزخان بيسوكى بهادر بود پسر برتان بن قبل خان چون بتقدير ملك ديان نوبت ايلت و پيشواي بعضى از قوم نيرون و قبيله قيات باو رسيد بطريقه آباء و اجداد خویش الخ.

An excellent copy, with vowels throughout.

Ff. 235, ll. 19; Nasta'lik; size, 10 in. by 7 in.

[TH. HYDE 31.]

## 145

Ta'rikh-i-Jahānkushāi (تاریخ جهانکشی).

The rare and valuable history of the Moghul emperor C'ingizkhân and his successors, entitled Ta'rikh-i-Jahānkushāi (the chronicle of the conqueror of the world), and composed by 'Alā-aldin 'Atāmalik bin Bahā-aldin Muḥammad aljuwaini, who was born A. H. 624 or 625 and died A. H. 681, the 4th of Dhū-alhijjah = A. D. 1283, 5th of March; comp. Rieu i. p. 160; Elliot, History of India, ii. p. 384 sq.; G. Flügel ii. p. 178; H. Khalfa ii. p. 685, No. 4353; Not. et Extr. ii. p. 383 sq., and iv. p. 698; Fundgruben des Orients i. p. 220 sq.; Quatremère, Histoire des Mongoles, pp. lxxvii and 169 (note 39). This copy seems to be much more complete than Flügel's, for it begins with C'ingizkhân's accession to the throne, A. H. 599 = A. D. 1202, and goes down to A. H. 655 = A. D. 1257 (this is the last date which occurs, see fol. 171<sup>b</sup>, l. 21). Like Flügel's, it is divided into three books or mujallads, the first beginning on fol. 1<sup>b</sup>: سپاس و ثنا معبودى را که واجب الوجودست مسجودى که وجود او واهب انوار عقل الخ.

The second, entitled دولت سلاطين خوارزم ذکر مبدء دولت سلاطين خوارزم, on fol. 68<sup>b</sup>, beginning: در کتاب مشارب التجارب که تتمه ذیل تجارب الخ.

The third, on fol. 129<sup>b</sup>, beginning: سپاس و ستایش خداي راست آنکه اختران بهايى و روشنى او تابنده الخ.

Good, mounted MS., concluding on fol. 172<sup>a</sup>. On fol. 173<sup>a</sup> there is half a page written by the original hand, agreeing with fol. 170<sup>a</sup>, ll. 1-15 (which is supplied by a later hand).

Not dated.

Ff. 172, ll. 21; Nasta'lik; some leaves (ff. 155-156, 158-161, and 170-172) are supplied later; illuminated frontispiece; size, 13 in. by 8½ in.

[OUSELEY ADD. 44.]

## 146

The same.

Another very old and good copy of the same, but unfortunately a little imperfect at the end, and injured both on the first and the last page. It breaks off with the words نامزد فرمود چون بهايى, corresponding to fol. 172<sup>a</sup>, l. 1, in the preceding copy.

The second book begins on fol. 92<sup>a</sup>, the third on fol. 179<sup>b</sup>.

Beginning the same: سپاس و ثنا معبودى را الخ.

No date.

Ff. 232, ll. 19; Naskhi; illuminated frontispiece; size, 10½ in. by 7 in.

[FRASER 154.]

## 147

Ta'rikh-i-Wassāf (تاریخ و صاف).

A very valuable and complete copy of the five sections or volumes (مجلد) of the تجزیه الامصار و ترجمه (مجلد) of the history of the Moghul Sultāns from Hulāgū to Abū Sa'id, commonly styled Ta'rikh-i-Wassāf, and composed by Khwājāh 'Abd-allāh bin Fadl-allāh Wassāf. The first four volumes, comprising



the history of the years A.H. 655-699=A.D. 1257-1299, were completed A.H. 711=A.D. 1311, and presented to the Sultân Uljâitû 712; the fifth was supplied later by the same author. The last year we find quoted in it is A.H. 718=A.D. 1318; G. Flügel and Rieu give as date for the completion of this fifth volume A.H. 728=A.D. 1328. The Ta'rikh-i-Waṣṣâf has been lithographed in Bombay, A.H. 1269.

Comp. on Waṣṣâf and his most celebrated work—a specimen of the highest point of excellence of which the Persian language is capable—H. Khalfa ii. p. 156, No. 2337; Rieu i. p. 161 sq.; Elliot, History of India, iii. p. 24 sq.; Ouseley, Biogr. Nott. pp. 230-235; G. Flügel ii. pp. 181-185, etc. The first volume has been edited and translated into German by Hammer-Purgstall, Wien, 1856.

Contents of this copy:

First volume on fol. 1<sup>b</sup>, beginning: حمد و ستایشی که انوار اخلاص آفاق و نفس را چون فاتحه صبح صادق متلای الع.

Second volume on fol. 82<sup>b</sup>, beginning: علی الله رب العالمین توکلی - وفی کل احوال علیه معولی الع.

Third volume on fol. 145<sup>b</sup>, beginning: الحمد لله الذى خلق الانسان من لحم المسنون الع.

Fourth and fifth volumes (not separated from one another) on fol. 224<sup>b</sup>, beginning: ابتمس الورد بنشر النسيم الع.

This copy is collated throughout and provided with vowels; besides on the margin there are many additions and explanations of difficult words. The first volume is dated the second of Dhû-al-hijjah, A.H. 885=A.D. 1481, February 2.

Ff. 407, ll. 25; very close Nasta'lik; ff. 183-192 supplied by another hand; size, 10 in. by 6½ in. [ELLIOT 378.]

## 148

Fragment of a general history of the Moghul dynasty, beginning with the death of Ghâzânkhân and Uljâitû's accession to the throne, A.H. 703=A.D. 1304; of the dynasty of the Ilkânians from Amîr Sheikh Hasan to Sultân Ahmad; and of the dynasty of the Sarbâdârîans from Khwâjah 'Abd-alrazzâk to Khwâjah 'Alî Muayyad. In the midst of the last prince's reign, A.H. 767=A.D. 1365, this fragment breaks off. It is divided into two parts, the first headed thus: در بعضی از وقائع که بهنگام مرض پادشاه جهان غازانخان وبعد از وفات او در خراسان روی نمود.

The second on fol. 582, thus: ذکر توجّه سلطان ابو سعید بهادر خان بسطانیّه وجلوس او بر مسند کامرانی و سریر جهانبانی.

Beginning of the first part: چون خبر اشتداد مرض غازانخان در بلاد خراسان شیوع یافت الع.

Ff. 568<sup>b</sup>-617, ll. 31; Nasta'lik; size, 14 in. by 9 in. [ELLIOT 377.]

## 149

A large and well-preserved fragment of an anonymous history of the Moghul race, beginning with Hulâgûkhân's death, A.H. 663=A.D. 1265, and going down to the end of the sixteenth year of Shâhrukh's reign, A.H. 823=A.D. 1420, which appears to be at the same time the date of the composition of this incomplete work; see fol. 167<sup>b</sup>, l. 8: حالاً که تاریخ هجری بهشتاد و بیست و سه رسیده است.

Beginning: بعد از ممالک عراق هولاگوخان لشکر بشام فرستاد و ممالک روم بتحت فرمان او درآمد الع.

The history of Timûr's reign fills ff. 86<sup>b</sup>-107<sup>b</sup>.

This fragment concludes, on ff. 168<sup>b</sup>-173<sup>a</sup>, with a short *geographical appendix*, containing a description of Transoxania and its principal cities (the first of which is Bukhârâ).

No date.

Ff. 173, ll. 25; excellent Nasta'lik; size, 9½ in. by 5½ in. [FRASER 155.]

## 150

Malfûzât-i-Timûrî (ملفوظات تیموری).

Abû Tâlib alhusainî al'arîdî's Persian translation of Timûr's autobiographical memoirs, originally written in the Čaghatai language, and otherwise called Tûzuk-i-Timûrî, or Tûzukât-i-Timûrî, made between A.H. 1038 and 1047=A.D. 1628 and 1637; comp. Elliot, History of India, iii. p. 389 sq., and iv. p. 559 sq.; Rieu i. p. 177 sq.; W. Morley, pp. 95 and 96. This copy is styled on the fly-leaf, ترجمه ترک تیموری, and in the colophon simply ترک تیموری. Like both copies in the Royal Asiatic Society, those in the East India House, and several in the British Museum, this is also imperfect and defective, containing:

The Persian translator's preface on fol. 1<sup>b</sup>, beginning: حمد بلیغ سبحانی را که بمقتضای آیه کریمه انا جعلناک خلیفه فی الارض عنقای بقای سلطنت صاحبقرانی را ببال اقبال الع.

Account of the omens of Timûr's great future, on fol. 2<sup>b</sup>, and

Timûr's memoirs, unseparated from the preceding chapter and undivided from the beginning to the end, on ff. 9<sup>b</sup>-125<sup>a</sup>. These memoirs go down at least to A.H. 798=A.D. 1395, which date we find mentioned on fol. 118<sup>a</sup>, l. 11 (در سنه ۷۹۸ بدشت درآمد).

The introductory chapters of Timûr's memoirs, containing his Institutes, designs, and enterprises, are entirely wanting in this copy, which was finished the 11th of Shawwâl, A.H. 1179=the seventh year of Shâh 'Alam's reign, A.D. 1766, March 23. The Tûzukât, or Institutes, were translated into English by Major Davy, and published by J. White, Oxford, 1783; in French translation by Langlès, Paris, 1787. The Malfûzât, or Memoirs (as far as A.H. 777), were translated into English by Major Stewart, and published by the Oriental Translation Fund, 1830.

Ff. 125, ll. 17; quite modern Nasta'lik; worm-eaten; size, 9½ in. by 6½ in. [ELLIOT 407.]

## 151

Malfūzât-i-Shāhibkirān (ملفوظات صاحبقران).

An excellent and complete copy of Muḥammad Afḍal Bukhārī's revised and enlarged edition of Timūr's autobiographical memoirs, commenced A.H. 1047=A.D. 1637, at the command of the emperor Shāhjahān; see fol. 3<sup>b</sup>, ll. 11-13; Rieu i. p. 179; Elliot, History of India, iii. p. 392. This amended edition comprises the whole life of Timūr from his seventh year to his death (A.H. 743-807).

Beginning: حمد افزون از شمار نثار بارگاه علی الاطلاق  
سز که سر رشته امور عالم و عالمیان را بعدالت و سیاست  
سلاطین حقیقت آئین منور و مربوط گردانیده سپاس بیرون  
از انحصار سزای کبریای حضرت آفریدگاری بود الخ

Beginning of the memoirs (in the seventh year, A.H. 743) on fol. 19<sup>a</sup>.

The first volume goes down to Timūr's march to the mount of Sawālik, the 10th of Jumādā-alawwal, A.H. 801=A.D. 1399, 18th of January; the second begins with the battle of the mount of Sawālik; comp. Elliot, History of India, iii. pp. 461 and 462.

This very correct and beautiful copy is not dated.

First volume, ff. 297; second volume, ff. 231, ll. 15; a few pages seem to have been supplied by another hand; very clear and distinct Nasta'lik; size, 10½-10¾ in. by 8-8½ in.  
[OUSELEY ADD. 179, 180.]

## 152

Another copy of the same, in one volume.

This copy goes down, like the preceding one, to Timūr's last illness and death, and gives his last will, but it is not quite so distinctly and beautifully written as that. Beginning the same.

Dated the 3rd of Šafar, in the twenty-fourth year (of whom? the emperor's name is omitted; if 'Ālamgir, as we suppose, it would be A.H. 1091=A.D. 1680, 5th of March). It formerly belonged to Major William Davy (A.D. 1784), and was presented by Mrs. Davy, as a token of his remembrance and esteem, to the Rev. Mr. White, Laudian Professor of Arabic at Oxford.

Ff. 418, ll. 22; close Nasta'lik; size, 11 in. by 6¾ in.  
[BODL. 559.]

## 153

Ẓafar-nāma (ظفر نامه).

The history of Timūr, A.H. 736-807=A.D. 1336-1405, composed by Sharaf-al-dīn 'Alī Alyazdi and completed A.H. 828=A.D. 1424-1425. It was translated by Petis de la Croix, 'Histoire de Timur-Bec,' Paris, 1722; an extract in text and translation is given by C. Stewart, Descriptive Catalogue, pp. 234-247. See W. Morley, pp. 94, 95; Elliot, History of India, iii. p. 478; Rieu i. p. 173 sq.

Beginning: حمدا كثيرا مبارکاً لمن یوتی الملك من یشاء . وینزع

تم الكتاب بعون الملك الوهاب  
علی يد العبد المذنب اللاهی (!) محمد بن ابی بکر بن

محمد بن احمد بن محمد انزستکین<sup>1</sup> الخوارزمشاهی فی  
الصباح العاشر من شعبان سنة اثني وخمسين وثمانائة  
الهجری فی بلد ابرقوه

'Finished, by the help of the king the giver, by the sinful servant Muḥammad b. Abī Bakr b. Muḥammad b. Aḥmad b. Muḥammad . . . Alkhwārizmshāhī, in the morning of the 10th of Shābān, A.H. 852=A.D. 1448, October 9, in the town of Abarkūh.' This was still in the lifetime of the author, who died in A.H. 858=A.D. 1454. Abarkūh is a village not far from Yazd, the native place of Sharaf-al-din.

Ff. 271, ll. 25; small, irregular Nasta'lik; collated throughout by the same hand; size, 10 in. by 6¾ in. [OUSELEY 263.]

## 154

The same.

Beginning the same as in the preceding copy: حمداً  
کثیراً مبارکاً الخ

Dated by Hājī Hasan bin Muẓaffar-alsharif, the 9th of Jumādā-alawwal, A.H. 886=A.D. 1481, July 6.

Ff. 349, written by two different hands in Nasta'lik; the first on ff. 1-113, ll. 19; the second on ff. 114-349, ll. 23; size, 9¾ in. by 6¾ in. [HUNT. 160.]

## 155

The same.

This fine copy was finished the 1st of Jumādā-althānī, A.H. 1105=A.D. 1694, January 28.

Ff. 462, ll. 21; Nasta'lik; size, 10½ in. by 6 in.  
[FRASER 121.]

## 156

The same.

A splendid copy of the same, concluding on fol. 655<sup>b</sup>, and dated the 17th of Jumādā-alawwal, A.H. 1151=A.D. 1738, September 2. It was made for an English officer (مستترکول). By the same hand is added, on ff. 657<sup>b</sup>-784<sup>a</sup>, the famous but very rare introduction of 'Alī Yazdī to his Ẓafar-nāma, the مقدمه ظفر نامه, beginning: افتتاح تاریخ جهانداري و ابتدای نامه ظفرو . بختیاری حمد و سپاس الخ. Comp. J. Aumer, p. 86; Rieu i. p. 174. Fol. 695 is left blank.

Ff. 784, ll. 19; large and distinct Nasta'lik; size, 10¾ in. by 6¾ in. [BODL. 302.]

## 157

The same.

The first words of the preface are missing; this copy begins: صلوة طيبة دائمة الخ, corresponding to the end of the first and beginning of the second line of the first page in Ouseley 263. On the title-page this work is incorrectly styled تاریخ جهانکشی, and also تاریخ گورکان تیمور.

Centre column, ff. 1-329, ll. 23-25; Nasta'lik; beautifully illuminated frontispiece in blue, gold, and other colours, on fol. 2<sup>a</sup>; a large picture on fol. 1<sup>b</sup>; two vignettes (the first with the titles of the seven works contained in the whole MS. 345) on fol. 1<sup>a</sup> and the fly-leaf before; size, 14 in. by 8½ in. [ELLIOT 345.]

<sup>1</sup> The underlined letters stand upon a rasure.



## 158

Another incomplete copy of the same.

Beginning:

بنام خدائی که از نام اوست که ما را توانائی و گفت گوشت

The first part brings the history down to the capture of the fortress of Firūzkūh (see Petis de la Croix, iv. p. 155). The end of this part corresponds to No. 153, fol. 242<sup>a</sup>.

The second part, repeating a large portion of the first, contains that part which corresponds to Petis de la Croix, ii. p. 183 to iii. p. 403, and to No. 153, fol. 111<sup>b</sup>, l. 4, to fol. 211<sup>b</sup>.

No date. There are two different sorts of handwriting, the later of which is ff. 51-82 of the first, and ff. 25-62 of the second volume.

First volume, ff. 218; second volume, ff. 153; ll. 25; Nasta'lik; size, 12½ in. by 7¾ in. [OUSELEY 323, 324.]

## 159

Abridgment of the Żafar-nāma.

A large portion (جلد اول, as it is entitled on fol. 1<sup>a</sup>) of the plain and sensible paraphrase which 'Abd-alsattār Kāsīm made of 'Alī Yazdī's flowery work, A.H. 1024 = A.D. 1615, in the city of Ajmir, at the request of the emperor Jahāngir, to whom this abridgment of the Żafar-nāma is dedicated; comp. Elliot, History of India, iii. p. 479; Rieu i. p. 177. The author's name and the date of composition are found here on fol. 2<sup>b</sup>, ll. 13 and 15. In the preface, on fol. 1<sup>b</sup> sq., the author explains the reason for making this paraphrase, which is enriched from other sources.

Beginning: سپاس و ستایش بر سزا و نیاز و نیایش در  
خور کردگار آسمان و زمین الخ

The history begins on fol. 3<sup>a</sup> with Timūr's birth, and is brought down in this volume to A.H. 803; see fol. 254<sup>b</sup>, l. 16. Not dated.

Ff. 255, ll. 21-23; Nasta'lik, written, as it seems, by different hands; size, 11½ in. by 6½ in. [HYDE 36.]

## 160

Fathnāma-i-Şāhibkīrānī (فتح نامه صاحبقرانی).

An abridgment of the Żafar-nāma of Sharaf-aldīn 'Alī Yazdī; the difference from the original consists in omissions, chiefly of poetry, but also of less important passages in the prose part. In every other respect this text agrees *verbo tenus* with the Żafar-nāma.

The abbreviator does not give his name; the title occurs on fol. 6<sup>a</sup>, l. 12. The work is divided into a muḥaddimah (introduction) and three makālāt, in accordance with the original. We do not find this work mentioned anywhere except in Sir H. Elliot's Bibliogr. Index, p. 4, No. cxxi.

The preface, added by the abbreviator of his own, begins: حمد و سپاس بقیاس تحفة بارگاه کبریاء پادشاه پادشاهان سزد جل شأنه و عظم سلطانه ملکی جبار که بصولجان اقتدار

The end corresponds to that of the Żafar-nāma and the translation of Petis de la Croix.

The MS. seems to be collated throughout; it is not dated.

First volume, ff. 1-96; second volume, ff. 97-194; ll. 19; Shikasta; size, 8½ in. by 4¼ in. [OUSELEY 3, 4.]

## 161

A large and detailed, but anonymous and titleless, history of Timūr's descendants and their exploits from the great emperor's death A.H. 807 down to A.H. 830 = A.D. 1427 (the last heading is ذکر توجّه حضرت خلافت (پناه بطرف سمرقند الخ).

It begins, without a preface, at once with the words چون واقعه حضرت انار الله برهانه بوقوع پیوست امرای که بودند امیر شاه ملک و امیر شیخ نور الدین الخ and is incomplete at the end (according to a Persian note on fol. 1<sup>a</sup> there is wanting only one leaf). Neither a title nor an author's name is found anywhere. On fol. 440<sup>b</sup> begins a second part, containing the events of the year 830: ذکر شمه و قانع که سنه ثلاثین و ثمانمائه حادث شد. از جمله جلائل نعم ربانی و غرائب منیع سبحانی الخ. That this history cannot be identical with the Żafar-nāma-i-Timūri, as is there stated on the inner side of the binding, or with any other Timūrnāma (see this title on fol. 1<sup>a</sup>), is sufficiently proved by its beginning with Timūr's death!

Ff. 446, ll. 17; Nasta'lik; size, 9¼ in. by 5¾ in. [ELLIOT 422.]

## 162

Fragment of a history of the Moghuls, the descendants of Čingizkhān and Timūr.

Ff. 22 and 83 are later additions. The present arrangement of the leaves is wrong, but we have not been able to make out the right one, as in several places leaves seem to be wanting.

Contents:

Ff. 22<sup>b</sup>-42<sup>a</sup>. History of the Ilkhāns of Persia, beginning in the reign of Nikūdār Oghlan, and ending with that of Abū Sa'īd and the turbulent period following after his death, that is, from A.H. 681-747. For the dissolution of the empire of the Ilkhāns under the sons of Čūpān, Ḥasan Kūcak, and Ashraf, see Malcolm, History of Persia, i. p. 445.

There is a lacuna between ff. 35 and 36.

Ff. 42<sup>a</sup>-51<sup>b</sup>. History of the Karākhitāyyah Sultāns and of the Muẓaffaride princes of Fārs.

Ff. 51<sup>b</sup>-72<sup>b</sup>. History of Timūr and his descendants. This part is called باب هشتم 'the eighth chapter.'

After ff. 53 and 72 there are lacunas.

Ff. 73<sup>a</sup>-76<sup>b</sup>. History of the immediate successors of Čingizkhān till Abākākhān.

After fol. 76 is another lacuna.

Ff. 77<sup>a</sup>-82<sup>a</sup>. Continuation of the history of Timūr.

We have not succeeded in making out to which chronicle these fragments originally belonged; we can



only say that they do not belong to the following works: Ḥabīb-alsiyar; Khulāṣat-alakhbār; Lubb-alta-wārikh; Mirāt-al'ālam; Ta'rikh-i-Kipčākkhānī; the anonymous chronicle, No. 97; Jawāhir-altawārikh; the anonymous chronicle, No. 169. At the same time we must add that these fragments, both as regards the matter and the wording, show a close affinity to Mir-khond's Raudat-alṣafā, whence they seem to be excerpted. For the sake of comparison we add a

piece of text, ff. 44<sup>b</sup>, l. 8 sq.: ذکر بعض حالات ارغون  
خان وحوادث عهد وی ارغون بسی بجوگیان معتقد بود در  
سنه ثمان وتسعين جوگی معجونی برای وی ساخت وگفت  
که مداومت بر اکل آن مورث طول عمر است بعض اجزای  
آن زینق وگوگرد بود ارغون هشت ماه از آن خورد آخر جلّه  
بر آورد ودران جلّه جز سعد الله يهود که از طب ما وقوف  
بود واعتبار او در عهد ارغون بجای رسید که رقم وزارت بنام  
او میکشیدند با یکدو کس دگر نزد او راه نداشتند ودران  
جلّه از معتقدات ملل استفسار مینمود وبعد از جلّه مریض  
شد امین الدوله طیب اورا قریب بصحت رسانیده که  
جوگی ویرا سه پیاله شراب داده پیمانه حیات او بآن بر  
شد الخ Comp. with this Raudat-alṣafā, Ouseley 334, fol. 365<sup>a</sup>, l. 7 sq.

Fol. 22<sup>a</sup> gives a review of the contents, apparently taken from the fragment itself; fol. 83<sup>a</sup> contains a postscript of three lines, in which this book is styled تواریخ عجیب و غریب (the same title occurs at the top of the first page). Not dated.

Ff. 22-83, ll. 19; Nasta'lik; size, 10 $\frac{3}{8}$  in. by 7 in.

[OUSELEY 280.]

### 163

Matla'-alsa'dain wa majma'-albahrain (مطلع السعدین  
 و مجمع البحرين).

The history of Timūr and his descendants, composed by Kamāl-aldin 'Abd-alrazzāk bin Jalāl-aldin Ishāk Samarkāndī, who was born in Harāt, A.H. 816=A.D. 1413, and died A.H. 887=A.D. 1482. He has brought the history down to A.H. 875=A.D. 1470, the year of Sultān Ḥusain's second accession; see Quatremère, in Notices et Extraits, tome xiv, première partie, p. 1 sq.; Rieu i. p. 181 sq.; Elliot, History of India, iv. p. 89 sq.; W. Morley, pp. 96 and 97; J. Aumer, pp. 87 and 88; Catal. des MSS. et Xyll. pp. 286-288; G. Flügel ii. p. 190. An extract is edited by B. Dorn, Auszüge, etc., pp. 104-117.

Contents:

The first part or vol. I on fol. 1<sup>b</sup>. Beginning of the preface quite agreeing with Aumer: حسن مطلع انوار  
اخبار در افتتاح الخ

History of Sultān Abū Sa'id bin Uljāitū, the great-grandson of Hulāgūkhān, on fol. 4<sup>b</sup>.

History of Šāhib-kirān Timūr from his birth to his death (A.H. 736-807=A.D. 1336-1405), on fol. 19<sup>a</sup>.

This first part of the work was finished by the author, as we learn from the last words, in the month

Rabi'-alawwal, A.H. 871=A.D. 1466, October; the copy itself in the month Dhū-alḥijjah, A.H. 1014=A.D. 1606, April.

The second part or vol. II on fol. 219<sup>b</sup>, beginning: فاتحه کلام حمد و ثنای ملک عالمی باید که ثنای ستایش  
از ضمیر الخ

History of Shāhrukh, who ascended the throne A.H. 807=A.D. 1405, on fol. 221<sup>a</sup>.

History of 'Alā-aulah and Mirzā Sultān Muḥammad, of 'Abd-allāṭif and Ulughbeg, on fol. 344<sup>b</sup>.

History of Mirzā Abū-alkāsim Bābar, on fol. 358<sup>b</sup>.

Succession of Mirzā Jalāl-aldin Shāh Maḥmūd, history of Abū Sa'id, etc., on fol. 382<sup>b</sup>.

History of Sultān Ḥusain (till A.H. 875) on fol. 396<sup>a</sup>.

This second part is dated by the transcriber, Tāhir-aldin bin Jalāl (the same who copied the first part), the 21st of Muḥarram, A.H. 1015=A.D. 1606, May 29.

On ff. 440<sup>a</sup>-441<sup>a</sup> there is found a mathnawi, entitled داستان محاصره کردن امیر زاده یار علی پسر امیر دولت  
سلطان سکندر ترکمان مدینه هرا را در زمان شهید الغ بیگ  
گورکان.

Ff. 441, 2 coll., one in the centre, ll. 23; another in the margin, ll. 38; besides that, there are many notes and additions on the outer margin, partly by another hand; Nasta'lik; no ornaments; size, 9 $\frac{7}{8}$  in. by 5 $\frac{3}{4}$  in. [ELLIOT 238.]

### 164

Another copy of the second part of the same work.

The second part of the Matla'-alsa'dain, beginning in the same manner as in the preceding copy.

History of Shāhrukh on fol. 1<sup>a</sup>; history of Ulughbeg and 'Abd-allāṭif on fol. 171<sup>a</sup>; succession of Bābar on fol. 190<sup>b</sup>; reign of Shāh Maḥmūd, history of Abū Sa'id, etc., on fol. 224<sup>b</sup>; time of Sultān Ḥusain to A.H. 875 on fol. 244<sup>b</sup>. See Malcolm, History of Persia, i. p. 486 sq.

According to the colophon on fol. 304<sup>a</sup> this copy was finished by Ibn Ḥasan Muḥammad, A.H. 992, the 7th of Shābān=A.D. 1584, August 14.

There is a lacuna after fol. 170<sup>b</sup>. To the whole there is prefixed by a modern hand, and written on different paper, an index of the headings of the chapters with references to the pages where they are to be found.

Ff. 304, ll. 22; small Nasta'lik; size, 9 $\frac{5}{8}$  in. by 7 in.

[OUSELEY 203.]

### 165

Tuḥfat-i-Sāmī (تحفة سامی).

A chronicle of the Moghul race, preceded by a general history of the early prophets from Ādam to Muḥammad; the Imāms, Khalifs, etc. The last date we can find is A.H. 903 or 904=A.D. 1497-1499, on fol. 263<sup>a</sup>. Timūr's history begins on fol. 216<sup>a</sup>. The author is Sayyid Muzaḥfar of Kābul (see title and author's name on fol. 149<sup>a</sup>), and he has divided his work into a

preface, two sections (مقالة), ten chapters (باب), and an epilogue; but of this division nothing is found in the text; moreover the copy is incomplete at the end.

Beginning: حمد و ثنای سار (؟ نثار) بارگاه شهنشاهی  
که ید بیضاء قدرتش کلید خلافت الخ

Ff. 148<sup>b</sup>-267<sup>b</sup>, ll. 15; large and distinct Nasta'lik; size, 9½ in. by 5 in. [SELD. 23 SUP.]

## 166

Maâthir-alumarâ (مآثر الامرا).

The *first* edition of the great biographical dictionary of the most celebrated Amirs, Nawwâbs, nobles, etc., who lived during the reign of the Timûrides, alphabetically arranged, beginning with Adhamkhân Kûkah (or, according to the following copy, Adimkhân), on fol. 10<sup>b</sup>, and concluding with Yusufkhân of Habash, on fol. 375<sup>a</sup>. The author was Nawwâb Şamsâm-aldaulah Shâh Nawâzkhân Shahîd Khwâfi Aurangâbâdi, with the original name 'Abd-alrazzâk-alhusaini (born A.H. 1111=A.D. 1700, assassinated A.H. 1171=A.D. 1758); the compiler of this *first* edition (another larger one was afterwards edited by the author's son, born 1142, died 1196), Mir Ghulâm 'Alî Husainî Wâsiṭi Balgrâmî with the takh. Âzâd (the well-known author of the Persian tadhkirah Khazâna-i-'âmirah, born A.H. 1116, died 1200); comp. W. Morley, pp. 101-105; Elliot, History of India, viii. p. 187 sq.; Rieu i. p. 339 sq.

Contents:

Mir Ghulâm 'Alî, the editor's preface, on fol. 1<sup>b</sup>, beginning: حمد شاهنشاهی که اورنگ نشینان سلطنت  
را رتبه والای جهانبانی الخ

Nawwâb Şamsâm-aldaulah, the author's life, on fol. 2<sup>a</sup>.

The author's original preface on fol. 9<sup>b</sup>, beginning: الحمد لله و السلام على عباده الذين اصطفى اما بعد عرض  
میدارد فقیر عبد الرزاق الحسيني الخوافي الاورنگ آبادی که از  
مبادی الخ

Beginning of the dictionary on fol. 10<sup>a</sup>. It contains the biographies of 234 famous men.

The former owner of this undated copy was D. Forbes (British Museum), who collated it in 1843.

Ff. 376, ll. 21; Nasta'lik; size, 12 in. by 7½ in. [BODL. 718.]

## 167

The same.

Good, but quite modern copy. Beginning of the editor's preface on fol. 7<sup>b</sup>; of the author's on fol. 14<sup>b</sup>: الحمد لله وكفى و السلام على عباده الخ. A complete index of all the Amirs, etc., whose biographies are contained in this work, on ff. 1-6. Not dated.

Ff. 376, ll. 19; Nasta'lik; size, 11½ in. by 8½ in. [OUSELEY ADD. 43.]

## 168

Jawâhir-altawârikh (جواهر التواريخ).

Chronicle of the Tâtâr race, composed by Salmân

Ķazwîni (fol. 2<sup>b</sup>, l. 10) during the reign of the emperor Aurangzib (خالد الله ملكه, fol. 3<sup>b</sup>, ll. 11, 12), A.H. 1068-1118=A.D. 1658-1707, the exploits of whose ancestors he wished to report (fol. 3<sup>b</sup>, l. 3). On fol. 4<sup>a</sup>, ll. 7-10, he states that his work should extend from Âdam to Aurangzib, which does not exactly correspond to the work itself, since it ends with a report of the death of Jahângir, A.H. 1037=A.D. 1627, and is apparently complete at the end. The title occurs on fol. 4<sup>b</sup>, l. 1.

Contents:

Âdam and his immediate descendants on fol. 4<sup>b</sup>; Yâfet, to whom the origin of the Turkish and Moghul races is traced back, on fol. 9<sup>a</sup>; history of Çingizkhân on fol. 35<sup>b</sup>; his descendants in Irân and Tûrân on fol. 68<sup>b</sup>; history of Timûr on fol. 109<sup>b</sup>; his descendants on fol. 188<sup>b</sup>; Khalil on fol. 198<sup>a</sup>; Shâhrukh on fol. 207<sup>b</sup>; Ulughbeg on fol. 248<sup>a</sup>; Bâbar on fol. 249<sup>a</sup>; Abû Sa'id on fol. 255<sup>b</sup>; 'Umar Shaikh on fol. 263<sup>a</sup>; Sultân Husain Mirzâ on fol. 269<sup>a</sup>. In the same chapter there are episodes, an account of the origin of the Ķarâ-koynulû and ÂĶ-koynulû, and of Muḥammadkhân Shaibânî, prince of the Uzbegs.

Then follows a short account of the first Moghul emperors of India: Bâbar on fol. 286<sup>b</sup>; Humâyûn on fol. 299<sup>b</sup>; Akbar on fol. 301<sup>b</sup>; Jahângir on ff. 304<sup>a</sup>-305<sup>a</sup>.

Beginning: حمد و سپاس بیرون از حد قیاس مالک الملکی  
را سزاست جلّت و عظمت نعمته که فصل بهار از کتاب  
صحیح الخ

The contents of this work, which we do not find mentioned anywhere, seem to be very much the same as those of the تذکرة سلاطین چغتای of Muḥammad Hâdî; see W. Morley, p. 99.

The present MS. is not dated; it may have been written during the author's lifetime. In good preservation throughout.

The first volume, ff. 1-102; the second, ff. 103-203; the third, ff. 204-305; ll. 13; Nasta'lik; size, 8½ in. by 4½ in. [OUSELEY 187-189.]

## 169

In this MS. we have to distinguish two parts: an old part, in small but clear Nasta'lik, ff. 110<sup>a</sup>-337<sup>b</sup>; and a more recent one on ff. 1<sup>b</sup>-109<sup>b</sup>, in more cursive Nasta'lik. They seem originally to have formed one work, but there is no immediate connexion between them.

Part I:

A history of the Moghul race, beginning with Âdam, deriving the Moghuls from Yâfet, and expounding the genealogy and history of Çingizkhân, Timûr, and their descendants, particularly of the Moghul emperors of India as far down as Muḥammad Shâh, A.H. 1131-1161=A.D. 1719-1748, with especial regard to all the notorious princes of this dynasty.

The author is Hâjî Mir Muḥammad Salim (fol. 3<sup>b</sup>, l. 13), who dedicated his work to Muḥammad Shâh (fol. 3<sup>a</sup>, lin. pen., Abû-alfath Nâsir-alain Muḥammad Shâh). He relates in the preface (fol. 4<sup>a</sup>) that he left his native country A.H. 1123=A.D. 1711; first he went to Persia, where he was recommended by some



Tûrânian noblemen, who had been as ambassadors to the court of Sultân Husain (from A.H. 1106); he proceeded to Işfahân (fol. 4<sup>b</sup>, l. 3), to 'Arabistân, Baghdâd, Halab, Damask, Stambul; in A.H. 1128 he came to Makkah (fol. 5<sup>a</sup>, l. 6), and went finally to India (fol. 5<sup>a</sup>, lin. antepen.) He several times refers to his ancestors, who seem to have played an important rôle in the history of Transoxania (for instance, on fol. 127<sup>a</sup>, l. 13; fol. 148<sup>a</sup>, l. 4, etc.)

In India he began composing this book, the title of which is not mentioned; perhaps it is سلسله السلاطين. Comp. fol. 3<sup>b</sup>, l. 11: لكن مستور ومحتجب نماند که باعث تصنيف وموجب تأليف اين نسخه قابل التحسين سلسله السلاطين آست که الخ

His sources he mentions on fol. 6<sup>b</sup>, l. 2 sq.: معارج ومدارج ومآثر الملوك ومجمع العجائب وظفر نامه والفيہ ومكارم الاخلاق وتحفة الغرائب وروضة الاحباب وحبیب السير ومحمودى وروضة الصفا وخلاصة الاخبار ووصان ورشیدی ودستور الوزرا وشجرة الانراك وعجائب الطبقات وجهان كشای وجهان آرا ومجمع التواريخ واكر نامه وعالم گيرى وعالم آرا

On fol. 312<sup>b</sup> is a chapter in which the father of the author plays an important rôle in the history of Mâwarâ-ahnahr. Title: باعث تشريف والد ماجد راقم اوراق بديار هندوستان على حسب الاتفاق. The author's native country is, therefore, Mâwarâ-ahnahr, whence he emigrated for some unknown reason.

Beginning: سياس قدسى مماس که در مقياس حواس دقيقه شناس نيابد خالقي را رواست وثنای بيقياس لا ينتهى اساس که در احتباس الخ

End: و چون قاسم خان صوبه دار بنگاله ماجل (!) طبعی اعظم خان بمهابت خان قرار یافت ودر سال ششم از جلوس حسنى ازدواج شاهزاده محمد رارا

Between fol. 106 and fol. 107 is a lacuna. On ff. 107<sup>a</sup>-108<sup>b</sup> follows another part, relating to some of the descendants of Caghatâi b. Cingizkhân, who ruled over Kâshghar and the whole of Transoxania, Tughluk-Timûr Khân, Ilyâs Khwâjah Khân, 'Adil Sultân b. Muhammad Khân, Kâbul-Shâh Khân, and Siyârghat-mish Khân; comp. De Guignes, Histoire générale des Huns, vol. iii. p. 319 sq.

The first chapter is on fol. 107<sup>a</sup>: در ذکر پادشاهی تغلق تیمور خان ابن ابوغا خان بن دواچن خان بن سلطان غياث الدين براقچان بن سقرا المشهور بقرا هلاکو خان ابن مامکای بن چغتای خان بن چنگیزخان

After fol. 108 there is again a lacuna; fol. 109 contains biographical information regarding an author of a commentary (جواهر الاسرار) on the great Mathnawî of Jalâl-al-din Rûmî; his name is not mentioned. Comp. Elliot 334 and Walker 101, a commentary on the Mathnawî, called جواهر الاسرار وزواهر الانوار, composed

by Husain b. Hasan (who died A.H. 840). H. Khalfa ii. p. 640, No. 4261, mentions a commentary on an extract of the Mathnawî, which is called 'Jawâhir-alasrar.'

#### Part II:

History of the Shaibâniyyah and Astarkhâniyyah Sultâns of Mâwarâ-ahnahr, as far down as A.H. 1123, imperfect both at the beginning and end. It begins with the history of the Khân of the Uzbeqs, Šadr Khân b. Abû-alkhair Khân, and of Muhammad Khân Shaibânî, the founder of the dynasty. The first date which occurs is A.H. 873; the first headings, ذکر پادشاهی and پادشاهی شیخ صدرخان بن ابوالخیرخان خان سعید شهید ابوالفتح محمد خان شیبانی بن شاه بداع سلطان ابن ابوالخیرخان

The history of the Astarkhâniyyah dynasty begins on fol. 155<sup>b</sup>, with Jânî Muhammad Khân, and ends with the year A.H. 1123, in the reign of Abû-alfaid Muhammad Bahâdur Khân, the son of Sayyid Subhânî Kulî Khân (fol. 337<sup>a</sup>).

Beginning: تا دم رحلت از دست نداده درسنة هشتم صد و هفتاد و سه بحکم کل نفس ذائفة الموت نقد حیات بمقتاضی اجل سپرده سفر آخرت گزید الخ

End: از خواجه سرايان حرفی وصوتی نشنیده اند تا آنکه افلاطون قورجی که از علامان خاصه شریفه بود رسیده بتبرکی معروضداشت که

A very modern hand has added the conclusion on fol. 338<sup>a</sup>, but this does not seem to be the real end of the book.

This work (part II) has a great likeness to the تذکره described by H. Morley, p. 152. It is extremely valuable, giving minute information about a period of eastern history which is comparatively little known. This part is collated throughout, and has a considerable number of additions on the margin, mostly by the same hand which wrote the whole.

Not dated. Part II was probably copied not long after the composition. On the first page is written توارینج بدیعه رای شاه جهان امام

Ff. 338, ll. 19 (in the modern part, ll. 15); Nasta'lik; size, 10½ in. by 5½ in. [Ouseley 269.]

## IV. INDIAN HISTORY.

### a. Emperors of Dillî.

#### 170

A short account of all the rulers of India from the early Râjahs down to Muhammadshâh (1131-1161), consisting chiefly of lists and tables, with a succinct additional text, beginning:

بشنو زولی وفای دنیا ای شاه - مغرور مشو بدولت وحشمت وجاه

No date.

Ff. 1-28, ll. 11; Nasta'lik; size, 9 in. by 5½ in. [Bodl. 695.]



## 171

Ta'rikh-i-Baihakī (تأریخ بیهقی).

History of the Ghaznawide Sultān Mas'ūd, son of Maḥmūd, A.H. 421=A.D. 1030 to A.H. 432=A.D. 1040, originally forming a part of the Ta'rikh-i-Āl-i-Sabuktāgin. Composed by Abū-alfadl Muḥammad Albaihakī between the years 448 and 451; see Rieu i. p. 158 sq.; Nassau Lees, Materials for the History of India, pp. 14 and 22 sq.; and Elliot, History of India, ii. p. 53 sq.

The work was edited in the Bibliotheca Indica by W. H. Morley, Calcutta, 1862.

Beginning: ذکر نامۀ که از زبان اعیان ملک بامیر مسعود نبشتند؛ زندگانی خداوند عالم سلطان اعظم ولی النعم دراز باد الخ.

According to the note on fol. 32<sup>a</sup> (Ous. 53) this copy was finished by the same 'Abd-alrazzāk, who wrote Nos. 11, 105, 107, 109, 111, 113, 174 etc., A.H. 1197, on the 25th of the second Rabi'=A.D. 1783, the 30th of March.

Vol. I, ff. 141-282; vol. II, ff. 266; vol. III, ff. 1-32; handwriting and size the same as in No. 174. [OUSELEY 51-53.]

## 172

Ta'rikh-i-Firūzshāhi (تأریخ فیروزشاهی).

The history of Firūzshāh and his predecessors, a standard work, which gives a full account of the kings of Dihli from Ghiyāth-al-dīn Balban, A.H. 664=A.D. 1266, to the sixth year of Firūzshāh's reign, A.H. 758=A.D. 1357, composed by Diyā-al-dīn Baranī (not Barri, as H. Khalfa calls him, ii. p. 139, No. 2271). The author was born about A.H. 684, and after having brought his work down to A.H. 758, he abandoned it, and left it unfinished. The history of Firūzshāh's reign was afterwards continued, and finished by Shams-i-Sirāj 'Afif, who also entitled his book Ta'rikh-i-Firūzshāhi; but this latter work, which often is confounded with Diyā-al-dīn's, is not a mere continuation of that, but a complete history of Firūzshāh from his birth to his death. Comp. Elliot, History of India, iii. pp. 93 sq. and 269 sq.; Nassau Lees, Materials, pp. 441-446; Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. xxiii. part i. p. 237, Nos. 53 and 54. The text of Diyā-al-dīn's work was edited in the Bibliotheca Indica, 1862, by Sayyid Ahmadkhān, under the superintendence of Captain Nassau Lees and Mawlawī Kabir-al-dīn.

Table of contents:

A flowery introduction, containing a long disquisition on the value of history (علم تأریخ), and seven reasons for its superiority over other branches of knowledge, on fol. 1<sup>b</sup>.

Sultān Ghiyāth-al-dīn Balban, on fol. 9<sup>b</sup>.

Sultān Mu'izz-al-dīn Kaikubād, on fol. 49<sup>a</sup>.

Sultān Jalāl-al-dīn Firūz Khilji, on fol. 67<sup>a</sup>.

Sultān 'Alā-al-dīn Khilji, on fol. 93<sup>b</sup>.

Sultān Kuṭb-al-dīn, on fol. 151<sup>b</sup>.

Sultān Ghiyāth-al-dīn Tughluḳshāh, on fol. 167<sup>b</sup>.

Sultān Muḥammad ibn Tughluḳ, on fol. 179<sup>b</sup>.

Sultān Abū-almuẓaffar Firūzshāh, on fol. 205<sup>b</sup>.

The history of each of these eight monarchs fills one *kitāb*, and begins after the usual phrase الحمد لله الخ, always with the words چنین گوید دعا گوئی مسلمانان ضیا برنی که الخ.

Beginning of the introduction: حمد و ثنا مرخدای را که اخبار و آثار انبیا و سلاطین بوحی سماوی بندگان را الخ.

The subdivisions of the last *kitāb*, which are found in the Calcutta edition, viz. eleven *muḥaddimāt*, are wanting, although the text runs on without interruption; ff. 149 and 150 are left blank. At the end of the seventh *kitāb* is given as date A.H. 1197=A.D. 1783.

Ff. 232, ll. 22; written by different hands (three at least), partly in Nasta'lik, partly in Shikasta; no headings marked throughout the whole MS.; size, 12½ in. by 8¼ in. [ELLIOT 352.]

## 173

The same.

This copy is much older than the preceding one, and written throughout by the same hand, but it is not quite complete, ff. 3-5 and 12-14 being left blank. All the headings are marked by red ink. To the history of each Sultān there is prefixed a genealogical table of his family.

Contents:

Beginning of the first *kitāb* (تأریخ سلطان غیاث الدین) on fol. 2<sup>b</sup>, only one page; it breaks off with the words واسطه از; see Calcutta edition, p. 26, l. 2. A part of the introduction on ff. 6<sup>a</sup>-11<sup>b</sup>, agreeing with Calcutta edition, p. 12, l. 14 to p. 23, last line. The first *kitāb* continues on fol. 15<sup>a</sup>, but there is a lacuna between this part and the first page. The other seven *kitābs* are complete, beginning on ff. 64<sup>b</sup>, 91<sup>b</sup>, 128<sup>b</sup>, 165<sup>b</sup>, 178<sup>b</sup>, 186<sup>b</sup>, and 208<sup>b</sup>.

Dated the 12th of Jumādā-alawwal, A.H. 1009=A.D. 1600, 19th of November.

Ff. 232, ll. 19; distinct Nasta'lik; size, 9½ in. by 5½ in. [ELLIOT 253.]

## 174

The same.

According to the colophon on fol. 140<sup>b</sup> this copy was finished on the 15th of Dhū-alhijjah, A.H. 1196=A.D. 1782, the 21st of November, by 'Abd-alrazzāk Sihālawī (عبد الرزاق سهالوی) in Lucknow (who is perhaps identical with the Munshi 'Abd-alrazzāk, Sarishtadār at the Civil Court of Farrukhābād, mentioned by Sir H. Elliot, History of India, ii. p. 386).

Ff. 1-140, ll. 15; Nasta'lik; size, 8¾ in. by 7½ in. [OUSELEY 51.]

## 175

Ta'rikh-i-Mubārakshāhi (تأریخ مبارکشاهی).

A general history of the kings of Dihli, from Sultān Muḥammad bin Sām, the founder of the Ghūrī empire (A.H. 569=A.D. 1173), down to the first years of Sultān Muḥammadshāh, the grandson of Khidrkhān, of the Sayyid family, whose accession to the throne,

A. H. 837 = A. D. 1433, is related on fol. 204<sup>b</sup>, compiled partly from various histories (up to the time of Firūzshāh, 752-790), partly from trustworthy information and personal observation, by Yahya bin Ahmad bin 'Abdallāh of Sirind (sic! that is, Sirhind), and dedicated to Sultān Mubārakshāh, who died A. H. 837. Consequently this work must have been commenced in the last years of Mubārakshāh's reign, and completed under his successor Muhammad; comp. Elliot, History of India, iv. pp. 6-86, where large extracts are given in English translation; and Sir H. Elliot's Manuscripts in the Journal of the Asiatic Society of Bengal, vol. xxiii. part i. p. 238, No. 59, and p. 249, No. 129.

Beginning: سپاس بقیاس مر حضرت خالق الجن و الانس را که اساس دین اسلام از استمداد عدل پادشاهان دین داران الخ.

This copy was finished the 8th of Rajab, A. H. 957 = A. D. 1550, July 23. A lacuna seems to be before the last page.

Ff. 209, ll. 13; Nasta'liq; size, 6½ in. by 4½ in.

[FRASER 150.]

### 176

Ta'rikh-i-Shirshāh (شیرشاه).

A history of Shirshāh Sūr of Dihli (who assumed the title of king about A. H. 946, and died A. H. 952 = A. D. 1539-1545), with a short account of the events which preceded his reign, from Shāh Bahlūl's accession to the throne (who died after a reign of thirty-eight years, eight months, and seven days, A. H. 894 = A. D. 1488), composed by order of the emperor Akbar probably soon after A. H. 987 = A. D. 1579, by 'Abbās Khān ibn Shaikh 'Alī Sarwānī. The author's name does not appear in the somewhat abridged preface of this copy, but that the work contained in it is identical with 'Abbās Khān's original history, we learn from a comparison of its text with the extracts given in English translation in Elliot, History of India, iv. p. 305 sq. Both agree with each other word for word. The first title of this work was Tuhfat-i-Akbarshāhi (تحفة اکبرشاهی); Sprenger styles it Muntakhab-altawārikh (منتخب التواريخ); comp. Rieu i. p. 242; Elliot, History of India, iv. pp. 301-433; and Manuscripts of the late Sir H. Elliot, p. 239, No. 67. This copy concludes, as usual, with Shirshāh's death; the second and third chapters of the work (for this history forms only the first) are wanting.

Beginning: حمد آن قادر بچگون و ثنای خرد آن رهنمای رهنمون بطون که پیدایش عالم گوناگون از حکم کن فیکون این همه موجودات الخ.

This copy was finished on Friday, the 16th of Rabi'-althānī, in the eighteenth year of جُلوس والا (= جلوس), that is, A. H. 1191 = A. D. 1777, 24th of May).

Ff. 100, ll. 15; large Nasta'liq; size, 12½ in. by 8½ in.

[ELLIOT 371.]

### 177

Another larger edition of the same Ta'rikh-i-Shirshāh.

This copy contains the revised and enlarged edition of 'Abbās Khān's Ta'rikh, by Ibrāhīm Batnī, who brought the history down to A. H. 1021 = A. D. 1612 (see fol. 157<sup>a</sup>), and supplied it from the Ta'rikh-i-Nizāmī (that is, the Tabakāt-i-Akbarī, by Khwājah Nizām-al-din Ahmad), and the Makhzan-i-Afghānī (by Jahāngir's historiographer Ni'mat-allāh Sāmānī; comp. W. Morley, p. 74, and Dorn, History of the Afghans, printed for the Oriental Translation Committee, London, 1829-1836); see fol. 157<sup>b</sup>.

مصنّف اصل این تاریخ شیرشاهی عباس سروانی است چون بعضی مقدمه احوال باز بهادر وقائع کرانیان و مذاکر لوحنایان و بعضی مقوله دیگر داخل درین تاریخ نبوده بنابر این ناقص مینمود درینولا احقر العباد ابراهیم بختی آنرا از تاریخ نظامی که او نیز احوال شیرشاه و اسلام شاه نوشته است و بعضی مقدمه از کتاب مخزن افغانی که از تصنیف نعمت الله سامانی است انتخاب نموده داخل این کتاب تاریخ کرده باتمام رسانید الخ.

On fol. 158<sup>a</sup> begins a *third book* (دفترسیوم), although there is neither a first nor a second one (nothing of subdivisions at all being found in the preceding part of the ta'rikh), containing biographical notices of all the Shaikhs, Sāfis, etc. of that time, in three chapters: در ذکر ارباب حال واصحاب ذوق و کمال که درین طائفه علم ارشاد و هدایت برافراشته طالبان را بسلوک راه حقیقت دلالت نموده اند اگرچه تعداد اسامی شریف ایشان مقدور این کمترین مصنف نیست اما تیمّمًا و تبرک خوارق عادات بعضی از مشائخ این طائفه در ۳ فصل تحریر فرمود.

First chapter on fol. 158<sup>b</sup> (twenty-eight persons), فصل اوّل در اولاد سربنی.

Second chapter on fol. 190<sup>b</sup> (twenty persons), فصل دوم در ذکر اولاد بتنی.

Third chapter on fol. 201<sup>a</sup> (eighteen persons), فصل سیم در ذکر اولاد غرغشی.

This copy (not dated) begins without a preface: بعد از حمد ایزدی و صلوات علی التبی و آله و اصحابه از راویان اخبار و ناقلان آثار چنان مسطور شد که چون سلطان بهلول در دهلی بر تخت سلطنت جلوس فرمود ممالک هندوستان را ملوک طوائف داشتند و در هر شهری الخ.

Ff. 99-107 are misplaced, the right order of the leaves is as follows: 99, 105, 101-104, 106, 107.

Ff. 213, ll. 12; Nasta'liq; size, 9 in. by 4½ in.

[ELLIOT 372.]

### 178

The same larger edition of the Ta'rikh-i-Shirshāh.

Another copy of the same edition by Ibrāhīm Batnī, quite agreeing with the preceding one. The *third book* begins here on fol. 112<sup>a</sup> (faṣl I on fol. 112<sup>a</sup>, faṣl II on fol. 138<sup>a</sup>, faṣl III on fol. 147<sup>a</sup>). Beginning the same: بعد از حمد الخ.







## 181

The same.

Another excellent copy of the same Persian translation. Beginning quite agreeing with Elliot 19. Not dated. This MS. came into Sir Gore Ouseley's library A.H. 1204=A.D. 1789-1790.

Ff. 379, ll. 17; large and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 11 in. by 6½ in. [ELLIOT 405.]

## 182

The same.

This copy quite agrees with the preceding ones. No date.

Ff. 133, ll. 18, with a second column on the margin, ll. 39; Nasta'lik; a little worm-eaten; all the headings are left blank; size, 12 in. by 7½ in. [FRASER 140.]

## 183

The same.

No date. This copy is in all respects like the preceding ones.

Ff. 245, ll. 21 on ff. 1-54, ll. 25 on ff. 55-245; Nasta'lik, written by two or even three different hands (the first on ff. 1-23, the second on ff. 24-54; the third, resembling the first, on ff. 55-245); size, 12½ in. by 6 in. [BODL. 341.]

## 184

Tabakât-i-Akbari (طبقات اکبری).

General history of India from the time of Sabuktigin of Ghazna, A.H. 367=A.D. 977, to A.H. 1002, the thirty-eighth year of the emperor Akbar's reign, A.D. 1593, composed by Nizâm-aldin Ahmad Muḳim of Harât, who became Bakhshî of Gujarât in the twenty-ninth year of Akbar's reign, and died A.H. 1003=A.D. 1594. We refer for further details to Rieu i. p. 220 sq.; W. Morley, pp. 58-61; Elliot, Bibliogr. Index, p. 178 sq.; History of India, v. pp. 177-476 (where a complete translation of Humâyûn's and Akbar's reigns is found); J. Aumer, p. 83; Stewart, p. 11, etc. etc. This work is divided into a muḳaddimah, nine ṭabakât, and a khâtimah:

Muḳaddimah on fol. 2<sup>b</sup> (دربیان احوال غزنویان).

Ṭabakāh I on fol. 16<sup>b</sup> (طبقه سلاطین دهلی).

Ṭabakāh II on fol. 269<sup>b</sup> (طبقه سلاطین دکن); this heading having been omitted here, we transcribe it from Elliot 379).

Ṭabakāh III on fol. 302<sup>a</sup> (طبقه گجرات).

Ṭabakāh IV on fol. 362<sup>a</sup> (طبقه مالوه).

Ṭabakāh V on fol. 411<sup>a</sup> (طبقه بنگاله).

Ṭabakāh VI on fol. 414<sup>b</sup> (طبقه سلاطین شرقیه).

Ṭabakāh VII on fol. 420<sup>a</sup> (طبقه کشمیر).

Ṭabakāh VIII on fol. 441<sup>b</sup> (طبقه حکام سند).

Ṭabakāh IX on fol. 446<sup>a</sup> (طبقه حکام ملتان).

Khâtimah on fol. 453<sup>b</sup> (در بیان حد و حدود ممالک هندوستان).

Beginning: سپاس رفعت اساس پادشاه حقیقی را سزد که حل و عقد نظام عالم و ضبط و ربط مهمات الحج After fol. 152<sup>a</sup> two leaves are missing.

This copy was finished at Lâhûr, the 27th of Rajab, A.H. 1049=A.D. 1639, November 23.

Ff. 453, ll. 21; distinct Nasta'lik; illuminated frontispiece; size, 11 in. by 6½ in. [ELLIOT 381.]

## 185

The same.

Contents:

Muḳaddimah on fol. 3<sup>a</sup>; Ṭabakāh I (Dihli) on fol. 16<sup>b</sup>; II (Dakhan) on fol. 350<sup>b</sup>; III (Gujarât) on fol. 384<sup>b</sup>; IV (Mâlwah) on fol. 459<sup>b</sup>; V (Bangâlah) on fol. 518<sup>b</sup>; VI (Sharḳi-Sultâns) on fol. 523<sup>a</sup>, last line; VII (Kashmir) on fol. 528<sup>a</sup>; VIII (Sind) on fol. 556<sup>b</sup>; IX (Multân) on fol. 560<sup>a</sup>; Khâtimah on fol. 568<sup>b</sup>. Beginning the same as in the preceding copy.

The proper order of ff. 391-397 is: 391, 395, 396, 392-394, 397. This copy was finished the 15th of Rabi'-althâni, A.H. 1088, the twentieth year of 'Âlam-gir's reign=A.D. 1677, 17th of June.

Ff. 568, ll. 25; Nasta'lik; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7½ in. [BODL. 297.]

## 186

The same.

Contents:

Muḳaddimah on fol. 3<sup>a</sup>; Ṭabakāh I (Dihli) on fol. 16<sup>a</sup>; II (Dakhan) on fol. 32<sup>b</sup>; III (Gujarât) on fol. 358<sup>a</sup>; IV (Mâlwah) on fol. 428<sup>a</sup>; V (Bangâlah) on fol. 485<sup>b</sup>; VI (Sharḳi-Sultâns) on fol. 490<sup>b</sup>; VII (Kashmir) on fol. 496<sup>a</sup>; VIII (Sind) on fol. 527<sup>a</sup> (there is written wrongly طلب instead of طبقه in the heading); IX (Multân) on fol. 531<sup>b</sup>; Khâtimah on fol. 540<sup>b</sup>.

Dated the 7th of Sha'bân (the year is missing).

Ff. 541, ll. 25; written in a curious style of Nasta'lik, partly like Naskhî, and partly like Shikasta; illuminated frontispiece; the first two pages adorned; size, 12½ in. by 7 in. [TH. HYDE 47.]

## 187

The same.

Arrangement of the ṭabakât the same as in the three preceding copies: Muḳaddimah on fol. 2<sup>b</sup>, line 4; Ṭabakāh I on fol. 9<sup>a</sup>; II and III (unseparated) on fol. 63<sup>b</sup>; IV on fol. 209<sup>b</sup>; V on fol. 237<sup>a</sup>; VI on fol. 239<sup>a</sup>; VII on fol. 241<sup>b</sup>; VIII on fol. 257<sup>b</sup>; IX on fol. 261<sup>a</sup>; Khâtimah on fol. 265<sup>a</sup>.

Dated by 'Abd-alkâdir at Lâhûr, the 2nd of Sha'bân (the year is likewise missing).

Ff. 265, ll. 25-26; Nasta'lik; the original leaves are put into a modern margin; size, 12½ in. by 7½ in. [ELLIOT 380.]

## 188

The same.

Contents, quite agreeing with those in the preceding copies: Muḳaddimah on fol. 3<sup>b</sup>; Ṭabakāh I on fol. 17<sup>b</sup>; II on fol. 351<sup>b</sup>; III on fol. 381<sup>b</sup> (without heading); IV-VI on fol. 456<sup>a</sup> (only the first heading, طبقه مالوه, is found here); VII on fol. 511<sup>a</sup>; VIII on fol. 541<sup>b</sup>; IX on fol. 546<sup>b</sup>. There is a lacuna after fol. 546,

comprising the greater part of the ninth ṭabaḳāh and the beginning of the khâtimah.

Dated the 8th of Jumâdâ-althânî (the year missing).

Ff. 547, ll. 19; beautiful Nasta'lik, written on paper sprinkled with gold; illuminated frontispiece; size, 12½ in. by 7¾ in. [ELLIOT 379.]

## 189

The same.

The arrangement of the single ṭabaḳât (which are not numbered here) is different from that in the preceding copies, viz.: مقدمه on fol. 3<sup>b</sup>; طبقه سلاطین on fol. 18<sup>a</sup>; ذکر طبقه سلاطین دکن on fol. 411<sup>b</sup>; ذکر طبقه بنگاله on fol. 451<sup>b</sup>; ذکر طبقه سلاطین گجرات on fol. 533<sup>a</sup>; (سلاطین شرقیه) (i. e. شرقیه) on fol. 538<sup>a</sup>; ذکر طبقه کشمیر on fol. 544<sup>a</sup>; ذکر طبقه مالوه on fol. 604<sup>b</sup>; ذکر طبقه سلاطین سند on fol. 646<sup>b</sup>; ذکر طبقه سلاطین ملتان on fol. 654<sup>a</sup>; خاتمه on fol. 666<sup>b</sup> (the heading and the last words are missing). The Arabic paging is wrong from ff. 357-414.

Ff. 666, ll. 19; Nasta'lik, the last sixty-six leaves supplied by another hand; illuminated frontispiece; size, 10½ in. by 6½ in. [FRASER 136.]

## 190

The same.

Very good copy, but the headings of all the ṭabaḳât are missing. No date.

Ff. 508, ll. 21; Nasta'lik; size, 9¾ in. by 5½ in. [TH. HYDE 30.]

## 191

Part of the same Ṭabaḳât-i-Akbari.

This old but incomplete copy contains only the muḳaddimah and the first ṭabaḳāh (the kings of Dihli down to Akbar), and even that part not quite complete. It breaks off, about the end of the account of the contemporary poets, with Mir 'Aziz-allāh (the last three poets are missing), and the last words which appear here run thus: برکنار فکنده, corresponding to Elliot 379, fol. 351<sup>b</sup>, l. 6. Ff. 117-119 are damaged. An index on the fly-leaf.

Ff. 287, ll. 24; small Nasta'lik; size, 10 in. by 5¾ in. [OUSELEY ADD. 116.]

## 192

Muntakhab-altawāriḳh (منتخب التواريخ).

The extracts of the chronicles, a general history of India from the time of the Ghaznawides to the fortieth year of Akbarshāh's reign, that is, A.H. 1004, by 'Abd-alkādir bin Mulūkshāh Badā'ūni (born A.H. 947 or 949, died A.H. 1024 = A.D. 1615), who, after having epitomized on the emperor's command the Ta'rikh-i-Kashmir, which was translated from the Hindi into the Persian by one of the learned men of his time, began this work's composition, and completed it the 23rd of Jumâdâ-althânî, A.H. 1004 = A.D. 1596, 23rd of February, on the basis of the تأریخ مبارکشاهی,

etc. For further particulars we refer to Rieu i. p. 222; Elliot, Bibliogr. Index, pp. 219-258, where several extracts from this work are given in English translation; and Elliot, History of India, v. 477 sq. The great value of this book is founded less on its merely historical contents, than on its full accounts of biographical and literary materials, especially from Akbar's time, and very interesting specimens from the diwāns of celebrated poets. This history, generally known as تأریخ بدایین, is quite different from other works of the same title, for instance, 'Abd-alnabi's documents relating to the Dakhan: Morley, p. 80; Hasan bin Muḥammad alkhākī's and Sadāsuk's general Indian histories: Elliot, Bibliogr. Index, Nos. xxvii and lviii.

Contents:

Preface on fol. 1<sup>b</sup>, beginning: ای یافته نامها زنام: تو رواج - شاهان بدرت چو ما بدیشان محتاج الخ.

First part on fol. 4<sup>a</sup>, divided into two ṭabaḳât, comprising the dynasties of Lāhūr and Dihli from Maḥmūd bin Sabuktagin to Akbar's accession to the throne.

First ṭabaḳāh on fol. 4<sup>a</sup>. The Ghaznawides from Maḥmūd to Khusrau Malik ibn Khusraushāh ibn Bahrām.

Second ṭabaḳāh on fol. 17<sup>a</sup>. The Ghūrides and the following dynasties of Dihli, beginning with Sulṭān Mu'izz-al-din Muḥammad bin Sām Ghūri. The Khiljīs on fol. 56<sup>b</sup>; the Tughluḳshāhs on fol. 79<sup>b</sup>; the Khidr-khāns on fol. 104<sup>a</sup>; the Afghāns on fol. 113<sup>a</sup>; Bābar on fol. 125<sup>a</sup>; Humāyūn's first reign on fol. 127<sup>b</sup>; the Sulṭāns of the house of Sūr on fol. 132<sup>a</sup>; Humāyūn's second reign on fol. 162<sup>b</sup>.

Second part on fol. 183<sup>b</sup>. History of Akbar's reign, including the biographies of Amīrs, Mullās, Kādis, Shaikhs, Khwājahs, and poets of his time, with poetical extracts.

Beginning: شهرشاه دوران... که همیشه بر تخت خلافت و مسند رافت متمکن باد باستصواب الخ.

Tadhkirah of Shaikhs, Mullās, etc., on fol. 355<sup>a</sup>; tadhkirah of the contemporary poets (ذکر شعرای عهد اکبرشاهی), alphabetically arranged, on ff. 430<sup>b</sup>-505<sup>b</sup> (see a list of these in A. Sprenger, Catal. pp. 55-65).

Copied by Hāfiẓ Ghulām Husain سیالکوٹی, on command of Kādi Sayyid Wajih-al-din, and finished the 12th of Rabī'-'althânî, A.H. 1143 = A.D. 1730, 25th of October. The complete text of Badā'ūni's history was edited in the Bibliotheca Indica, by Maulawī Ahmad 'Alī, 3 vols., Calcutta, 1868-9. A notice of the author's life is prefixed to the first volume.

Ff. 509, ll. 21; Nasta'lik, written by different hands; size, 10½ in. by 5½ in. [ELLIOT 248.]

## 193

The same.

Another copy of Badā'ūni's work, undated and un-

divided; the heading of the second *ṭabaḳah* is also forgotten.

Preface on fol. 1<sup>b</sup>.

First *ṭabaḳah* on fol. 3<sup>a</sup>; second *ṭabaḳah* on fol. 11<sup>b</sup>.

Beginning of the history of Akbar's reign (or second part) on fol. 115<sup>a</sup>: شاهنشاه خلیفه الزمان جلال الدین محمد اکبر پادشاه غازی خلد الله ملکه که همیشه بر تخت خلافت الح

Tadhkirah of Shaikhs, etc., on fol. 222<sup>b</sup>; tadhkirah of poets (being not strictly alphabetical here, nor quite agreeing with Sprenger's list) on fol. 262<sup>b</sup>.

At the end there is given as date of composition the 23rd of Jumâdâ-althâûi, A. H. 1014 (سنه اربع عشر و), instead of 1004, we think, by a mere mistake.

The transcriber's name is Muḥammad Mu'azzam.

Ff. 306, ll. 21; very clear and distinct Nasta'liq; size, 12½ in. by 8½ in. [FRASER 159.]

## 194

The same.

This copy contains only the second part of the Mun-  
ṭakhab-altawârikh, the history of Akbar's reign,  
beginning: شهنشاه دوران خلیفه الزمان الح.

Tadhkirah of Shaikhs, etc., on fol. 127<sup>b</sup>; tadhkirah of the poets on fol. 178<sup>a</sup>.

Copied A. H. 1219 = A. D. 1804, by میر مجهر خان.

Ff. 231, ll. 19; very careless Nasta'liq; size, 11½ in. by 7¾ in. [ELLIOT 349.]

## 195

Ta'rikh-i-Hakki (تأریخ حقی).

Part of the history of Muhammadan India, composed by Shaikh 'Abd-alhakḳ bin Saif-al-din Dihlawi, 'somewhat after the fortieth year of Akbar's reign,' i. e. about A. H. 1004 = A. D. 1596. An account of this work, as well as extracts, is given by Sir H. Elliot, Bibliogr. Index, pp. 273-280, and on pp. 1.-14. Here the author is stated to have been ninety years old in A. H. 1047 (from the Pâdishâh-nâma). Comp. also Elliot, History of India, vi. pp. 175-181; Morley, p. 62; and Rieu i. p. 223 sq., where the exact date of composition, A. H. 1005, is given.

The title of the work does not occur anywhere. On fol. 6, ll. 2, 3, it is called in general 'summary account of the history of the Indian kings,' و آنچه در این اوراق ثبت آن تقریب افتاد حکایت مجملی از احوال پادشاهان الح, and therefore Fraser styles it both in his Catalogue and on the inner side of the binding of his own MS., No. 132 (see below), تأریخ پادشاهان هند.

The book is derived from these sources: *Ṭabaḳât-i-Nâsirî* (fol. 9), for the time of Shihâb-al-din Ghûrî to Nâsir-al-din Mahmûd; *Ta'rikh-i-Firûzshâhî* (fol. 10), for the period from Ghiyâth-al-din Balban to Firûz Tughluḳ; *Ta'rikh-i-Bahâdurshâhî* (composed for Sultân Bahâdur of Gujarât), for the time from Firûz to Bahlûl Lûdî. What the author reports about the time from

Sultân Bahlûl Lûdî to his time he knows from hearsay, or by his being an eye-witness of the events (fol. 10).

The only place where the author's name (or rather an allusion to it) occurs, is a short poem (two rubâ'is and two additional lines) at the end of the preface on ff. 11, 12:

حقى تو ز تاريخ و حکايات مگو  
در راه تتبع روايات مپوى  
در زاوية فقر نشستی کارى  
جز ذکر خدای نفی واثبات مچوى  
حقى زبى قصه افسانه شدى  
چون مردم روزگار فرزانه شدى  
درويش ترا ز ذکر شاهان چه غرض  
مفتون سخن گشتى و دیوانه شدى  
مقصود اهل ذوق ز ذکر گذشتگان  
تنبيه عبرت است چه مسکين چه پادشاه

Contents:

Introduction on fol. 1.

History of Ghiyâth-al-din and Shihâb-al-din Ghûrî, A. H. 552-602, on fol. 12.

Slave kings, A. H. 602-687, on fol. 26.

The Khiljis, A. H. 687-721, on fol. 104.

House of Tughluḳ, A. H. 721-817, on fol. 165.

Sayyids, A. H. 817-854, on fol. 244.

House of Lûdî, A. H. 854-933, on fol. 261.

Bâbar and Humâyûn on fol. 281.

House of Sûr, A. H. 952-964, on fol. 293.

Akbar<sup>1</sup> on ff. 304-310, l. 2.

Beginning: اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعزّز من تشاء وتذلّ من تشاء بيدك الخير إنك على كل شيء قدير منطوق آية كريمة الح. Comp. Bibliogr. Ind. p. 280.

The only date of the composition occurs here in the last chapter on fol. 305, where the author vaguely states that somewhat more than forty years had elapsed since the enthronization of Akbar, A. H. 963. His words are these: واز اول جلوس تا الآن که از مدّت سلطنت عظمی و دولت کبری این شهنشاه عالی نژاد عالم مدار اقالیم ستان زیاده بر چهل سال رفته است.

We take fol. 310, l. 2, as the end of the original work of 'Abd-alhakḳ, in agreement with that copy, from which Sir H. Elliot translated the conclusion, on p. 277 of the Bibliogr. Index. The text is this:

و تفصیل احوال فتوحات و جهانستانی وقواعد و ضوابط و روابط عالمگیری در دفاتر و مجلّات نگنجد اگر مدّت عمر فسحتی پیدا کرده و توفیق و تأیید پروردگار دستگیری کرد

<sup>1</sup> Akbar was alive when this was written, as the author has added to his name *سلطانه* و *سلطان*.



حسب الطاقـت صرفـه همت نموده بتقصیر راضی نشده خواهد بود.

After this there follows a continuation on ff. 310, ll. 3, to 351, giving a brief account of the death of Akbar, of Jahāngir's succession, of the enthronization of Shāh-jahān, A. H. 1037 (fol. 345); then the dates when the princes Dārā Shukūh, Shujā', Aurangzib, and Murād were born; and, lastly, the same concerning the brothers of Shāhjahān, the princes Shāh Murād, Daniel, Khusrau, Parwiz (along with the date of his death, A. H. 1036); of the blinding of Kāmran Mirzā, the brother of Humāyūn, A. H. 961; and of the birth of prince Khānam (خانم), A. H. 977.

This continuation, the author of which is not stated<sup>1</sup>, consists of little more than dates. The latest date which we find is A. H. 1044 (on fol. 334)=A. D. 1634. Accordingly we are at liberty to suppose that this addition was made by 'Abd-alhakḳ himself, since he was still alive A. H. 1047 (according to Rieu i. p. 14, he died A. H. 1052). The style of this work is highly distinguished from that of almost all similar compositions: it is entirely free from the usual bombast; precise, without being obscure; simple, without being dry.

Comp. besides Bibliogr. Index, p. 281 sq., and Rieu i. p. 224, about Nūr-alhakḳ, who literally quoted his father; and W. Morley, pp. 62, 63.

The MS. is not dated; it was copied probably not long after the time of its composition, and is very correct.

Ff. 351 (each leaf only one page), ll. 7; rather large, clear Nasta'lik on light yellow paper, each page circumscribed by a gold border; size, 8½ in. by 6 in. [OUSELEY 59.]

## 196

The same.

Another copy of the same chronicle, agreeing in everything with Ouseley 59.

Contents:

Ghūrīdes and Slave kings on fol. 3<sup>b</sup>.

Khiljīs on fol. 21<sup>a</sup>.

Tughluḳs on fol. 33<sup>a</sup>.

Sayyids on fol. 47<sup>b</sup>.

Lūdi on fol. 50<sup>b</sup>.

Moghuls on fol. 54<sup>b</sup>.

Not dated; very correct copy.

Ff. 69, ll. 15; Nasta'lik; size, 8 in. by 4½ in. [OUSELEY 60.]

## 197

The same without the continuation.

This copy contains only 'Abd-alhakḳ's original work, concluding with the words which are just preceding the end of Sir H. Elliot's copy, the text of which is quoted above in Ouseley 59: و ذکر آنها در حضرت عالی مرتبتش : و اطلاق لفظ پادشاهی که برایشان باسم اعظم ایشان او محض خطا و سوای اولاد سه کس که ازین میان باشند که

<sup>1</sup> He introduces himself on fol. 335<sup>a</sup> (راقم این سطور), but without giving the name.

بطریق مجازت باعتبار صورت توان نام برد', agreeing with Ouseley 59, fol. 309<sup>a</sup>, l. 3.

No date.

Ff. 76, ll. 12; clear and distinct Nasta'lik; size, 7¾ in. by 4½ in. [FRASER 132.]

## 198

The same.

This copy, somewhat in a bad condition, quite agrees with Fraser 132, and concludes in the same manner at the end of the original work. Dated the 1st of Šafar, A. H. 1039=A. D. 1629, September 20.

Ff. 68, ll. 15; Nasta'lik; size, 8½ in. by 5 in. [FRASER 133.]

## 199

1. Two unconnected leaves of an historical work, relating to the contest between Muḥammad Shāh and the two Sayyids, Husain 'Alī and 'Abdallāh Khān. Comp. Elphinstone, History of India, 5th edit., p. 694 sq.

2. A portion of the Ta'rikh-i-Hakḳī, corresponding to Ouseley 60, fol. 2<sup>a</sup>, l. 13, to fol. 7<sup>a</sup>, l. 7.

Beginning: که از هنگام فتح دہلی کہ دار الملک ہندوستان الخ

Modern copies.

No. 1, ff. 76, 77, ll. 15; Nasta'lik; size, 9½ in. by 6¾ in. No. 2, ff. 78-81, ll. 15; Nasta'lik; size, 9½ in. by 6½ in.

[OUSELEY 160.]

## 200

Akbar-nāma (اکبر نامہ).

MSS. 4<sup>a</sup> and 4<sup>b</sup> form together a complete copy of the Akbar-nāma, history of the emperor Akbar, composed by Abū-alfadl ibn Mubārak, who was born A. H. 958=A. D. 1551, and was murdered A. H. 1011=A. D. 1602.

Contents:

No. 4<sup>a</sup>. Ff. 1<sup>a</sup>-149<sup>a</sup>. The first part of the first book, containing the preface and the introduction; a history of Akbar's ancestors from Adam to Humāyūn (who died A. H. 963=A. D. 1556).

Beginning: اللہ اکبر اینچہ دریافتی است ژرف و شناختی : است شگرف کہ حقیقت پذیران الخ

This part is dated A. D. 1831, May 15, which was a Sunday=A. H. 1246, 3rd Dhū-alhijjah (the Muḥam-madan date in the colophon is wrong):

تمام شد نصف دفتر اول اکبر نامہ از ابتدای احوال آدم صفی تا انتهای عهد خلافت جهانبانی جتت آشیانی نصیر الدین محمد ہمایون پادشاہ غازی من تصنیف علامی فہامی شیخ ابو الفضل بن مبارک بتاریخ روز یکشنبہ پانزدہم ماہ می سنہ ۱۸۳۱ عیسوی مطابق دویم ماہ ذی الحجہ سنہ ۱۲۴۵ ہجریہ مقدسہ

Ff. 149<sup>b</sup>-309<sup>a</sup>. The second part of the first book, containing the history of the emperor Akbar from his accession to the throne down to the seventeenth year of his reign (see fol. 299<sup>a</sup>, l. 17 sq.) This year closes on fol. 302<sup>b</sup> in the same manner as in the Cod. Monac.

249 (Aumer's Catal. p. 90): استخراج احکام الخ. Then follows here a horoscope and the epilogue mentioned by Aumer, خاتمة کتاب; between the zodiac and this epilogue are one line and a half, belonging to the second book; see No. 4<sup>b</sup>, fol. 2<sup>b</sup>, l. 9.

Heading of this second part: جلوس مقدس حضرت شاهنشاهی بر اورنگ فرماندهی جهان پناهی.

Beginning: سلسله انتظام کارگاه آفرینست که مظاهر حقیقت نمای شهود و شواهد قدرت واجب الوجود است الخ.

This part is dated A.D. 1831, July 1, which was a Friday=A.H. 1247, 20th Muharram (not 1246, as the colophon states):

تمام شد دفتر اول اکبر نامه احوال قرن اول من تصنیف شیخ ابو الفضل بن مبارک بتأریخ روز جمعه یکم ماه جولائی سنه ۱۸۳۱ عیسوی مطابق بیستم ماه محرم الحرام سنه ۱۲۴۶ هجریه مقدسه.

No. 4<sup>b</sup>. The second book of the Akbar-nâma, containing the history of his reign from the eighteenth year to the commencement of the fiftieth (the same portion of the work as Ouseley 394).

Beginning:

سخن تازه سازم بنام خدای - که نامش بمعنی بود رهنمای

On fol. 252<sup>a</sup>, l. 3, is the end of Abû-alfadl's work, which concludes in the forty-sixth year of Akbar's reign. The rest, from the forty-seventh to the fiftieth (ff. 252<sup>a</sup>-278<sup>a</sup>), is added by Muhammad Sâlih (see the note *ابن الفاضل وازنجا مقوله* تا اینجا گفتار شیخ ابو الفضل وازنجا مقوله, محمد صالح, Catal. p. 90).

On fol. 275<sup>b</sup> begins the epilogue (خاتمة دفتر دوم).

This book is dated in the same manner as No. 4<sup>a</sup>, the 4th December, 1831, which was a Sunday, by a certain Fadl-al-din. See Rieu i. p. 247 sq.; W. Morley, p. 108 sq.; C. Stewart, p. 14; J. Aumer, pp. 89 and 90; Cat. Codd. Or. Lugd. Batav. iii. p. 9, etc. The Akbar-nâma was published in Lucknow, 1867; see Major Nassau Lees, Materials, p. 65; large extracts are given in Elliot, History of India, vi. pp. 1-102.

No. 4<sup>a</sup>, ff. 309, ll. 21; size, 12½ in. by 9½ in.; No. 4<sup>b</sup>, ff. 278, ll. 21; size, 12½ in. by 9½ in.; both written in Nasta'lik, but by two different hands. [ELLIOT 4<sup>a</sup> and 4<sup>b</sup>.]

## 201

Another copy of the *first book* of the Akbar-nâma, not dated.

First part on fol. 1<sup>b</sup>, beg. اللہ اکبر این چه الخ; second part on fol. 187<sup>b</sup>, beg. سلسله انتظام الخ. The *khâtimah* is found here on fol. 366<sup>b</sup>. All the tables complete.

Ff. 376, ll. 21; large and distinct Nasta'lik; large waterspots throughout; some of the first and last leaves very much injured; size, 13½ in. by 8½ in. [BODL. 701.]

## 202

The same *first book*.

First part on fol. 1<sup>b</sup>; second part on fol. 100<sup>b</sup>; *khâtimah* on fol. 199<sup>b</sup>. All the tables complete. No date.

Ff. 205 (for the greater part in diagonal lines), ll. 23-28; Shikasta; size, 11½ in. by 6½ in. [BODL. 275.]

## 203

The same.

First part on fol. 1<sup>b</sup>; second part on fol. 223<sup>a</sup>; *khâtimah* begins here on fol. 460<sup>b</sup>, l. 4, without a heading, thus, الممتت لل, corresponding to Elliot 4<sup>a</sup>, fol. 302<sup>b</sup>. The tables are left blank. The second part is defective, breaking off with the words ساخته از کشاکش (or کشایش, according to Elliot 4<sup>a</sup>), which correspond to Elliot 4<sup>a</sup>, fol. 307<sup>b</sup>, last line.

Ff. 469, ll. 17-19; Nasta'lik; some leaves supplied by other hands; the last pages rather effaced and damaged; size, 10½ in. by 6 in. [BODL. 537.]

## 204

The same.

The two parts are not separated from each other in this copy; the second begins (without any interruption) on fol. 60<sup>a</sup>: جلوس مقدس حضرت شاهنشاهی بر اورنگ فرماندهی و جهانپناهی، سلسله انتظام الخ.

In the colophon there is given only the month, not the year, of this copy's date: فی تاریخ منتصف شهر شعبان المعظم رقم پذیر گرفت.

Ff. 342, ll. 25; Nasta'lik; size, 12½ in. by 7 in.

[FRASER 135.]

## 205

The *first part* of the *first book* of the Akbar-nâma, containing the history of Akbar's ancestors down to the death of Humâyûn, A.H. 963=A.D. 1556, and of the first thirteen years of Akbar's life before his accession to the throne. This copy quite agrees with Elliot 4<sup>a</sup>, ff. 1-149, and begins (without اکبر این: این چه دریافتیست زرف الخ).

Ff. 146, ll. 23; large and distinct Nasta'lik; size, 14½ in. by 8½ in. [WALKER 115.]

## 206

The same *first part* of the *first book*.

Beginning: اندیشه بیرون باشد غیر از سخن که نسیمی است متحرک و هوای است متموج نیافته اند الخ.

These words agree with Elliot 4<sup>a</sup>, fol. 1<sup>b</sup>, l. 3 sq.; consequently the first two lines of that copy are wanting here. On the fly-leaf this MS. is incorrectly styled: توارنج ده ساله اکبر شاه مستی بواقعات اکبری.

Good copy, but not dated.

Ff. 334, ll. 19; careless Nasta'lik; size, 10½ in. by 6½ in.

[WALKER 100.]

## 207

Another defective copy of the same *first part*.

This copy is incomplete at the beginning. The first words are: ترتیب انساب معالی القاب و تنسیق اسامی : کرامی آباء کرام حضرت شاهنشاهی، تعداد القاب مستطاب آسمانی الخ، corresponding to Elliot 4<sup>a</sup>, fol. 21<sup>a</sup>, l. 8; consequently preface and introduction are wanting here.

This copy once belonged to Professor Hamilton, whose autograph is found on the fly-leaf. No date. The title given to this work, both in the short, printed English note on the inner side of the binding and on the back of it, 'Tarikh Akbari,' is incorrect.

Ff. 175, ll. 19; clear Nasta'liq; size, 9 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in.  
[OUSELEY ADD. 159.]

## 208

The *second part* of the *first book* and the complete *second book* of the Akbar-nāma, containing the history of Akbar's reign from his accession to his death.

Beginning of the second part of the first book on fol. 1<sup>b</sup>: سلسله انتظام کارگاه الخ.

Beginning of the second book on fol. 268<sup>b</sup>: سخن تازه سازم الخ.

On the fly-leaf an autograph of Professor Hamilton, to whom this copy (like Ouseley Add. 159) once belonged. No date. A great many of the last pages (of the original MS.) are very dirty. Occasionally some various readings and short glosses on the margin; on the first pages short marginal summaries of the contents in English, by Professor Hamilton. The first leaves are misplaced; their right order is as follows: 1, 2, 5-8, 3, 4, 9, etc. Fol. 255<sup>b</sup> is left blank.

Ff. 770, ll. 23; Nasta'liq, written by two different hands (the second or more modern hand on ff. 1<sup>b</sup>, 3, 4, 9, 16, 17, 65, 74-80, 255-266, and 760-770); an illuminated frontispiece at the beginning of the second book, on fol. 268<sup>b</sup>; size, 13 in. by 6 $\frac{1}{2}$  in.  
[OUSELEY ADD. 148.]

## 209

The same *second part* of the *first book* and the *second book* of the Akbar-nāma, without the continuation.

Beginning of the second part of the first book on fol. 1<sup>b</sup> (the epilogue or خاتمه on fol. 159<sup>b</sup>).

Beginning of the second book on fol. 171<sup>b</sup>. It closes on fol. 472<sup>b</sup>, in the forty-sixth year of Akbar's reign (= Elliot 4<sup>b</sup>, fol. 252<sup>a</sup>); Muḥammad Ṣāliḥ's addition is entirely wanting in this copy. The last eight pages (ff. 473<sup>a</sup>-476<sup>b</sup>) are filled up by the epilogue or خاتمه دفتر دوم, quite agreeing with Elliot 4<sup>b</sup>, ff. 275<sup>b</sup>-278<sup>b</sup>.

Dated the 9th of Dhū-alka'dah, A. H. 1133 (the third year of Muḥammadshāh's reign) = A. D. 1721, 1st of September.

Ff. 476, ll. 18-29; written by many different hands, partly in Nasta'liq, partly in Shikasta (the handwriting of a great deal of the first half being identical with that of Walker 115).

[WALKER 114.]

## 210

The same *second part* of the *first book* and a fragment of the *second book*.

Beginning of the second part of the first book on fol. 1<sup>a</sup>: سلسله انتظام الخ.

There are blanks on ff. 164<sup>b</sup>, 167<sup>a</sup>, 174<sup>b</sup>, and 175<sup>a</sup>, but the text is complete. Before خاتمه کتاب, which ought to have been immediately joined to the preceding lines (comp. Elliot 4<sup>a</sup>, fol. 302<sup>b</sup>), there is a large portion of history, not in its right place. These interpolated and confused pieces belong to the second book of the Akbar-nāma, and their order is as follows:

Ff. 175<sup>a</sup>-177<sup>b</sup>, last line (corresponding to Elliot 4<sup>b</sup>, from fol. 2<sup>b</sup>, l. 9, to fol. 5<sup>b</sup>, l. 4).

Ff. 186<sup>a</sup>-191<sup>b</sup> (corresponding to Elliot 4<sup>b</sup>, from fol. 5<sup>b</sup>, l. 4, to fol. 10<sup>b</sup>, l. 15).

Ff. 184, 178<sup>a</sup>-180<sup>b</sup>, last line (corresponding to Elliot 4<sup>b</sup>, from fol. 10<sup>b</sup>, l. 15, to fol. 14<sup>a</sup>, l. 1).

Fol. 185<sup>a</sup> to l. 17 (corresponding to Elliot 4<sup>b</sup>, fol. 14<sup>a</sup>, l. 1 to l. 11).

This whole passage must be inserted between the words نای آغاز سال and نای گردد on fol. 198<sup>b</sup>, l. 4 (agreeing with Elliot 4<sup>b</sup>, fol. 2<sup>b</sup>, l. 6, and fol. 14<sup>a</sup>, l. 9), so that there are wanting only three unimportant lines.

On fol. 185<sup>a</sup>, l. 17, begins the epilogue, corresponding to Elliot 4<sup>a</sup>, fol. 302<sup>b</sup>, l. 4; it breaks off on fol. 185<sup>b</sup>, l. 21 (درمیان), and continues without a blank on fol. 181<sup>a</sup>, l. 5, after the words برکناره شده به; to fol. 181<sup>b</sup> must be joined immediately ff. 182, 183, and 193-196 (agreeing with Elliot 4<sup>a</sup>, fol. 309<sup>a</sup>). The small interpolated piece from fol. 185<sup>b</sup>, l. 21 (آمد), to fol. 181<sup>a</sup>, l. 5 (شده به), and the whole of fol. 192 do not belong to this part.

Beginning of the second book on fol. 197<sup>b</sup>: سخن تازه سازم الخ.

This book is incomplete, and breaks off on fol. 284<sup>b</sup>, towards the end of the 22nd year of Akbar's reign. The last words are مسکوک سازند (see Elliot 4<sup>b</sup>, fol. 90<sup>a</sup>, l. 15). All the other leaves are complete and in their right place. Some part of them has been eaten by the worms. From ff. 263<sup>b</sup>-281<sup>b</sup> all the headings are omitted.

Ff. 284, ll. 29; extremely small but clear Nasta'liq; size, 9 $\frac{1}{2}$  in. by 5 in.; each page bordered by a small stripe of gold.  
[ELLIOT 5.]

## 211

The *second book* of the Akbar-nāma, comprising the history of the years A. H. 979-1010 = A. D. 1571-1601, beg. سخن تازه سازم الخ.

This copy was made fifty-three years after the author's death, being dated Dhū-alhijjah, A. H. 1064 = A. D. 1654, October, on fol. 343<sup>a</sup>: تمام شد دفتر دوم اکبر نامه فی شهر دی حجه (!) سنه 1064.

There are blanks on ff. 215<sup>a</sup>, 217<sup>b</sup>, 234<sup>a</sup>, and 249<sup>a</sup>.

Ff. 343, ll. 23; Nasta'liq; size, 13 $\frac{3}{4}$  in. by 8 in.  
[OUSELEY 394.]

## 212

An abridgment from the *second book* of the Akbar-nāma, giving extracts, or rather a *résumé*, of every year of Akbar's reign, from the eighteenth down to the forty-seventh (as far as we can make out, the headings in the last portion of this copy being omitted). It is



rather incorrectly styled *دفتري دوم اکبرنامه*, and likewise at the end *دفتري دوم اتمام گرفت*, being not at all the full redaction of the original work of Abū-alfadl. No date.

Ff. 109, ll. 14; Shikasta; size, 10 $\frac{1}{2}$  in. by 6 in. [BODL. 278.]

## 213

Ā'in-i-Akbari (آئين اكبرى).

A splendid copy of the *third* volume or supplement of Abū-alfadl ibn Mubārak's Akbar-nāma, giving a detailed statistical description of Akbar's empire and his whole government; comp. Morley, Catal., p. 112; Aumer, p. 91 sq.; Rieu i. p. 251 sq., etc. The text has been published by Blochmann in the Bibl. Indica, Calcutta, 1877; English translation by the same, in the same collection, vol. i, Calcutta, 1873. The old abridged and insufficient paraphrase by Gladwin was originally published in three volumes, Calcutta, 1783-1786, and reprinted in two volumes, London, 1800.

Beginning:

ای همه در پرده نهان راز تو - بمیخبر انجام ز آغاز تو الخ  
On fol. 185<sup>b</sup> begins a second part: سال چهلیم الهی, corresponding to Blochmann's edition, vol. i. p. ۳۸۱ (احوال دوازده صوبه); a third part begins on fol. 338<sup>b</sup>: (corresponding to Blochmann's edition, vol. ii. p. ۳۸). Almost all the margins are covered with rich and valuable glosses and additions. No date.

Ff. 437, ll. 21; large Nasta'lik; the first two pages luxuriously embellished in gold and other colours; two other frontispieces on ff. 185<sup>b</sup> and 338<sup>b</sup>; a large picture on fol. 53<sup>a</sup>, smaller ones on ff. 100<sup>b</sup>, 104<sup>a</sup>, 389<sup>a</sup>, and 391<sup>a</sup>; size, 21 in. by 12 $\frac{1}{2}$  in.

[OUSELEY ADD. 165.]

## 214

The same.

Another copy of the same work, beginning like Ouseley Add. 165. Ff. 40, 265<sup>a</sup>, and 334 are left blank, but the text is uninterrupted. Other blanks on ff. 121<sup>a</sup>, 198<sup>a</sup>, 243<sup>b</sup>, 256<sup>b</sup>, and 297<sup>b</sup>. Not dated.

Ff. 371, ll. 21; Nasta'lik (fol. 49 supplied by another hand); size, 13 $\frac{3}{8}$  in. by 8 $\frac{5}{8}$  in. [ELLIOT 18.]

## 215

Another copy of the same.

Beginning the same as in the preceding copies. No date. Several pages are left blank for tables, and not filled up. The right order of ff. 161-164 is 161, 163, 162, 164.

Ff. 370, ll. 21; Nasta'lik; size, 13 $\frac{1}{8}$  in. by 7 $\frac{7}{8}$  in.

[FRASER 163.]

## 216

The same.

Beginning and end agreeing with those in the preceding copies. No date.

Ff. 350, ll. 18-19; Nasta'lik, written by two different hands on different paper (the first hand comprises ff. 1-105 and 238-300; the second, ff. 106-237 and 301-350); illuminated frontispiece; size, 12 $\frac{3}{8}$  in. by 7 $\frac{1}{2}$  in. [OUSELEY ADD. 147.]

## 217

Gulshan-i-Ibrāhīmī (گلشن ابراهيمي).

A portion of the general history of India, by Muḥammad Kāsim Hindūshāh of Astarābād, commonly called *Firishta*, who dedicated his work to his patron Naṣir-al-din Ibrāhīm Ādilshāh, A.H. 1015=A.D. 1606 (a later redaction is dated A.H. 1018=A.D. 1609, 1610), and styled it at first *گلشن ابراهيمي*, later on *تاریخ نورس*.

نامة فرشته, wherefore it is commonly known as *Tārīkh-i-Firishta*; comp. Morley, Descript. Catal., p. 63; Elliot, Bibliogr. Index, p. 310, etc.; History of India, vi. pp. 207-236; Rieu i. p. 225 sq.; lithographed at Bombay and Poona 1831, second edition, Lucknow, A.H. 1281. The whole work is divided into a muḥaddimah, twelve maḳālas, and a khātimah, but this copy contains only the muḥaddimah and the first two maḳālas.

Muḥaddimah on fol. 5<sup>a</sup>. The eras of the Hindūs and the early kings of India in pre-Muḥammadan times.

Maḳālah I on fol. 23<sup>b</sup>. History of the kings of Ghazna and Lāhūr down to A.H. 582=A.D. 1186, 1187.

Maḳālah II on fol. 74<sup>b</sup>. History of the kings of Dihli down to Akbar's death, A.H. 1014=A.D. 1605.

No date.

Ff. 339, ll. 19-21; written by many different hands, but the greater part in Shikasta, beginning in Nasta'lik; size, 10 in. by 5 $\frac{3}{4}$  in. [HUNT. 265.]

## 218

A short anonymous fragment of Indian history, beginning with Humāyūn's defeat by Shīr Shāh, A.H. 947=A.D. 1540, and his flight to Persia; and ending with the last days of Jahāngir's reign, A.H. 1036=A.D. 1627. The larger part, containing Jahāngir's history, is said in the colophon to have been extracted from the Jahāngirnāma. The history of Akbar begins on fol. 10<sup>a</sup>; that of Jahāngir on fol. 39<sup>a</sup>. Ff. 8<sup>b</sup>, 9<sup>a</sup>, 53<sup>b</sup>, and 76<sup>a</sup> are left blank.

Beginning: حقیقت جنگ کردن<sup>1</sup> همایون پادشاه بشیرشاه افغان و شکست خوردن همایون پادشاه از شیرشاه و از هند گریخته رفتن همایون بولایت ایران پیش شاه طهماسب<sup>۱</sup> چنین آورده اند که چون همایون پادشاه از اکره به بنگاله رفت.

Not dated.

Ff. 111, ll. 12; Nasta'lik; size, 9 in. by 6 in. [MARSH. 341.]

## 219

Jahāngir-nāma (جهانگیر نامه).

The *first* edition of the authentic autobiographical memoirs of the emperor Jahāngir, who ascended the throne A.H. 1014=A.D. 1605, and died A.H. 1037=A.D. 1627, according to the account given by W. Morley, pp. 112-118. Comp. on the different titles given to these memoirs and all the questions connected with them, Elliot, History of India, vi. p. 276 sq., and Rieu i. p. 253.

<sup>1</sup> Not کردند, as is written by mistake.

This copy goes down only to the 23rd Rabī'-alawwal, A.H. 1027, the end of the fourteenth year of Jahāngir's reign, A.D. 1618, March 20, and consequently the Pandnāma, the letters, etc. are entirely wanting. It begins in the same abrupt manner as the two copies mentioned by Morley, p. 115, note 3, with Jahāngir's accession: *از عنایات بی غایات الهی یکساعت نجومی از روز پنجشنبه* هشتم جمادی الثانی هزار و چهارده هجری الخ concludes on fol. 168<sup>b</sup>. The last twenty-five leaves on ff. 169<sup>b</sup>-191<sup>a</sup> contain an anonymous concise history of the same emperor Jahāngir, from his accession to his death, beginning, without a heading or preface, at once with these words: *بتأریخ روز پنجشنبه یازدهم شهر جمادی الثانی سال هزار و چهارده هجری بساعت مسعود و زمان محمود الخ*.

Both the Jahāngirnāma and the short historical account are dated the fifty-first year of 'Ālamgir's reign (A.H. 1118=A.D. 1706). Comp. for these memoirs besides Morley, J. Aumer, p. 93, and De Sacy, in the *Journal des Savants*, 1830, pp. 359 sq. and 430 sq. An English translation of a rather spurious edition of these memoirs was published by Major D. Price—'Memoirs of the emperor Jahāngir, written by himself,' London, 1829—for the Oriental Translation Fund.

Ff. 191, ll. 20; careless Nasta'liq; size, 12½ in. by 6½ in. [CAPS. OR. A. 1.]

## 220

Another copy of the same first edition.

This copy also concludes at the end of the fourteenth year of the emperor's reign (23rd Rabī'-alawwal, A.H. 1027=A.D. 1618, March 20).

Ff. 234, ll. 17-19; Nasta'liq, written by different hands; worm-eaten; size, 11 in. by 7 in. [FRASER 141.]

## 221

Tūzuk-i-Jahāngirī (توزک جهانگیری).

The second edition of the same autobiographical memoirs of Jahāngir, edited with an introduction and continuation by Mir Muḥammad Hādī; comp. Morley, pp. 118-120; Rieu i. pp. 253 and 254.

Contents:

Index of the Tūzuk-i-Jahāngirī, on fol. 1<sup>b</sup>.

Editor's preface and introduction, with an account of all the excellent and learned men, hakims, and poets of Jahāngir's ancestors, birth, youth, etc., on fol. 2<sup>b</sup>.

Beginning: *حمد و ثنای بيمر وحد و سپاس و ستایش* لاتحصى و تعدد مرگانه پادشاهی را الخ

An account of Jahāngir's wazirs (ذکر وزری جنت) and children; (مکانی جهانگیر پادشاه در زمان شاهزادگی of all the excellent and learned men, hakims, and poets at his court; and of his betrothal to Nūr Jahān Begum, in the sixth year of his reign, on fol. 18<sup>a</sup>.

The emperor's memoirs, written by himself, down to the beginning of the nineteenth year of his reign, continued by Muḥammad Hādī till Jahāngir's death, on ff. 22<sup>b</sup>-406<sup>a</sup>.

Beginning of these memoirs the same as in the first edition.

Conclusion (خاتمة التعریر) on fol. 406<sup>a</sup>, in which the transcriber Sayyid Aḥmadkhān ibn Sayyid Muḥammad Muttāḥikhān Bahādur ibn Jawād-aldaulah Jawād 'Alīkhān Bahādur, who was highly patronised by the grand wazir Nawwāb Dabir-aldaulah Amīn-almulk Khwājah Farid-al-dīnkhān Bahādur Muṣliḥ Jang, relates that he completed this copy at the request of جان بهادر پاتن کنیس صاحب, making use of ten good MSS. from the libraries of Sirāj-al-dīn Muḥammad Bahādur-shāh, the Pādishāh of Dīhli (A.H. 1118-1124), the 20th of September, 1846.

Ff. 407, ll. 17; distinct Nasta'liq, written by a very modern hand; two illuminated frontispieces on ff. 2<sup>b</sup> and 22<sup>b</sup>; each page framed with stripes in gold and other colours; different illustrations, coins, seals, a view of the black stone, etc. etc., on ff. 21, 27, 99, and 223; binding green with gold; size, 12 in. by 7½ in. [ELLIOT 406.]

## 222

The same.

Another edition of Jahāngir's memoirs, quite identical with that Tūzuk-i-Jahāngirī, from which, according to Elliot (*History of India*, vi. p. 257), the spurious 'Ta'rikh-i-Salim Shāhī' (on which the English translation by Price is based) was amplified. This edition goes down only to the end of the third year of the emperor's reign, A.H. 1017=A.D. 1608, when he had reached the fortieth year of his age (see fol. 263<sup>b</sup>, ll. 9 and 10: *و الحال که عمر من به چهل رسیده*), and begins: *حمد بیغایت و شکر بی نهایت مبدعی را که بیک امر کن اجرام فلکی واجسام عنصری را از ممکن عدم به فضای وجود آورد و صانعی که طبقات افلاک را بر افراشت و بساط خاک را بانواع قدرت بیاراست و آدمی زار را بزور لطف و زینت عقل اختصاص داد تا بدان تاج کرامت و خلعت جلالت بفرستاد و زمین و زمان را در قبضه تسخیر خود در آورد و اذ قال ربك اني جاعل في الارض خليفة مفتخر گشت و درود بی شمار بر بیغمیر ما محمد مصطفی صلی الله علیه و سلم باید که جهانیان را از جاذبه ضلالت رهانیده بشاهراه طاعت رسانید امابعد بیادگار سر گذشته احوال خود را بیان کنیم تا بر صفحات روزگار اثری بماند بتأریخ بیستم جمادی الاول (so) سنه ۱۰۱۴ هجری صبح روز پنجشنبه قریب بیکساعت نجومی در شهر اکره در سن بیست<sup>۱</sup> و هشت سالگی بر تخت پادشاهی نشستیم و پادشاه شدیم و بمبارکی بر تخت مراد جلوس نمودیم بیت مخدگر بفسونی زمانه دل بستیم - که بهترم ز سلیمان که تکیه زد بر باد چون وقت صبح که هنگام نورانی شدن آفتابست الخ*

On the fly-leaf and in the colophon this edition is likewise styled *توزک جهانگیر* or *کتاب تزک جهانگیری*

<sup>1</sup> So, instead of سی!

بادشاه. This copy was finished at Akbarābād the 16th of Rabi'-althāni, A.H. 1225=A.D. 1810, May 21. Another copy of the same short edition is found in J. Aumer, p. 94.

Ff. 210-270, ll. 14; Nasta'lik; size, 9 in. by 5½ in.  
[OUSELEY ADD. 98.]

## 223

Maāthir-i-Jahāngiri (مآثر جهانگیری).

A history of the whole life and reign of the emperor Jahāngir, composed in Shāhjahān's time, three years after Jahāngir's death, A.H. 1040=A.D. 1630, by Kāmgar Husaini (see name and date on fol. 2<sup>a</sup>, ll. 8, 11, and 12); comp. Elliot, History of India, vi. pp. 439-445, and Rieu i. p. 257.

## Contents:

Preface and introduction, containing a concise history of Jahāngir from his birth to his accession to the throne, A.H. 1014=A.D. 1605, on fol. 1<sup>b</sup>, beginning: جهان جهان نیایش پادشاه حقیقی وجهانبان تحقیقی را که انتظام عالم و نظام بنی آدم الخ.

Complete history of Jahāngir's reign from his accession to his death, A.H. 1037=A.D. 1627, arranged according to the single years, on fol. 34<sup>b</sup>, beginning: نصرت سراستان ملک و ملت و طراوت چار چمن دین و دولت الخ.

Ff. 229, ll. 15; large and distinct Nasta'lik; fol. 5<sup>a</sup> is supplied later; ff. 1<sup>b</sup>, 2<sup>a</sup>, 34<sup>b</sup>, and 35<sup>a</sup> illuminated; size, 9½ in. by 5½ in.  
[FRASER 139.]

## 224

Ikbālnāma-i-Jahāngiri (اقبالنامه جهانگیری).

The third volume of the Ikbālnāma-i-Jahāngiri, containing the history of the emperor Jahāngir's reign from his accession to the throne, A.H. 1014=A.D. 1605, down to his death, A.H. 1037=A.D. 1627, by Nawwāb Mu'tamad Khān, who died A.H. 1049=A.D. 1639. For a fuller account of this not very valuable work we may refer to Elliot, History of India, vi. pp. 400-438; Rieu i. p. 255; W. Morley, p. 120; J. Aumer, p. 92, etc. This volume is printed in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A.H. 1286.

Beginning: شایسته سریر سلطنت و فرمانروائی وزبنده: افسر خلافت و کشورکشائی بلند اقبالی الخ.

Finished the 24th of Rajab, A.H. 1095=A.D. 1684, 7th of July, by Faïd-allāh.

Ff. 200, ll. 15; large Nasta'lik; size, 9¼ in. by 6½ in.  
[BODL. 485.]

## 225

The same third volume of the Ikbālnāma-i-Jahāngiri.

Beginning the same. Dated the 7th of Dhû-alhijjah, A.H. 1106=A.D. 1695, 19th of July.

Ff. 233, ll. 13, written partly in Nasta'lik, partly in Shikasta; size, 8½ in. by 6 in.  
[OUSELEY ADD. 80.]

## 226

The same.

This copy was finished on Sunday, the 28th of Şafar,

in the eighth year of the reign of Akbarshāh (so: probably a mistake for Shāh 'Ālam, who ascended the throne A.H. 1173, Rabi' II); the eighth year of his reign would consequently be 1181, and in this year the 28th of Şafar was a Sunday, A.D. 1767, July 26.

Ff. 1-208, ll. 13; large Nasta'lik; size, 8½ in. by 5½ in.  
[OUSELEY ADD. 98.]

## 227

The same.

Dated the 21st of Rajab, A.H. 1181=A.D. 1767, December 13. Fol. 20 must be followed by 22, and fol. 21 has no connection with any of the preceding or following pages. This copy is very carelessly written; so always ش instead of س; for instance, رشانید, شلطان, شاخت, etc.

Ff. 267, ll. 13; large Nasta'lik; the first three pages supplied by another hand; size, 8¼ in. by 4½ in.  
[WALKER 41.]

## 228

The same.

According to the colophon at the end of the supplied leaves this copy was transcribed by 'Abd-allāh Ḥasan 'Alī, on the island of بولویلانک.

Ff. 130, ll. 18; Nasta'lik (ff. 124-130 supplied later by another hand); size, 10 in. by 7 in.  
[BODL. 682.]

## 229

The same.

Not dated. In the heading of fol. 1<sup>b</sup> this work is simply styled Jahāngirnāma, a title frequently given to it; see Elliot, History of India, vi. p. 400. Some of the last pages are a little injured.

Ff. 140, ll. 14; Shikasta; size, 8½ in. by 4½ in. [WALKER 82.]

## 230

The same.

Quite modern copy; finished the 11th of January, A.D. 1825.

Ff. 217, ll. 15; clear and distinct Nasta'lik; size, 9¼ in. by 5½ in.  
[ELLIOT 168.]

## 231

Tawārikh-i-Jahāngirshāhi (تواریخ جهانگیرشاهی).

A short chronicle of the first fourteen years of the emperor Jahāngir's reign, by one of his servants, Wali Sirhindi, called Khwājah Zāda. He tells us that he was more than forty-six years old in this fourteenth year of the reign of his sovereign, to whom this little work is dedicated. It ends with a ḡasidah. Another title of the same is فرهنگ بدیع اللغات جهانگیری; see fol. 420<sup>a</sup>, l. 9, where both titles appear.

Beginning: حمدی که در سودا آن ابدًا سر قلم بگردد و ثنائی که در سودا آن سرمدًا دهان دوات باز ماند الخ.

This copy is in the author's own handwriting.

Ff. 389<sup>b</sup>-421<sup>a</sup>, ll. 17; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5 in.  
[SELD. 23 SUP.]



## 232

Pādishāhnāma (پادشاهنامه).

A complete copy of the well-known Pādishāhnāma, containing a detailed history of the emperor Shāhjahān, from his accession to the throne, A. H. 1037, down to the thirtieth year of his reign, 1067, in *three* volumes. The *first* and *second* of them were composed by the contemporary author, 'Abd-alḥamid of Lāhūr, who dedicated his work to the emperor himself, and died A. H. 1065 = A. D. 1655; the *third* volume was a little later, after 'Abd-alḥamid's death, supplied by Muḥammad Wārith (see the names of both authors on fol. 9<sup>a</sup>, l. 3, and fol. 395<sup>a</sup>, l. 9; the title of the work on fol. 9<sup>b</sup>, l. 6). For further details comp. W. Morley, p. 122; Elliot, History of India, vii. pp. 3 sq. and 121 sq.; Rieu i. p. 260, and J. Aumer, p. 95. Edited by the Mawlawis Kabir-aldin Aḥmad and 'Abd-alrahīm, in the Bibl. Indica, vol. i, 1867; vol. ii, 1868. At the end of the second volume of this copy, on fol. 392<sup>a</sup>, the history is styled واقعات صاحبقرانی, and at the end of the third as well as in the printed note on the inner side of the binding, تواریخ شاهجهانی.

Contents:

*First* volume, comprising the first ten years, A. H. 1037-1047 = A. D. 1627-1638, on ff. 6<sup>b</sup>-235<sup>a</sup>.

Preface on fol. 8<sup>b</sup>; history of Shāhjahān's ancestors, beginning with Timūr, on fol. 18<sup>b</sup>; Humāyūn on fol. 23<sup>b</sup>; Akbar on fol. 24<sup>b</sup>; Jahāngīr on fol. 25<sup>b</sup>; Shāh-jahān on fol. 29<sup>a</sup>. The enumeration of the celebrated shaikhs, learned men, poets, etc. begins on fol. 229<sup>a</sup>.

Beginning: رنگین کلامی که گذارش آن دامن سامعه را جوهر آگین کند الخ.

*Second* volume (A. H. 1047-1057 = A. D. 1638-1647), on ff. 239<sup>b</sup>-392<sup>a</sup>.

Beginning: سپاس والا اساس دادار کارساز و کردگار بی انباز را که بمددگاری اندیشه سخن الخ.

*Third* volume (A. H. 1057-1067 = A. D. 1647-1657), on ff. 394<sup>b</sup>-533<sup>a</sup>.

Beginning:

بر سر هر نامه دبیر قلم - آنچه کند بهتر تیمن رقم

A short chapter on shaikhs, 'Ulamās, poets, etc., as a supplement to that at the end of the first volume, on fol. 531<sup>b</sup>.

On ff. 1<sup>b</sup>-5<sup>b</sup> there is found an historical fragment, containing a short account of Shāhjahān's early life from his sixteenth year (A. H. 1015-1016) to his accession (A. H. 1037), beginning: ذکر احوال خجسته آمال ایام پادشاهزادگی در سنه اثنین جلوس اشرف الخ. It is quite different from that in the Pādishāhnāma itself.

No date.

Ff. 533, ll. 25; Nasta'liq; size, 12½ in. by 8¾ in. [ELLIOT 368.]

## 233

Another copy of the first volume of the Pādishāhnāma.

The first volume of the same work, comprising the

first ten years, beginning: نگارین کلامی که گذارش الخ.

The tenth year of Shāhjahān's reign begins on fol. 206<sup>a</sup>; the enumeration of the shaikhs, etc., on fol. 243<sup>a</sup>.

No date; there is a seal at the end, with A. H. 1214 = A. D. 1799.

Ff. 249, ll. 23; Nasta'liq; a little worm-eaten; size, 12¾ in. by 7¾ in. [ELLIOT 369.]

## 234

The same.

Another copy of the same first volume, beginning:

نگارین الخ.

The tenth year begins on fol. 388<sup>a</sup>; the enumeration of the shaikhs, etc., on fol. 427<sup>a</sup>.

Not dated.

Ff. 441, ll. 17; large and distinct Nasta'liq; some corners injured; size, 10½ in. by 5¾ in. [ELLIOT 319.]

## 235

The same.

The same first volume, beginning as in the two preceding copies.

The tenth year begins on fol. 208<sup>a</sup>; the enumeration of the shaikhs, etc., on fol. 219<sup>a</sup>. On ff. 222<sup>b</sup>-224<sup>b</sup> there is found as appendix the same ذکر ایام پادشاهزادگی, or account of Shāhjahān's early life, as in No. 232.

Not dated.

Ff. 224, ll. 15 (on ff. 1-203) and ll. 28-40 (on ff. 204-224); very careless Nasta'liq (sometimes quite like Shikasta), written by different hands; size, 15½ in. by 9 in. [FRASER 137.]

## 236

Another history of the first ten years of Shāhjahān's reign, partly agreeing with the first volume of the Pādishāhnāma word for word, partly differing from it in text. The subdivision corresponds to that in the preceding MSS.; it is likewise arranged according to the years. There is also, after the history of the tenth year (beginning on fol. 282<sup>a</sup>), an account given of the learned men, poets, etc., beginning, like the Pādishāhnāma, with سید محمد رضوی (on fol. 298<sup>a</sup>). Probably this copy contains the Pādishāhnāma of Muḥammad Amin Kazwini; comp. Elliot, History of India, vii. p. 1; and Rieu i. p. 258. Both the preface and history of Shāhjahān's ancestors are wanting. It opens directly with the emperor's accession to the throne.

Beginning: جلوس میمنت مانوس فرازنده لوی کشور ستانی طرازنده اورنگ صاحبقرانی حضرت صاحبقرانی ثانی بر سر سلطنت و کامرانی، آفریننده جهان و نگارنده زمین و آسمان جلّت آلاؤه و عمت نعمائوه الخ.

Not dated. On the last page is written: این کتاب تواریخ شاهجهان پادشاه صاحبقرانی ثانی،

A blank on fol. 8<sup>b</sup>.

Ff. 311, ll. 19; Nasta'liq; size, 10½ in. by 6½ in. [ELLIOT 370.]

## 237

Shāhjahān-nāma (شاهجهان نامه).

Shāhjahān-nāma, another history of the emperor Shāhjahān's reign from his accession to the thirtieth year of his reign, by Muḥammad Tāhir, with the takhalluṣ Ἀshnā, called 'Ināyatkhān bin Zafarkhān bin Khwājah Abū-alhasan, who died A.H. 1081=A.D. 1670; comp. Rieu i. p. 261; Elliot, History of India, vii. p. 73 sq., and W. Morley, p. 123. In the preface of this history there are quoted the following works: Akbar-nāma, by Shaikh Abū-alfadl; Tabakāt-i-Akbarshāhī, by Khwājah Nizām-al-dīn Aḥmad; Ikbāl-nāma-i-Jahāngiri, by Mu'tamadkhān; Maāthir-i-Jahāngiri, by Ghairat-khān Nakshbandī; Pādishāh-nāma, by Abū-alḥamid; and Pādishāh-nāma, by Muḥammad Amin Munshi of Kāzwīn.

The thirtieth year of Shāhjahān's reign begins on fol. 272<sup>b</sup>. At the end there is a description of the climate of Hindūstān, especially of Dihlī (fol. 279<sup>b</sup>: حقیقت هوای هندوستان تخصیص دهلی etc. etc.

Beginning: بنام پادشاه پادشاهان سرافرازی ده صاحب کلاهان، حمدی که در خورشان احدیت باشد الخ

Copied A.D. 1824.

Ff. 286, ll. 21; clear and distinct Nasta'liq; size, 10 in. by 6 in. [ELLIOT 320.]

## 238

Latā'if-al-akhbār (لطايف الاخبار).

A journal of the expedition of prince Dārā Shukūh (born A.H. 1024, died A.H. 1069), the son of Shāhjahān, to Kandahār, A.H. 1063=A.D. 1653. See Elphinstone, History of India, 5th edit., p. 587 sq., and Rieu i. p. 264.

It was composed during this expedition by some one who accompanied the prince, to whom it is inscribed (fol. 2<sup>b</sup>, l. 3); the author's name does not occur. The title appears on fol. 2<sup>b</sup>, l. 18. It contains valuable historical and geographical information, besides anecdotes.

Beginning: حمدی بمحمدی که ابواب فتح را بر روی پادشاهان تواند کشاد مرخدای را سزاست که اخبار لطائف کمالش همه گوش شنیده الخ

After the preface on ff. 1<sup>b</sup>-2<sup>b</sup> follows an introductory chapter آغاز در تبیین مقدمه چند که ربط کلام بآن تعلقی دارد), giving an account of the previous expeditions under Murād and Aurangzib (beginning with the year 1056): of the assembling of the army at Lāhūr, and the outset from thence on the 24th of the 1st Rabī', A.H. 1063 (see fol. 7<sup>a</sup>, l. 8)=A.D. 1653, February. On ff. 7<sup>b</sup>-81<sup>b</sup> the journal itself, down to the raising of the siege and the army's retreat (نمایش در تفصیل وقائع که در حین محاصره تا هنگام کوچ بوتوق آمده on ff. 81<sup>b</sup>-84<sup>a</sup>, giving an account of the march back from Kandahār to Multān (انجام در بیان آنچه در هنگام معاودت از قندهار تا ملتان روی داده), both chronologically arranged; the first date is the 10th of the second Jumādā, A.H. 1063; the last date the 9th of Dhū-alhijjah of the same year, when the remainder of the army returned to Multān.

On fol. 84<sup>a</sup> a general conclusion of the author, who states that he brings the news from Kandahār to those in Hindūstān who are anxious to hear it.

End: که گوش هوش چون چشم انتظار عشاق براستماع این اخبار است از قندهار به هندوستان برم و خاطرشان را از انتظار بر آرم چه عجب

شکر شکن شوند همه طوطیان هند

زین قند پاری که به بنگاله میرود

See C. Stewart, p. 17.

This copy was finished by the شاهزاده عالم و عالمیان at Bardawān, the 24th of Sha'bān, in the forty-eighth year of the reign of ('Ālamgir? that would be A.H. 1115=A.D. 1704, 2nd of January).

Ff. 84, ll. 25; distinct Nasta'liq; size, 13½ in. by 8½ in. [OUSELEY ADD. 47.]

## 239

Another modern copy of the same.

Beginning: حمدی بمحمدی که ابواب فتح را بر روی

پادشاهان تواند کشاد مرخدای را منزّه است که الخ

The introductory chapter begins here on fol. 6<sup>a</sup>; the journal itself on fol. 20<sup>b</sup>; the appendix on fol. 213<sup>b</sup>; the general conclusion on fol. 217<sup>b</sup>.

This MS. is copied by Muḥammad Murād bin Yār-i-Muḥammad bin Khāl-i-Muḥammad bin Sangi Muḥammad Haidarī, A.H. 1210=A.D. 1795.

Colophon on fol. 217<sup>b</sup>: تمام شد کتاب تواریخ قندهاری شاهزاده دارا شکوه پسر شاهجهان پادشاه برادر عالمگیر اورنگ زیب پادشاه بید المذهب العاصی محمد مراد ابن یار محمد ابن خال محمد ابن سنگی محمد حیدری سنه ۱۲۱۰ هجری

Ff. 217, ll. 17; irregular Nasta'liq; size, 9½ in. by 4¾ in. [OUSELEY 190.]

## 240

Fatḥiyyah 'ibriyyah (فتحية عبرية).

A special history of the expeditions of the Khān-khānān Mir Muḥammad Sa'id Ardastāni (otherwise called Mir Jumlah), against the principality of Kūc-bahār and Āshām (a rich country along the river Brahmaputra), in the years 1072 and 1073, under the reign of the emperor Aurangzib (comp. Elphinstone, History of India, 5th edit., p. 612 sq.), by Ibn Muḥammad Wali Aḥmad, with the epithet Shihāb-al-dīn, who partook all the fatigues and dangers of the expeditions, and was an eye-witness of all the events related. According to his statement on fol. 105<sup>b</sup> he finished his report the 20th of Shawwāl of the same year 1073=A.D. 1663, May 28. The meaning of the title is explained by the author on fol. 4<sup>b</sup>, l. 1, in the following manner: چون این تالیف مشعر از فتح و عبرت است، بفتحية عبرية موسوم شده.

Sprengr calls this work فتح عبرية; see MSS. of the

late Sir H. Elliot, in *Journal of the As. Soc. of Bengal*, vol. xxiii. p. 249, No. 128; Rieu i. p. 266, فتحیه عبرتیه.

It consists of an introduction (مقدمه در ذکر باعث) مقدمه در ذکر باعث (on fol. 4<sup>b</sup>), and two makālahs (مقاله اول در ذکر تسخیر کوچ بهار و شمه از) مقاله اول در ذکر تسخیر کوچ بهار و شمه از (on fol. 6<sup>b</sup>), and two makālahs (مقاله دوم در شرح آشام و نبذی) مقاله دوم در شرح آشام و نبذی (on fol. 11<sup>b</sup>). Comp. Elliot, *History of India*, vii. pp. 265-269.

On fol. 105<sup>b</sup> the second makālah concludes, and on fol. 106<sup>a</sup> there begins a continuation, relating the events immediately following, and bringing the history down to the month Sha'bān, A. H. 1076 (comp. fol. 175<sup>b</sup>, l. 2)=A. D. 1666, February.

Beginning of the preface: جنود نامعدود حمد ملازم حضرت ملك الملك على الاطلاقيست که صف آرایان معركة شریعت و حقیقت الخ

Beginning of the continuation: بسم الله الرحمن الرحيم، قبل ازین مرقوم شد که احتشام خان را غفران پناه خان الخ

No date. This copy may be Shihāb-al-din's autograph.

Ff. 176, ll. 15; very distinct Nasta'lik; size, 8½ in. by 5½ in. [BODL. 589.]

## 241

The same.

Introduction on fol. 3<sup>b</sup>; Makālah I on fol. 5<sup>a</sup>; Makālah II on fol. 8<sup>a</sup>. Continuation wanting. Dated by 'Abd-alrahmān beg of Harāt, the 16th of Dhū-alḥajjah, A. H. 1093=A. D. 1682, 16th of November.

Ff. 66, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.; a small ornament as heading of the first page. [BODL. 687.]

## 242

Mujmal-i-mufaṣṣal (مجمعل مفصل).

The second volume of a chronicle called Mujmal-i-mufaṣṣal, containing the history of Timūr, his descendants in Irān and in India, till the death of the emperor Jahāngir and the enthronization of Shāhjahān, A. H. 1037=A. D. 1627.

Beginning: اساس سپاس را چه یار که در حریم کبرای الهی قامت استقامت تواند افراشت الخ

It was composed by Muḥammad Barārī Ummī bin Muḥammad Jamshid bin Jabbārī Khān bin Majnūn Khān Kākshāl, A. H. 1079=A. D. 1668, and divided into two parts (ṭabakāt): 1. Timūr and those of his family who afterwards ruled in Irān and Tūrān; 2. Bābar and his successors. See fol. 1<sup>b</sup>, l. 4 ab inf.: اما بعد این مجلد

ثانیست از مجمل مفصل که نیازمند درگاه باری محمد برای امی ابن محمد جمشید ابن جباری خان ابن مجنون خان

قاقتشال مؤلف ساخته از تطویل تقلیل پرداخته و چون این مجلد منبئ و مخبر است از احوال طبقه گورگان مسمی بطبقات<sup>1</sup> تیموری گشته و سبب انقسام و اشتغال مجمل مفصل بدو مجلد مؤلف مشقت کتاب در کتابت و رغبت ناظران بانجاز و قلت... ت فهرست امیر تیمور گورگان صاحب قران و غیره بیست و دو نفر مشتمل بر دو طبقه طبقه اول که در ایران و توران و دیگر اقالیم سلطنت کردند امیر تیمور و غیره شانزده نفر طبقه دوم که در هندوستان برای (!) علم اقتدار بر افراشتند ظهیرالدین محمد بابر پادشاه و غیره زاد الله تعالی اسباطها. Then the history itself commences.

Contents:

Ṭabakāh I. From Timūr till 'Umar Shaikh, the son of Sultān Abū Sa'id, the governor of Farghāna, and father of Bābar, on fol. 3<sup>a</sup>.

Ṭabakāh II. History of Bābar on fol. 27<sup>b</sup>; Humāyūn on fol. 39<sup>a</sup>; Akbar on fol. 94<sup>a</sup>; Jahāngir on ff. 184<sup>a</sup>-215<sup>a</sup>. The fullest information is given with regard to the last three emperors.

In several places the MS. is damaged, especially on the last leaves; one half of the last leaf (fol. 215<sup>a</sup>) is torn off. We give the fragment of the end:

[م]اه محرم گفته است سنه ۱۰۷۹ لالحمد لله على اتمامه

مؤلفه العبد المذنب راخی (!) الى الرحمة

قاقتشال عفی عنه ولوالديه بتاریخ

(this line is entirely effaced)

لازم سرکار اقبال واجلال پناه حشمت وشوکت دستگاه محمد برای است در مقام بلده تپته بعمل نواب مستطاب یار تحریر یافت

We conjecture that this colophon originally in its entirety stated—

a. The month Muḥarram, A. H. 1079=A. D. 1668, June, as the date when this work was finished.

b. That (Muḥammad Barārī Ummī b. Muḥammad Jamshid b. Jabbārī Khān b. Majnūn Khān) Kākshāl was the author.

c. That this is possibly an autograph of the author, as in the second place, where we ought to find the name of the copyist, the name Muḥammad Barārī again appears; and that this copy was made in the town of تپته<sup>2</sup> (so).

It seems to be collated throughout; the exterior of the MS. perfectly well admits of an age of from 200 to 300 years. The only place where we find this work noticed is in the Bibliogr. Index of Sir H. Elliot, p. 2, No. xxxiv.

Ff. 215, ll. 19; Nasta'lik; size, 11 in. by 5½ in.

[OUSELEY 311.]

<sup>1</sup> The letters underlined (here and in the following) are supplied by a later hand, this part of the leaf originally being torn off.

<sup>2</sup> Patna?



## 243

‘Ālamgir-nāma (عالمگیر نامہ).

A history of the first ten years of the emperor Aurangzib's reign, from his accession to the throne to the beginning of the eleventh year, A.H. 1068-1078 = A.D. 1658-1668, composed by Muhammad Kāẓim bin Muḥammad Amīn Munshī, in the thirty-second year of the emperor's reign, and dedicated to him; comp. W. Morley, Catal., p. 125; Elliot, History of India, vii. p. 174; Rieu i. p. 266 sq.

ای داده بعقل پرتو آگاهی - شاهان ز تو - بر سر کامیاب شاهنشاهی - آنرا که زکائنات برتر خواهی - بر سر نهیش افسر ظل الهی.

Dated the 13th of Shawwāl, in the seventh year of Farrukhsiyar's reign (A.H. 1130 = A.D. 1718, 9th of September). This work was edited in the Bibl. Indica, by the Mawlawis Khadim Husain and Abd-al Hai, Calcutta, 1865-1868.

Ff. 345, ll. 16-22; ff. 159-345 written in a clear and distinct Nasta'liq; the first 158 leaves are supplied later by different hands, as it seems, partly in careless Nasta'liq, partly in Shikasta; Oriental binding with flowers; size, 9½ in. by 6 in.

[Cafs. B. 2.]

## 244

Another copy of the same.

Beginning the same as in the preceding copy; a few lines are wanting at the end; the last page (being turned upside down) breaks off with these words: عطاشده, corresponding to the preceding copy, fol. 434<sup>a</sup>, l. 17. Ff. 339-346 are misplaced; the right order of the leaves is this: 339, 342, 340, 341, 344, 345, 343, 346. The former owner of this copy was the emperor Muḥammadshāh, whose seals (with the date A.H. 1143 = A.D. 1730) are found on the fly-leaf and on fol. 1<sup>a</sup>.

Ff. 350, ll. 18; very clear and distinct Nasta'liq; size, 11½ in. by 7½ in.

[FRASER 142.]

## 245

Lubb-altawārikh (لب التواریک).

A general history of the Muḥammadan dynasties of India, imperfect at the beginning and end, but undoubtedly—as a comparison with Elliot, History of India, vii. p. 168, shows, and the title given to it on the fly-leaves and in the colophon corroborates—identical with the Lubb-altawārikh-i-Hind, by Bindrāban, son of Rai Bhārāmāl; comp. also Rieu i. p. 228.

In the MS. we have to distinguish between an old part and later additions, apparently made with the view of giving the MS. the appearance of a complete work; they are made at random, not very judiciously, and are gathered from different sources. The author of these additions cannot be acquitted of the charge of fraud, as he has in several places put at the bottom of the pages those words which are a general mark of the connection, whilst there is in fact no connection whatever. This seems to betray that he calculated to take in hasty readers, or to sell a fragment of a chronicle as a complete work.

We shall first describe the genuine part, which begins with the inroads of the Moghuls under ‘Alā-aldin Khilji

(A.H. 695-717 = A.D. 1296-1317), and brings the history down as far as the reign of Aurangzib, A.H. 1101 = A.D. 1689, 1690.

Ff. 17<sup>a</sup>-28<sup>a</sup>. History of the Khilji dynasty, beginning about the year A.H. 704 = A.D. 1304.

Ff. 28<sup>b</sup>-65<sup>a</sup>. History of the house of Tughluq.

Ff. 65<sup>a</sup>-78<sup>b</sup>. History of the Sayyids and the house of Lūdi.

Ff. 78<sup>b</sup>-183<sup>a</sup>. History of the Moghul emperors of India till the year A.H. 1101 (Aurangzib's wars with the Marattas).

Ff. 183<sup>a</sup>-250<sup>a</sup>. History of the dynasties in the Dakhin:

Fol. 183<sup>a</sup>. The Bahmanī dynasty of Gulbargah.

Fol. 202<sup>a</sup>. The ‘Adil-Shāhs of Bijāpūr.

Fol. 218<sup>a</sup>. The Nizāmshāhs of Ahmadnagar.

Fol. 241<sup>a</sup>. The Kuṭbshāhs of Gulkunda.

Fol. 247<sup>a</sup>. The ‘Imādshāhs of Barār.

Fol. 249<sup>a</sup>. The Baridshāhs of Bidar.

Ff. 250<sup>a</sup>-272<sup>a</sup>. The Sultāns of Gujarāt.

Ff. 272<sup>a</sup>-284<sup>a</sup>. The Sultāns of Mālwhā.

The book was divided into four faṣls; the beginning of the first is wanting; the second faṣl (subdivided into six شعبه) on fol. 183<sup>a</sup>; the third on fol. 250<sup>a</sup>; the fourth on fol. 272<sup>a</sup>. For the sake of comparison we subjoin a piece of text, taken from the beginning of the history of the Sayyids on fol. 65<sup>a</sup>: ذکر ایالت حضر:

خان بن ملک سلیمان صاحب طبقات محمودشاهی وصاحب تاریخ مبارکشاهی حضر خان را سید میدانند و او پسر ملک سلیمان است ملک سروان دولت که از امرای کبار سلطان فیروز شاه بود ملک سلیمان را پسر خوانده بود چون ملک دولت در حکومت ملتان فوت شد حکومت آنجا بملک مسیح پسر صلیبی او مقوض گشت او نیز در همان ایام مرد ملک سلیمان که تا آنوقت خود را سید نمیدانست حاکم ملتان گردید بعد مردنش حضر خان حکومت ملتان یافته بعد صاحب قران در دیار هند بحکومت ملتان بحکم آنحضرت حکومت پنجاب الخ.

The additions are ff. 1<sup>b</sup>-16<sup>b</sup>. Ff. 1<sup>b</sup>-9<sup>b</sup> contain an anecdote of a Ghaznawide Sultān (whose name is not mentioned), his two sons Hamid and Naṣir, who are slandered by one of the Sultān's wives. Ff. 9<sup>b</sup>-16<sup>b</sup> contain part of the history of Mālwhā, comprising the time from Maḥmūd Khilji to Nāṣir-aldin (A.H. 839-906 = A.D. 1435-1500). This part is identical with fol. 277<sup>b</sup> sq. of the genuine work. Besides there are some added leaves scattered throughout the whole: ff. 22, 46, 53, 54, 107, 122, 275, 282-284.

The book is called by more recent hands لب التواریک on the fly-leaf, on fol. 1<sup>a</sup>, and at the end; the colophon (in the writing of the additions) calls it لب اللباب, which the same recent hand has corrected into لب التواریک.

Colophon:

تمام شد نسخه لب اللباب بتاریخ بیست و پنجم شهر ذلحجده سنه ۳۳ جلوس والا تحریر یافت

This note, we believe, is simply transcribed from

another copy; the copyist must mean the reign of Aurangzib, as no emperor after him ruled as long as thirty-three years; so we get the date A.H. 1101, the 25th Dhû-alka'dah=A.D. 1690, August 30. But as the same date 1101 occurs in the old part on fol. 181<sup>b</sup>, l. 4, and as the additions must be of a later date, so this note, being in the writing of the additions, does not refer to the present MS., but is simply transcribed from another copy. The old part is well written, and in many places the vowels are added.

Ff. 284, ll. 11; Nasta'lik; size, 8½ in. by 4½ in.

[OUSELEY 35.]

## 246

Khulāṣat-altawārikh (خلاصة التواريخ).

A general history of India from the earliest times to the fortieth year of the emperor 'Ālamgir's reign, composed by the Hindû Sujân Râi Munshi, A.H. 1107=A.D. 1695, and dedicated to 'Ālamgir; comp. Elliot, History of India, viii. pp. 5-12; W. Morley, pp. 69-71; Rieu i. p. 230; J. Aumer, p. 84; Journ. Asiat., tom. iii, 1854, p. 366; Sprenger, Cat. Berol., No. 221.

Beginning: نقاش نگارخانه کائنات و مصور کارگاه ممکنات چون اقتضای آن کرد که الخ

Contents:

Author's preface on fol. 1<sup>b</sup>.

Account of the Hindûs on fol. 6<sup>a</sup>.

A description of the various Sûbahs of India on fol. 15<sup>b</sup>.

History of the Hindû Rājās on fol. 51<sup>a</sup>.

History of the Muḥammadan dynasties of India on fol. 93<sup>a</sup>, beginning with Nāṣir Sabuktāgin, and concluding with 'Ālamgir Aurangzib.

Although the author finished his work as early as A.H. 1107, yet eleven years later he added in a few lines the emperor 'Ālamgir's death, A.H. 1118=A.D. 1707.

This very excellent but quite modern copy is dated the 20th of April, A.D. 1816.

Ff. 302, ll. 19; very distinct Nasta'lik; size, 10½ in. by 7½ in.

[CAPS. A. 3.]

## 247

Maāthir-i-'Ālamgiri (مآثر عالمگیری).

A history of the emperor Aurangzib 'Ālamgir's reign from A.H. 1067 down to 1118=A.D. 1656-1707, by Muḥammad Sâkî Musta'iddkhân, who compiled this work A.H. 1122=A.D. 1710; comp. Elliot, History of India, vii. p. 181 sq.; Rieu i. p. 270; W. Morley, p. 127; Stewart, p. 15; Mehren, p. 22. It is divided into two unequal parts:

First part on fol. 1<sup>b</sup>, containing the history of the first ten years of 'Ālamgir's reign, and written by the author on the basis of Mirzâ Muḥammad Kâzīm's amā' (اما بعد), of which it is a short epitome (شیرازہ بند اوراق اخبار محمد ساقی مآثر عالمگیری نگار با خود مطارحه نمود که چهل ساله وقائع را در سلك تحریر آورده اگر بانتخاب مجمل ده ساله رقمزده ناظم لفظ و معنی نفیس میرزا محمد کاظم عالمگیر نامه نویس پردازی و مفتوح ممتصف خود سازی هم عنوان آن صحیفه گردد); this part was translated into English by Henry Vansittart, Calcutta,

1785, fol., 'the history of the first ten years of the reign of Alumeer').

Beginning: انتخاب صحائف ایجاد انس و جان و التقاط لطائف الخ

Second part on fol. 30<sup>b</sup>, from the tenth year of 'Ālamgir's reign, down to his death in the fifty-first, concluding with an appendix on his excellent qualities and his children (on fol. 232<sup>a</sup>, گذارش شمه از کرائم ذات و and fol. 236<sup>a</sup>, ذکر اولاد قدسی, و شرافت صفات خدیو عادل). (نژاد آرمغفور).

Beginning of this part: لله الحمد في الاول والاخر خامه به پیرایش حمد جهان آفرینی الخ

The complete text was published in the Bibliotheca Indica, Calcutta, 1870-1871.

Not dated.

Ff. 239, ll. 17; Nasta'lik; size, 9½ in. by 6¼ in. [ELLIOT 236.]

## 248

Kalimât-i-ṭayyibât (کلمات طیبات).

A collection of notes and orders of the emperor Aurangzib, generally very short and obscure, entitled Kalimât, and compiled, A.H. 1131, by one of his chief secretaries, 'Inâyât-allâh, beginning: الهی از قلم شکسته وزبان خسته چه آبد که سباسب و ستایش جناب کبریا را شاید الخ; comp. Elliot, History of India, vii. p. 203; Elphinstone, History of India (fifth edition), p. 673, note 16; and Rieu i. p. 401. This copy was written by Muḥammad 'Aẓmat-allâh, but no date is given. On fol. 1<sup>a</sup> a seal of Shaikh Muḥammad from A.H. 1134=A.D. 1721.

Ff. 155, ll. 13; Nasta'lik; size, 7¾ in. by 4½ in. [FRASER 157.]

## 249

The same.

This copy is incomplete at the beginning and end; one leaf is missing at the beginning and two at the end. The single orders are styled here ارشاد instead of Inshâ. Attached to this copy are two leaves from an

Ff. 62, ll. 17; Nasta'lik; size, 9½ in. by 7½ in. [OUSELEY ADD. 126.]

## 250

The same.

This collection is much shorter than the two preceding ones; its last kalimah is found in Ouseley Add. 126, already on fol. 29<sup>b</sup>, l. 4, and in Fraser 157, on fol. 73<sup>a</sup>, l. 10. Beginning the same as in Fraser 157. The title occurs only in this copy on fol. 19<sup>b</sup>, l. 3 (not in Fraser 157, in which this part of the preface from fol. 19<sup>a</sup>, l. 11, till 19<sup>b</sup>, l. 5, is missing). The chronogram by Muḥammad Sabâkhân, which follows here immediately after the title in l. 4, is misleading, since it consists of one bait only; the proper date is contained in the missing second bait, which (according to Fraser 157, bottom of the last page) runs thus:

سال ترتیب و جمع این توقیعات

لوح کلمات طیبات قدسی است



=A.H. 1131. It was transcribed by Jawād-allāh ibn Muḥammad Murād-allāh Thānisari (تهانیسری) in Lucknow, and dated the 29th of Šafar, A.H. 1194=A.D. 1780, March 6.

Ff. 18<sup>b</sup>-50<sup>a</sup>, ll. 15; Nasta'liq; size, 8 $\frac{3}{4}$  in. by 7 $\frac{1}{2}$  in. [OUSELEY 168.]

## 251

A fragment of the same.

The last words of this copy correspond to Fraser 157, fol. 41<sup>b</sup>, l. 14.

Ff. 32, ll. 15; Nasta'liq; size, 9 in. by 5 in. [FRASER 158.]

## 252

Rukā'at-i-Ālamgiri (رقعات عالمگیری).

Another collection of letters by the emperor Aurangzib, beginning: مکشوف دانشوران عالی فطرت ومعلوم الخ (agreeing with Aumer, p. 96). A careful index on fol. 1 (فهرست نسخه رقعات عالمگیری).

This collection contains 233 letters of Ālamgir to his sons, grandsons, generals, nobles, etc.:

1. Ten letters to the eldest son, the crown-prince Muḥammad Mu'azzam Shāh Ālam Bahādur, fol. 3<sup>a</sup>, p. r sq.

2. 102 letters to the second son, the prince Muḥammad A'zamshāh Bahādur, fol. 6<sup>b</sup>, p. 1 sq. (comp. on this prince Nassau Lees, Materials, p. 471, note 4).

3. A letter to the prince Muḥammad Akbar (fol. 28<sup>a</sup>, p. 5r).

4. A letter to the prince Muḥammad Kāmbakhsh (ib.)

5. Two letters to the prince Muḥammad Mu'izz-aldin Bahādur (the eldest son of the crown-prince Muḥammad Mu'azzamshāh), fol. 28<sup>b</sup>, p. 5r.

6. Five letters to the prince Muḥammad 'Azim-aldin (the second son of the crown-prince), fol. 29<sup>a</sup>, p. 5r sq.

7. Twenty-six letters to the prince Muḥammad Bidār-bakht (the eldest son of Ālamgir's second son, Muḥammad A'zamshāh), fol. 29<sup>b</sup>, p. 55 sq.

8. A letter to the Amir-alumarā Bahādur Shāyistakhan, governor of Akbarābād, fol. 34<sup>a</sup>, p. 1r.

9. Thirty-nine letters to 'Umdat-almulk Madār-almahamm Asadkhān, ib.

10. Four letters to Ghāz-aldinkhān Bahādur Firūz-jang, fol. 47<sup>a</sup>, p. 1. sq.

11. Ten letters to Dhū-alfakārkhān Bahādur Nuṣrat-jang, fol. 47<sup>b</sup>, p. 11 sq.

12. A letter to Ākilkhān, the governor of the Šūbah of Shāhjahānābād, fol. 49<sup>b</sup>, p. 10 (comp. Ouseley, Biogr. Notices, p. 167).

13. Six letters to Mirzā Šadr-aldin Muḥammad Khān Šafawī, Bakhshi of the second order, ib.

14. Two letters to Šadr-alšudūr Muḥammad Amīn-khān Bahādur, fol. 50<sup>a</sup>, p. 11 sq.

15. A letter to Luṭf-allāhkhān, fol. 50<sup>b</sup>, p. 1v.

16. Two letters to Ḥamid-aldin Bahādur, known by the name Nimca-i-Ālamgiri (the short sword of Ālamgir), ib.

17. Seventeen letters to 'Ināyat-allāhkhān, fol. 51<sup>a</sup>, p. 18 sq.

18. Three letters to Asadkhān, fol. 53<sup>b</sup>, p. 1. r sq.

This copy was finished the 7th of the month February, A.D. 1838; see the colophon on fol. 54<sup>a</sup>, تمام شد نسخه رقعات عالمگیری بتاریخ هفتم فبروری سنه ۱۸۳۸ یکھزار ہشتصد و سی و ہشت عیسوی.

When and by whom this collection was made is not stated. In the preface there are given only some instructions for the reader respecting the epithets and metonymical titles of Ālamgir's sons, grandsons, and other persons, used in these letters; comp. Elliot, History of India, vii. pp. 203, 204. Attached to these letters is (on ff. 54<sup>b</sup>-56<sup>a</sup>) a very interesting description of an imperial feast by Sayyid Nizām-aldin Aḥmad. The Rukā'at-i-Ālamgiri were lithographed in Lahore; comp. Cat. Berol., No. 1585; C. Stewart, p. 88; Rieu i. p. 402 (an almost identical collection, made A.H. 1156).

Ff. 56, ll. 15; Nasta'liq; size, 11 $\frac{1}{8}$  in. by 7 $\frac{3}{8}$  in.; quite modern handwriting. [ELLIOT 12.]

## 253

Rakā'im-i-karā'im (رکائیم کرائیم).

A third, but very short collection of notes and orders of the emperor Ālamgir, made by Sayyid Ashraf Khān Mir Muḥammad Alḥusaini, and called by him 'Rakā'im-i-karā'im' (on fol. 1<sup>a</sup>, l. 8) in remembrance of his deceased father Amir Khān 'Abd-alkarim, to whom most of the letters are addressed; see Elliot, History of India, vii. p. 204, and Rieu i. p. 400. Accordingly every single order bears the title رقیمة کربمة; they are generally very short and apodictical.

Beginning:

سخن جانست و دیگر گفتگو جا با زمن بشنو<sup>۱</sup>

اگر هر لحظه جانی تازه خواهی سخن بشنو الخ

The last rakimah: رقیمة عاقل خان جواب جست الحکم که در باب نمودن قلعه دار الخلافه بمہابتخان صادر شدہ بود خوب نوشته نوکر همچو میباید الخ

This copy was finished by the same Jawād-allāh, the son of Muḥammad Murād-allāh Thānisari, who transcribed the third copy of the Kalimāt-i-tayyibāt, A.H. 1194, the 7th of Muḥarram=A.D. 1780, January 14.

Ff. 1-18, ll. 15; Nasta'liq; size, 8 $\frac{3}{4}$  in. by 7 $\frac{1}{2}$  in. [OUSELEY 168.]

## 254

1. Ff. 1<sup>a</sup>-14<sup>a</sup>. Collection of letters of Ālamgir to his son Muḥammad A'zamshāh. Title: شقہ ہا وکلمات ابو المظفر محی الدین محمد اورنگزیب پادشاہ ہندوستان.

Beginning: فرزند عالیجاہ اسپ راہواری کہ این مرتبہ فرستادہ اند الخ

It is not stated by whom this collection was made, nor whence the letters were taken. The last is translated in J. Scott's History of the Dekkan, Shrewsbury, 1794, part iv, p. 8. Comp. Rukā'at-i-Ālamgiri, Lahore,

<sup>1</sup> Instead of سخن جانست و دیگر گفتگو جا با زمان بشنو, in Ouseley 330, fol. 15<sup>b</sup>, this hemistich runs thus: سخن جانست و دیگر گفتگو جان ناز من بشنو.



A.H. 1281 (lithographed); see Trübner's Record, No. 2, p. 42.

2. Ff. 15<sup>a</sup>-32<sup>a</sup>. Another collection of 'Ālamgir's letters to different persons.

Title: *شقه های ابوالمظفر محی الدین محمد اورنگ زیب*  
پادشاه هندوستان.

It is the same collection as No. 253, *قرائم کرائم*. Instead of *قیمه*, the orders are here called *شقه*, and in many cases the names of the persons to whom they are addressed are here added.

3. Ff. 33<sup>b</sup>-52<sup>b</sup>. Historical extracts relating to the period of Aurangzib's death, A.D. 1707, till towards the end of the reign of Jahāndār (who died A.D. 1713). They correspond to the beginning of the *Siyar-almuta'akbkhirin*, pp. 1-10 (Calcutta, A.H. 1248).

Beginning: *نگارش این قیل وقال تبیین این احوال است که بتاریخ بیست و هشتم ذی قعدة شاه سلیمان شکوه ازین چارسو فانی الخ*.

It is imperfect at the end, breaking off in the chapter *کیفیت انتزاع پرناله*.

No date; eastern binding.

Ff. 52; handwriting (of the end of the last century) and paper the same as in No. 255; size, 12½ in. by 7½ in. [OUSELEY 330.]

## 255

a. Fol. 64<sup>b</sup>. Letter of Shāh 'Abbās the Great to Jahāngir after the conquest of Kandahār by the Persians, A.D. 1621.

Beginning: *نسائم دعواتی که از نفحات اجابت آن غنچه مراد شگفته نکبت فزای الخ*. See Elphinstone, *History of India*, 5th edit., p. 564, and Malcolm, *History of Persia*, i. p. 544.

b. Fol. 66<sup>a</sup>. Reply of Jahāngir to 'Abbās.

Beginning: *سپاس معرّا از ملابس حدّ و قیاس وستایش مبرّا از آرایش تشبیه الخ*.

c. Fol. 67<sup>b</sup>. Note (رتعه), which Aurangzib wrote for his son A'zamshāh (برای اعظم شاه), and on fol. 68<sup>b</sup> a collection of letters and notes, directed by Aurangzib to the same. They are very much of the same character as the *Kalimāt-i-tayyibāt*. The name of the collector is not stated, nor any date.

Beginning: *معلوم فرزند دل پسند سعادت مند عمره باد عریضه محرّره پانزدهم ماه صیام میمنت التیام بتاریخ بنجم شوال ختم الله بالخیر والاقبال مصحوب قاصدان شما رسید الخ*.

End on fol. 78<sup>b</sup>: *نصیحتی کنت بشنو و بهانه مگیر که هرچه ناصح مشفق بگویدت بهذیر*.

On fol. 79<sup>a</sup> follow two chronograms relating to Aurangzib.

d. Ff. 79<sup>b</sup>-80<sup>a</sup>. An accurate account about the marches of Aurangzib, the time of his setting out and arriving, from A.H. 1066 (3rd of the second Rabi') to 1069 (15th of the second Jumādā).

Beginning: *ساعات نهضت که عالمگیر پادشاه غازی غفر الله له نمودند روز دو شنبه سیوم ماه ربیع الثانی سنه ۱۰۶۶ هجری وقتی که چهار گهری روز مانده رایات عالیات بجانب گولکونده کوچ فرمودند الخ*.

Not dated.

Ff. 64-81, ll. 15; small Nasta'liq on modern European paper; size, 12½ in. by 7½ in. [OUSELEY 387.]

## 256

*Bahādurshāh-nāma* (بهادر شاهنامه).

A history of the first two years of the reign of the emperor Khṭb-aldin Muḥammad Abū-alnaṣr Shāh 'Ālam Bahādurshāh (see this complete name, fol. 11<sup>b</sup>, l. 10), Aurangzib's son, who ruled A.H. 1119-1124=A.D. 1707-1712, written by Mukarrabkhān, called Dānishmandkhān (as a note on fol. 1<sup>a</sup> relates). This is the same author who is also well known as a poet under the title of Nīmatkhān (see A. Sprenger, *Catal.*, p. 328, and Rieu i. p. 272). His name was originally Nūr-aldin Muḥammad, of a Shirāz family, and his takhalluṣ 'Ālī. This history of Bahādur is detailed in the highest degree, narrating events from month to month, sometimes even from day to day, and gives a great quantity of most interesting special notices on the little events of the imperial court and the great and important transactions and deeds of Bahādur. It opens with his accession to the throne (the ta'rikh on fol. 12<sup>a</sup>, l. 12, gives the date as A.H. 1119=A.D. 1707, (در عام رحمت عام آمد), and the civil war between the three brothers. Beginning the same as in Aumer: *دست بر آورده بچود کریم ناز و نعیم دو جهان در کفش خلق ازل تا باید مصرفش الخ*.

On fol. 136<sup>b</sup> begins the second year of Bahādurshāh's reign, the first day of which is fixed here on the 1st of Dhū-alhijjah (19th Asfandār), A.H. 1120=A.D. 1708: *غرّه ماه ذو الحجه موافق نوزدهم اسفندارماه الهی مطابق سنه هزار و یکصد و بیست هجری ابتدای سال دوم حضرت خلیفه الخ*.

On the concluding page (fol. 245<sup>b</sup>, l. 7 sq.), the author eulogises the emperor, that in such a short space of time, during two years, he gloriously has measured the long way from Pishāwar to Haidarābād (از پیشاور تا حیدر آباد طول مسافت را در عرض دو سال با جاء وجلال طی نموده الخ). That only the events of the first two years of his reign have been described is sufficiently accounted for by the author's death in A.H. 1121=A.D. 1709; see A. Sprenger, *Catal.*, p. 328; Elliot, *History of India*, vii. p. 568, where this work is styled 'Ta'rikh-i-Shāh 'Ālam Bahādur Shāh.'

This copy is not dated at the end, but on fol. 1<sup>a</sup> there is a very carelessly written notice, which appears to fix the date in A.H. 1161=A.D. 1748.

Other copies of the same in Aumer, p. 97; Rieu i. p. 272; and Manuscripts of the late Sir H. Elliot, in the *Journal of the Asiatic Society of Bengal*, vol. xxiii.

p. 245, No. 107. Compare also Elliot, Bibliogr. Index, tom. i. Advertisement, p. 7, No. cxvii.

Ff. 246, ll. 15; each page surrounded with small red and blue stripes; there are blanks on fol. 13<sup>b</sup>, 69<sup>a</sup>, 146<sup>b</sup>, and 175<sup>b</sup>; small illuminated frontispiece; splendid eastern binding, ornamented with flowers; Nasta'liq, very near to Shikasta; size, 8 in. by 4½ in. [ELLIOT 20.]

## 257

Mirât-alhakâik (مرآت الحقائق).

A very large and valuable collection of historical deeds, documents, and statistical registers on the revenues and expenses of the Indian empire, especially for the years A.H. 1131-1139 = A.D. 1719-1727, in a strict chronological order, compiled by Hâfiz Muḥammad Ḥusain. The date of composition is 1138 (contained in this chronogram (مصدر اخبار), but, as just mentioned, the registers go down to 1139. The *dibāca* or preface of this work, which has the special title Safai Âina (صفای آئینه) on ff. 5<sup>a</sup>-48<sup>a</sup>, contains, in eight ḥadīkas, short personal accounts of the emperor Aurangzib 'Ālamgīr and seven of his successors, viz. Muḥammad A'zamshāh, Muḥammad Mu'azzam Bahādurshāh, Jahān-dārshāh, Muḥammad Farrukhsiyar, Muḥammad Rafi'-aldarajāt, Muḥammad Rafi'-aulah, and Muḥammadshāh, every one accompanied with a very fine portrait. Then follows a comprehensive history of India from Bābar down to A.H. 1131, the beginning of Muḥammadshāh's reign, on ff. 49<sup>a</sup>-92<sup>b</sup>; and on fol. 93<sup>a</sup> the registers and statistical accounts begin. Some leaves are missing at the end.

Beginning: گهر ریزی رک ابر نیسان خامه بآرایش ستایش شامنشاهی دستگاهی است که افسر مرشح عالم گیری الخ.

Ff. 489; centre column, ll. 13-19; very large and distinct Nasta'liq, written by different hands; eight pictures on ff. 5<sup>b</sup>, 6<sup>b</sup>, 8<sup>a</sup>, 11<sup>a</sup>, 13<sup>b</sup>, 21<sup>a</sup>, 22<sup>a</sup>, and 23<sup>a</sup>; size, 14½ in. by 9½ in. [FRASER 124.]

## 258

Tadhkirat-alumarā (تذکرة الامراء).

Biographical dictionary of the famous Amīrs, Khāns, and Rājās at the courts of the Moghul emperors of India, especially of Akbar, Jahāngīr, Shāhjahān, and 'Ālamgīr, compiled A.H. 1140 (not 1184, as Sprenger and Rieu state; nor 1194, as Elliot does, since the seal of a former owner of this copy, on fol. 1<sup>a</sup>, bears the date 1181) = A.D. 1727, by Kiwal Rām, on the basis of Abū-alfadl's Akbarnāma, Mu'tamadkhān's Ikbāl-nāma-i-Jahāngīrī, the Tūzūk-i-Jahāngīrī (the emperor's autobiographical memoirs), Abd-alḥamid Lāhūrī's Pādīshāh-nāma, Muḥammad Sāliḥ's Shāhjahānnāma, Mirzā Muḥammad Kāzīm's 'Ālamgīrnāma, Mustā'idd Khān Muḥammad Sāki's Ma'āthir-i-'Ālamgīrī, the Kalīmāt-i-ṭayyibāt, the Raḳā'im-i-karā'im, the A'zamshāhnāma, the Bahādurshāhnāma, and others. It is divided into *two books* (باب), and every book into *two chapters* (فصل).

The *first book*, on fol. 2<sup>a</sup>, contains the biographies of all the Muḥammadan Amīrs in alphabetical order (باب (اول در ذکر امرای مسلمین).

فصل اول در ذکر امیرانی که بخطاب خانى و غیره سر فرار شده اند

on fol. 178<sup>a</sup>.

The *second book*, on fol. 205<sup>b</sup>, contains the biographies of all the Hindū Amīrs, likewise alphabetically arranged (باب دوم در ذکر احوال امرای هندو).

فصل اول در ذکر آنها که خطاب رانا و مهاراجه و راول و راول و رایزبان و رای یافته اند

فصل دوم در ذکر احوال راجپوتان و غیره که خطاب راجگی و غیره یافته اند

بعد حمد قادری که بیک امر : کن هژده هزار عالم را موجود فرمود و پس از نعت پیغمبری که بیک حکم الخ.

The first Muḥammadan Amir is *Ashrafkhān*, the first Hindū *Asker*. Comp. Sprenger, Manuscripts of the late Sir H. Elliot, in the Journal of the Royal Asiatic Society of Bengal, vol. xxiii. p. 239, No. 70; Elliot, History of India, viii. p. 192; and Rieu i. p. 339. This copy appears to be the author's autograph, being undated (comp. the last words of the author's preface on fol. 2<sup>a</sup>, l. 2: در سنه 1140 هجری این نسخه ترتیب یافته است).

Ff. 267, ll. 17; legible Shikasta; size, 11½ in. by 5¾ in.

[OUSELEY ADD. 149.]

## 259

Muntakhab-allubāb (منتخب اللباب).

Part of the well-known history of the Moghul emperors of India, composed by Muḥammad Hāshim 'Alī-khān, who is commonly called Khāfikhān, and entitled Muntakhab-allubāb, or Ta'rikh-i-Muntakhab, or simply Ta'rikh-i-Khāfikhān; comp. Rieu i. p. 232. As Morley, p. 100, and Nassau Lees, Materials, p. 465 sq., state, Khāfikhān wrote his work, containing a complete history of the house of Timūr, in the last years of Aurangzib's reign, but did not publish it until A.H. 1145 = A.D. 1732, after having brought it down to the fourteenth year of Muḥammadshāh's reign. There seem to be different redactions of this ta'rikh, as we conclude both from a remark of Nassau Lees, who says, on fol. 468<sup>a</sup>, 'No two copies that I have met with are exactly alike, while some present such dissimilarities as almost to warrant the supposition that they are distinct works,' and from the great difference existing in the arrangement of the single copies known to us. According to Morley the ta'rikh is subdivided into *three* portions, the first of which goes down to A.H. 1067, the second to 1118, the third to 1145. But this copy and the two following ones, too, are styled in the preface the *second volume* (جلد ثانی تاریخ منتخب), chiefly comprising the history of two hundred lunar years, viz. from Bābar's occupation of India, A.H. 932 (the thirty-third year of his reign), till A.H. 1133 (the third year of the reign of Muḥammadshāh). The first volume, which is wanting in all our Bodleian copies, contains, as we learn from the beginning of the preface of this second



volume, a detailed history of Timūr; see fol. 2<sup>a</sup>: چون ذکر سلطنت سلسله عالیّه صاحبقران گیتی ستان بمیان آمده فقره چند از بنای حسب و نسب این خاندان عالی الخ.

Although it is only the second volume of the ta'rikh, this copy notwithstanding contains the same materials as those in Morley's Catal, pp. 100 and 101, and a great deal more, viz.,

An introduction or account of the origin of the Timūrides and a very concise story of Timūr and his descendants till Bābar, on fol. 2<sup>a</sup>.

Bābar on fol. 6<sup>a</sup> (from the beginning of the occupation of India, on fol. 12<sup>b</sup>, the history becomes more full and detailed); Humāyūn on fol. 20<sup>a</sup>; Shirshāh on fol. 26<sup>a</sup>; Salimshāh bin Shirshāh on fol. 31<sup>b</sup>; Firūzkhān on fol. 33<sup>b</sup>; Sikandarshāh on fol. 35<sup>a</sup>; Akbar on fol. 39<sup>b</sup>; Jahāngir on fol. 66<sup>b</sup>; Shāhjahān on fol. 102<sup>a</sup>; Aurangzib 'Ālamgir on fol. 207<sup>a</sup>; Bahādurshāh and Jahāndārshāh on fol. 372<sup>a</sup>; Muḥammad Farrukhsiyar on fol. 378<sup>a</sup>; Rafī' aldarajāt on fol. 403<sup>b</sup>; Rafī' aldaulāh on fol. 408<sup>a</sup>; Muḥammadshāh on fol. 410<sup>a</sup>. The third year of this last emperor begins on fol. 437<sup>a</sup>.

This copy is divided into *two* large portions, the first of which (ff. 1<sup>b</sup>–370<sup>b</sup>) goes down to the death of Aurangzib, A.H. 1118 (corresponding to the first and second portion of Morley's copies), the second (on ff. 372<sup>a</sup>–441<sup>a</sup>) to A.H. 1133=A.D. 1720, 1721.

Beginning of the first portion, or general beginning of this second volume, on fol. 1<sup>b</sup>: جهان جهان شکر و سپاس افزون از قیاس پادشاهی را سزاست که بمقتضای حکمت بالغه وجود جهانداران ذو الاقتدار را باعث امن و امان عالمیان گردانید الخ.

Beginning of the second portion on fol. 372<sup>a</sup>: برطالبان اخبار لیل و نهار روزگار مخفی نماند که در ایامی که عظیم الشان الخ.

Edited in the Bibliotheca Indica, by Maulavi Kabir-aldin Ahmad, Calcutta, 1868–1874. Very large extracts are translated in Elliot, History of India, vii. pp. 207–533. This copy is wrongly styled, both on the back of the binding and in the colophon: there it is entitled 'Ālamgir-nāma, here Tawārikh-i-Timūr-nāma. Dated the 19th of Muḥarram, in the fifth year of the reign of ? (Shāh 'Ālam perhaps? that would be A.H. 1178=A.D. 1764, July 19).

Ff. 441, ll. 23–26; Nasta'liq; a little worm-eaten; size, 8½ in. by 6 in. [CAPS. B. 4.]

## 260

Another copy of the same.

Another copy of the same second volume, not dated. It is carefully written and in perfect preservation. Ff. 169–184 and ff. 203<sup>b</sup>–222<sup>b</sup> are not quite so neatly written as the rest. Bābar's history begins on fol. 6<sup>b</sup>; Humāyūn's on fol. 22<sup>b</sup>; Akbar's on fol. 44<sup>a</sup>; Jahāngir's on fol. 76<sup>a</sup>; Shāhjahān's on fol. 121<sup>a</sup>; 'Ālamgir's on fol. 248<sup>a</sup>; Bahādurshāh's, Jahāndārshāh's, Farrukh-

siyar's, etc. etc. on fol. 416<sup>a</sup>; Muḥammadshāh's on fol. 460<sup>a</sup>. The subdivision into two portions is not to be found in this copy. Beginning the same as in the first.

Ff. 492, ll. 22; small, clear Nasta'liq; size, 10 in. by 7 in. [OUSELEY 268.]

## 261

The same.

A third copy of the same second volume, likewise without any subdivision. Bābar on fol. 6<sup>a</sup> (without a heading); Humāyūn on fol. 23<sup>a</sup>; Akbar on fol. 46<sup>b</sup>; Jahāngir on fol. 80<sup>a</sup>; Shāhjahān on fol. 124<sup>b</sup>; 'Ālamgir on fol. 247<sup>b</sup>; Bahādurshāh, etc. etc. on fol. 445<sup>a</sup> sq.; Muḥammadshāh on fol. 525<sup>a</sup>. About half a page is wanting at the end. This copy breaks off on fol. 557<sup>a</sup> with the words چند جان بسلامت از آن تهلکه بدر برد و تمام, corresponding to fol. 441<sup>b</sup>, l. 5, in Caps. B. 4. On the fly-leaf is written in pencil: 'For B. Elliott, Esq. Khafee Khan's History of India, copied at Lucknow in 1842.'

Ff. 557, ll. 23; Nasta'liq; size, 13 in. by 8½ in. [ELLIOT 361.]

## 262

A history of Aurangzib and his successors, down to the twenty-first year of Muḥammadshāh's reign, A.H. 1151=A.D. 1738, compiled at the request of Mr. James Fraser (see fol. 6<sup>a</sup>, l. 3, (مستر جیمس فریزر انگریز) by Shaikh Muḥammad Murād bin alshaikh Shihāb-aldin bin alshaikh Shams-aldin bin alshaikh Sirāj-aldin bin Kuṭb-alakṭāb-alhakīkah alshaikh Muḥammad al'ishti (his grandmother having been likewise a daughter of the Kuṭb-alakṭāb alshaikh-alharamain alshaikh Yahya C'ishti algujarāti almadani ibn alshaikh Maḥmūd bin Kuṭb-alakṭāb-alhakīkah, the above-mentioned; he consequently was in double respect an offspring of the great spiritual chieftain, Muḥammad al'ishti; see fol. 5<sup>b</sup>). Mr. Fraser (according to the preface of the history of Nādirshāh, in English translation, London, 1742, p. vi) studied under this Shaikh at Cambay, and calls him a man famous in those parts for his knowledge of the Muḥammadan civil and ecclesiastical laws.

Beginning of the preface: دررستایش و آلالی نیایش سزای نثار بارگاه الخ.

Beginning of the history itself on fol. 6<sup>b</sup>: الحمد لله رب العالمین و العاقبة للمتقين و الصلوة و السلام علی رسولہ محمد و آلہ و صحبہ اجمعین، اما بعد چون زینت افزای سریر سلطنت و زینت انتمای اورنگ خلافت هزبر الخ.

The Waṣiyyatnāma, or last will of Aurangzib, is found on fol. 74<sup>b</sup>, l. 2 sq.: بیکس بودم و بیکس رفتم الخ. (translated by Fraser in the above-mentioned history, p. 36); Bahādurshāh's remarkable khuṭbah in Arabic, with Persian interlinear version, on ff. 85<sup>b</sup>–92<sup>a</sup>, beginning: الحمد لله الذی نعمده و نستعینه و نستغفره الخ. Bahādurshāh's reign begins on fol. 84<sup>a</sup>; Farrukhsiyar's



on fol. 112<sup>a</sup>; Muḥammadshāh's is not especially marked. This copy is, no doubt, Shaikh Muḥammad's autograph.

Ff. 198, ll. 13; Nasta'lik, written by an Indian hand; two illuminated frontispieces on ff. 1<sup>b</sup> and 9<sup>b</sup>; size, 7 $\frac{3}{8}$  in. by 4 $\frac{1}{8}$  in. [FRASER 122.]

## 263

A short account of the war and negotiations between Muḥammad Shāh and Nādir Shāh, A. D. 1739; see Elphinstone, History of India, 5th edit., p. 716 sq.

Beginning: بیان کیفیت محاربه و مصالحه محمد شاه پادشاه با نادرشاه ایرانی واقعه در سنه ۱۱۵۲ یکهزار و یکصد و پنجاه و دو هجری و در سنه ۲۱ بیست و یک جلوس محمد شاهی پیش ازین جنگ برهان الملک الخ.

A similar composition is noticed by W. Morley, p. 139, No. cxlviii.

Ff. 109-120, ll. 15; Nasta'lik, on modern European paper; size, 10 $\frac{1}{2}$  in. by 7 $\frac{1}{8}$  in.; this seems to be written by the same hand as No. 255. [OUSELEY 387.]

## 264

Ta'rikh-i-Nik Gulshan (تاریخ نیک گلشن).

A quite modern compendium of Indian history and geography, compiled by Rāi Cāturman Kāitah, and entitled تاریخ نیک گلشن (in the colophon it is styled چهار تاریخ اخبار الاخیار). It is identical with the چهار تاریخ نیک گلشن comp. Elliot, History of India, viii. p. 255; Sprenger, Catal. Berol., No. 219, and Manuscripts of the late Sir H. Elliot, in the Journal of the Asiatic Society of Bengal, vol. xxiii. p. 230, No. 14—although the beginning differs.

The date of the composition is A. H. 1173 = A. D. 1759, the beginning of Shāh 'Ālam's reign; see the chronogram representing a composition of the author's name and the work's title, in the two following baits, on fol. 2<sup>a</sup>, l. 5:

زدل گفتم بگو تاریخ روشن - ندا آمد چترمن نیک گلشن  
بود نام تو در تاریخ داخل - هم از مجموعه شد تاریخ حاصل

According to the colophon the author died only one week after having finished this history (بعد ترتیب و تصنیف این کتاب بفاصله یک هفته بعالم جاودانی شتافت). The ta'rikh is divided into four gulshans:

گلشن اول در احوال پادشاهان هندوستان (comprising many Sūbahs or districts; for instance, صوبه مستقر الخلافت, on fol. 2<sup>b</sup>; صوبه شاهجهان آباد دهلی صوبه دار السلطنه, on fol. 36<sup>a</sup>; اکبرآباد عرف اکره, on fol. 39<sup>b</sup>; صوبه دار الامان ملتان, on fol. 43<sup>a</sup>; صوبه الله آباد, on fol. 45<sup>b</sup>; صوبه جتت نظیر کشمیر, on fol. 55<sup>a</sup>; صوبه گجرات, on fol. 61<sup>a</sup>; صوبه مالوه, on fol. 64<sup>b</sup>, etc. etc.)

گلشن دوم در بیان صوبجات جنوبستان (از ملک دکن), on fol. 71<sup>a</sup>.

گلشن سوم در بیان مسافت منازل چهار سوز شاهجهان آباد دهلی, on fol. 103<sup>b</sup>.

گلشن چهارم در ذکر سلاسل فقرا و درویشان هندو, on fol. 111<sup>a</sup>.

Beginning: سپاس بیرون از قیاس پادشاهی را سزاکه کوره تمام زمین نقطه از محیط مملکت اوست الخ.

Fol. 110 is left blank. This copy is dated the 11th of Shawwāl, A. H. 1203 (the thirty-first year of Shāh 'Ālam's reign) = A. D. 1789, July 5.

Ff. 125, ll. 16-19; very careless Nasta'lik, partly like Shikasta, written by different hands; size, 11 $\frac{3}{8}$  in. by 6 $\frac{1}{8}$  in. [ELLIOT 366.]

## 265

Siyar-almuta'akhhirin (سیر المتأخرین).

The Affairs of the Moderns, a history of the Muḥammadan power in India from A. H. 1118 (Ālamgir's death) down to 1195 = A. D. 1781, by Ghulām Husain bin Hidāyat 'Alikhān bin alsayyid 'Alim-allāh bin alsayyid Fa'id-allāh alṭabāṭabā alhusaini; comp. vol. i, fol. 17<sup>a</sup>, ll. 10 and 11; W. Morley, p. 105 sq.; J. Aumer, p. 85; Elliot, History of India, viii. pp. 193-198; Rieu i. p. 280.

Contents:

The first and second volume together correspond to Morley's first volume, and contain the history of the Moghul empire from A. H. 1118 to 1152 (see this date, vol. i, fol. 236<sup>a</sup> sq.), the twenty-second year of Muḥammadshāh's reign; a detailed account of the affairs of Bangālāh down to 1195; and a concluding chapter on Mubārak-aldaulah, the English government in Bangālāh, etc. etc. The second volume opens with the year 1170 (in the Bangālāh history).

The third volume corresponds to Morley's second volume, and continues the history of the Moghuls from 1153 to 1195. To each volume a detailed index is prefixed, but that of the first is incomplete at the end, and that of the second incomplete at the beginning. The appendix is entirely wanting in this copy.

Beginning of the first volume on fol. 16<sup>b</sup> (No. 156): سپاس بیقیاس سرمدی اساس نثار بارگاه عظمت و جلال دادار بیهمالیست که گوناگون عوالم به سان حال و زبان مقال الخ.

First heading of the second volume on fol. 15<sup>a</sup> (No. 157): ذکر رسیدن جماعه الکلیبه برای تدارک واسترداد کلکته: که از دست آن جماعه بدر رفته بود و گریختن الخ.

Beginning: چون سراج الدوله بمركز دولت خود سالمًا و غالیًا برگشت و دولتها بر دولت افزوده الخ.

Beginning of the third volume on fol. 11<sup>a</sup> (No. 158): حمد و ثنای پادشاه علی الاطلاق و شکرو سپاس خالق النفس و آفای جل جلاله را صومعه داران الخ.

It is not impossible that these three MSS. contain the author's original copy. There is no date of a transcript.

The right order of ff. 247-253 in No. 158 is this: 247, 252, 250, 248, 249, 253 (fol. 251 being left blank).

This work was (likewise without the appendix) edited at Calcutta, A. H. 1248=A. D. 1832, by 'Abd-almajid; an abridgment of this history, entitled the 'Moolukh-khusool Tuwareekh,' was published by 'Abd-alkarim, Calcutta, 1827; a lithographed edition of the whole work appeared in Lucknow, A. H. 1283. It was translated into English by a French renegade Mustafâ, 3 vols., Calcutta, 1789; the first portion (about a fifth of the whole) by John Briggs, for the Oriental Translation Fund, London, 1832. The introduction to the Siyar-almuta'akhhirîn (in Elliot it is called the *first volume*) was published in Persian text by 'Abd-almajid, 1836, at Calcutta (مقدمه کتاب سیر المتأخرين); comp. Elliot, History of India, viii. pp. 194 and 198.

Vol. I, ff. 527; Vol. II, ff. 426; Vol. III, ff. 253; ll. 15; large modern Nasta'liq; some leaves seem to be supplied later; size, 9½ in. by 6¼ in. [Ouseley Add. 156-158.]

## 266

Â'in-i-Âlamshâhî (آئین عالمشاهی).

A detailed history of the reign of Shâh 'Âlam II, emperor of Hindûstân, A. H. 1173-1202=A. D. 1759-1787), written, in four books, by Ghulâm 'Alikhân, who was a Moghul, formerly in the service of prince Mirzâ Juwânbakht Jahândârshâh, and in 1798 Resident at Lucknow (see W. Francklin's 'History of the Reign of Shah-Aulum, the present emperor of Hindustan,' London, 1798, which is principally founded on the work of Ghulâm 'Alikhân).

*First book*, ff. 3<sup>a</sup>-101<sup>a</sup> (the first two leaves are a sort of preface), containing as introduction the history of Timûr's house in India from the death of Aurangzib 'Âlamgir, and the accession of Bahâdurshâh to the throne, A. H. 1119=A. D. 1707 (fol. 9<sup>b</sup> sq.), till the death of Şafdar Jang, A. H. 1167=A. D. 1754 (fol. 95<sup>b</sup>).

Beginning (fol. 3<sup>a</sup>, l. 4), after five baits (بنام خداوند) حمد جمیل وشکر جزیل (دانای راز الخ), with the words خداوند خداوندانراست که جهان را الخ. Fol. 14<sup>a</sup>. Muḥammad Mu'izz-al-din Jahândârshâh; fol. 17<sup>a</sup>. Muḥammad Farukhsiyar Bahâdur; fol. 28<sup>b</sup>. Rafi'-aldarajât; fol. 29<sup>b</sup>. Rafi'-al-aulah; fol. 30<sup>a</sup>. Muḥammad Shâh; fol. 74<sup>a</sup>. Death of Muḥammad Shâh; fol. 77<sup>a</sup>. Aḥmad Shâh Bahâdur.

*Second book*, ff. 102<sup>b</sup>-246<sup>a</sup>. The life and actions of 'Âlamshâh down to his entry into Dihli, A. D. 1771, and the defeat of Dâbitakhân (see fol. 237<sup>a</sup>), preceded by the narrative of 'Âlamgir II (see fol. 108<sup>b</sup>, آغاز داستان فیض شیخون شرفنامه شاه فریدون دویم عالمگیر, ثانی طاب ثراه, and fol. 120<sup>b</sup>).

Beginning: حمد بیکد احدیرا رسد که میزان ادراک; فردی حقیقت ذاتش را الخ; on fol. 244<sup>b</sup> is found a detailed enumeration of the Shâh's women and chil-

dren (تفصیل اولاد حضرت شهنشاه جهان واسامی زوجات); on fol. 245<sup>a</sup>, تفصیل احوال سلاطین گورکانیه الخ.

*Third book*, ff. 246<sup>b</sup>-303<sup>a</sup>. The next twelve years of Shâh 'Âlam's reign, from the proceedings against Dâbitakhân, and his investiture as Amîr-alumarâ, to the re-appointment of Afrâsiâkhân, A. D. 1783 (see ff. 264<sup>a</sup>, 271<sup>b</sup>, 289<sup>a</sup>).

Beginning, after nine baits (بنام شاهی کو شہ عالم) الحمد لله الذی جعل السلاطین العظام الخ, fol. 246<sup>b</sup>, l. 8, with the words (است الخ). جعل السلاطین العظام الخ.

*Fourth book*, ff. 304<sup>a</sup>-326<sup>a</sup>. From the escape of prince Juwânbakht to Lucknow, 1784 (see, for instance, fol. 313<sup>b</sup>), to Shâh 'Âlam's dethroning and blinding by Ghulâm Kâdirkhân, 1788.

Beginning, after eighteen baits (شہ عالم آن شاه) داستان از نوادر سوانح (گردون مدار الخ), with the words (اين ایام الخ). On fol. 322<sup>b</sup> is the poor king's celebrated elegy on the loss of his eyes (in twenty-two verses), commencing:

مرصر حادثه بر خاست بی خوارى ما  
داد برباد سرو برگ جهاندارى ما

(text and English translation in Francklin's History, p. 250, but there are only twenty-one baits).

This work is quoted in Elliot, Bibliogr. Index, Advertisement, p. 7, No. ccxvi, and Elliot, History of India, viii. p. 393, where it is styled 'Shâh 'Âlam-nâma.' Other copies of this work are found in Rieu i. pp. 278 and 281 sq.

Ff. 326, ll. 28 and 29; Nasta'liq, very near to Shikasta; it is an autograph copy by the author, and revised and supplied with additions by himself; the handwriting is the same, but seems to belong to different times, difficult also to read; size, 11¼ in. by 6½-6¾ in. [ELLIOT 3.]

## 267

Some firmâns relating to foreigners residing in India, especially Englishmen, given by Jahângir, Shâh-jahân, Aurangzib, Bahâdurshâh, etc. etc. The first, given the 29th of Ramadân, in the 22nd year of Jahângir's reign, A. H. 1035=A. D. 1626, 24th of June, begins: متصدیان مهمات و متکفلان معاملات حال واستقبال الخ.

Ff. 17-28, ll. 11; Nasta'liq; size, 6¾ in. by 4 in. [FRASER 228.]

## 268

Dastûr-al'amal (دستور العمل).

Statistical tables of Hindûstân under the Moghul emperors, containing an account of the revenues and full lists of all the officers employed in the various departments of administration, beginning: جمع ممالك محروسه هندوستان وغيره. That this little work cannot be identical with that abridgment which was made by Abû-alfadl from his own Â'in-i-Akbari, and entitled



دستور العمل like this, appears, for instance, from the last page, where are enumerated the emperors Jahân-gîr, Shâhjahân, and 'Âlamgîr. Consequently it cannot be older than the beginning of the twelfth century of the Hijrah; see similar compilations in Rieu i. p. 403 sq.

Ff. 57-100, the number of the lines very unequal in the different pages, usually 20 or 21; Shikasta, at many places quite illegible; size, 9½ in. by 4½ in. [FRASER 86.]

## 269

A diary, or heads of intelligence, from the court of Dihli, beginning with the 15th of Rabi'-althâni, A. H. 1200, and ending with the 24th Jumâdâ-alawwal of the same year=A. D. 1786, 15th of February to the 25th of March.

Ff. 18, ll. 17-25; horrible Shikasta; size, 10 in. by 6 in. [OUSELEY ADD. 162.]

b. *Minor Dynasties.*

## 270

Maâthir-i-Mahmûdshâhî (مآثر محمودشاهی).

A very valuable and detailed history of the reign of 'Alâ-aldunyâh wa aldin Abû-almuẓaffar Mahmûdshâh Sultân alkhilji, the king of Mâlwah, over which he ruled from the 29th of Shawwâl, A. H. 839=A. D. 1436, 16th of May, to the 19th of Dhû-alka'dah, A. H. 873=A. D. 1469, 31st of May; comp. J. Briggs, History of the Rise, etc., London, 1829, vol. iv. pp. 195-235, by 'Alî ibn Mahmûd alkirmânî, with the epithet Shihâb Hakîm, who was in the service of Mahmûdshâh, and wrote this work after the king's death at the command of his son and successor Sultân Ghiyâth-aldunyâh wa aldin Muhammad, A. H. 873-906. This work is the more important as there are not to be found in any catalogue other special histories of the dynasty of Mâl-wah and particularly of Mahmûdshâh; on the other hand, this is perhaps the only copy we have got of it. It is a little defective at the beginning, one or two leaves of the preface being wanting. It opens with the words شناختش بی تشبیه و تمثیل حکیمی که در حکمت بالغه زهر جانربای یا تریاک روح افزای الخ.

After the introduction, which contains a long qaṣidah in honour of the late Mahmûdshâh, the work itself begins with a summary of the events which preceded Mahmûd's accession to the throne, especially under Sultân Hûshang (A. H. 808-835) and Muhammadshâh (A. H. 835-839), on ff. 32<sup>b</sup> and 54<sup>a</sup>. Beginning of Mahmûdshâh's reign on fol. 62<sup>a</sup> (there is given by a mistake as date ثمانمائة و ثمانین instead of تسع و ثمانین; comp. fol. 66<sup>a</sup>, where is correctly written ثمانمائة و ثمانین). The style is very flowery, intermixed with a great number of verses, belonging partly to the author himself, partly to other poets. Most of the Arabic words which occur in the text are explained in Persian on the margin. From

fol. 225 down to fol. 231 the right order of the leaves is this: 225, 227, 228, 230, 226, 229, 231.

Not dated.

Ff. 315, ll. 21; partly Nasta'lik, partly Naskhî, written, as it seems, by two different hands; a third hand has supplied later ff. 237-239 in very large writing (ll. 15-17); size, 10½ in. by 7½ in. [ELLIOT 237.]

## 271

Ta'rikh-i-Salâṭîn-i-Gujarat (تاریخ سلاطین گجرات).

A short chronicle of the kings of Gujarât, compiled by Sayyid Mahmûd bin Munawwir-almulk. According to the index on fol. 1<sup>a</sup> it goes down from the accession of Sultân Ahmadshâh (A. H. 813=A. D. 1410, according to J. Briggs, vol. iv. p. 11 sq., A. H. 815=A. D. 1412) to Sultân Muẓaffar III bin Mahmûdshâh (A. H. 968-980=A. D. 1560-1572), but in the text itself the last date mentioned is A. H. 961=A. D. 1554, the year of Sultân Mahmûd bin Latîfshâh's death. Beginning: الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على محمد سيد المرسلين اما بعد اين چند سطرست در مجمل احوال سلاطین گجرات حرسها الله تعالى عن الآفات الخ.

No date. A former owner of this copy was John Haddon Hindley.

Ff. 21, ll. 15; Nasta'lik; size, 8 in. by 5½ in. [CAPS. OR. C. 10.]

## 272

Mirât-i-Sikandari (مرآت سکندری).

A history of Gujarât from the foundation of the monarchy and the time of Zafarkhân bin Wajih-almulk to the suicide of Sultân Muẓaffar III, the last of the Gujarâtî kings (A. H. 1000=A. D. 1591, 1592), composed by Sikandar ibn Muhammad, who is known under the name of Manjhû Akbar (منجهو اکبر), A. H. 1020=A. D. 1611, or rather 1022; see the following copy. He mentions as his authorities the following works: تأريخ مظفرشاهی, تأريخ مظفرشاهی احمدشاهی, a second تأريخ محمودشاهی, and تأريخ بهادرشاهی and بنام سلطان مظفر بن محمد (محمود). The proper title of Sikandar's work occurs on fol. 2b, 1. 7: اين مجموعه را موسوم بمرآت سکندری گردانیده; on fol. 1<sup>a</sup> and in the colophon it is merely styled Ta'rikh-i-Pādishāhān-i-Gujarāt; comp. W. Morley, p. 83, and Rieu i. p. 287. The Persian text was lithographed A. D. 1831. Some pages are a little injured.

Beginning: الحمد لله الذي جعل فردًا من افراد البشر سلطانًا من الانام و امر بطاعته في المرتبة الثالثة في القرآن الخ.

This copy was finished the 29th of Dhû-alhijjah, A. H. 1046=A. D. 1637, 24th of May.

Ff. 290, ll. 15; distinct Nasta'lik; size, 9½ in. by 5½ in. [ELLIOT 356.]

## 273

The same.

At the end of this copy, which was finished the 27th of Dhû-alhijjah, A. H. 1056=A. D. 1647, 3rd of February,



as date of this work's completion is given the 9th of Rabi'-alawwal, A. H. 1022=A. D. 1613, 29th of April. The first page is missing; it begins abruptly after some cancelled lines in the enumeration of the sources, corresponding to l. 9 in the first page of the lithographed edition. Presented to the Bodleian Library by Dr. Macbride, August 3rd, 1818.

Ff. 341, written by at least three different hands in Nasta'lik and Shikasta; the number of lines in each page varying from 13 to 17; collated for the greater part; ff. 197<sup>b</sup> and 199<sup>b</sup> are left blank, but the text is uninterrupted; size, 9 $\frac{3}{8}$  in. by 5 $\frac{5}{8}$  in. [HUNT. 230.]

## 274

The same.

Beginning the same: الحمد لله الذى جعل الـ

The proper order of ff. 75-79, 147-151, and 162-175 is this: 75, 77, 78, 76, and 79; 147, 149, 150, 148, and 151; 162, 166-169, 163-165, 174, 170-173, 175.

Dated the 25th of Rajab, A. H. 1079=A. D. 1668, 29th of December.

Ff. 186, ll. 21; Shikasta; size, 10 in. by 5 $\frac{1}{2}$  in.

[FRASER 161.]

## 275

The same.

Beginning the same. This copy was finished the 10th of Šafar, A. H. 1139=A. D. 1726, October 7, under Muḥammadshāh at Aḥmadābād, and is collated throughout.

Ff. 292, ll. 17; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 in.

[WALKER 56.]

## 276

Tadhkirat-almulūk (تذكرة الملوك).

History of the 'Ādilshāhs of Bijāpūr and some of the contemporary minor dynasties of India, especially the Bahmanis of the Dakhan, the kings of Gujarāt, the Nizāmshāhis of Aḥmadnagar and the Kuṭbshāhis of Gulkundah, together with a comprehensive account of the Moghul emperors Bābar, Humāyūn and Akbar, and the Šafawī kings of Persia from Tāhmāsp to 'Abbās the Great, compiled by Rafī' of Shīrāz (otherwise called Mir Rafī'-aldīn Shīrāzī) at Bijāpūr during the reign of the Shāh Ibrāhīm 'Ādilshāh bin Shāh Tāhmāsp bin Shāh Ibrāhīm, who reigned from A. H. 988 to 1036=A. D. 1580-1626. The author was born A. H. 947=A. D. 1540, and from his twentieth year was in the service of the 'Ādilshāhs, at first in Shāh 'Alī's, and later on in Shāh Ibrāhīm's. In his seventieth year, A. H. 1017 (in the month Ramaḍān)=A. D. 1608, December, after having been occupied for a longer time with compiling an abridgment of general history from the first six volumes of Mirkhwānd's Raudat-al-safā and the seventh volume of Khwāndamir's Ḥabib-al-siyar (this means, probably, the fourth chapter of the third volume of that work), he began this very instructive but somewhat confusedly arranged history, and completed it after three years' hard labour, as it seems, A. H. 1020=A. D. 1611, for this date is the last which occurs; see fol. 216<sup>b</sup>, last line. It is quoted as one of his principal sources by the author of the Basātin-alsalāṭīn (history of the 'Ādilshāh dynasty; see W. Morley, p. 79; but the date of

composition given there as A. H. 1000 does not agree with the fact), and consists of an introduction, twelve chapters, and a conclusion. Comp. Rieu i. p. 316.

Table of contents:

Preface on fol. 1<sup>b</sup>, beginning: حمد و ثنای که اشعهٔ  
لمعاتش چون بارقهٔ نور از چهرهٔ حورتابان باشد و قطرات  
زالش چون رشحات سلسبیل الـ

Introduction (مقدمه) on fol. 7<sup>a</sup>.

Faṣl I on fol. 7<sup>b</sup>. The Bahmanī dynasty of the Dakhan, from 'Alā'-aldīn Bahmanī (A. H. 748) to Sultān Maḥmūdshāh ibn Muḥammad Bahmanī, who ascended the throne 887, according to the chronogram on fol. 15<sup>b</sup>, last line:

تأریخ جلوس حضرتش سمعیاً - از خیر عباد جو که یابی مقصود

Faṣl II on fol. 16<sup>a</sup>. The 'Ādilshāhī dynasty of Bijāpūr: I. Yūsuf 'Ādilkhān bin Maḥmūdbeg of Sāwah, who died, after thirty-one years' reign, A. H. 925, according to this chronogram on fol. 24<sup>a</sup>, l. 5: جای در بهشت. At the end there is given, as continuation of the first faṣl, a short account of the reigns of the Bahmanī Sultāns, Maḥmūdshāh (who ruled over the Dakhan thirty-six years, and died A. H. 923) and Aḥmadshāh (who reigned only one year and eight months), and of the accession of 'Alā'-aldīn bin Maḥmūdshāh, the son of Yūsuf 'Ādilkhān's daughter.

Faṣl III on fol. 24<sup>a</sup>. The 'Ādilshāhī dynasty: II. Isma'īl 'Ādilkhān, who died, according to fol. 27<sup>a</sup>, l. 9, A. H. 941, after sixteen years' reign.

Faṣl IV on fol. 27<sup>a</sup>. The 'Ādilshāhī dynasty: III. Ibrāhīm 'Ādilkhān, who died, according to fol. 30<sup>b</sup>, l. 9, A. H. 960 (نهمصد و شصت), but 965 is probably omitted. Malūkhān is merely mentioned in one line, but not counted as Shāh.

Faṣl V on fol. 31<sup>a</sup>, last line. The 'Ādilshāhī dynasty: IV. Shāh 'Alī 'Ādilshāh, who died A. H. 988.

Faṣl VI on fol. 35<sup>a</sup>. The Muḥammadan kings of Gujarāt down to the destruction of the monarchy by Akbar; of the Nizāmshāhis of Aḥmadnagar from Aḥmad Nizām-almulk; and of the Kuṭbshāhis of Gulkundah from Kūlī Kuṭbshāh to Muḥammad Kūlī Kuṭbshāh.

Faṣl VII on fol. 66<sup>b</sup>. The earlier history of Afdal-khān down to A. H. 988, with an account of other events connected with him and the 'Ādilshāhī dynasty.

Faṣl VIII on fol. 89<sup>b</sup>. The 'Ādilshāhī dynasty: V. Ibrāhīm 'Ādilshāh, from his accession to the throne down to the year when the author began this work.

Faṣl IX on fol. 126<sup>b</sup>. The Moghul emperors Bābar and Humāyūn.

Faṣl X on fol. 137<sup>a</sup>. Akbar.

Faṣl XI on fol. 182<sup>b</sup>. The Šafawī kings from the accession of Shāh Tāhmāsp bin Shāh Isma'īl bin Shāh Ḥaidar (A. H. 930) down to A. H. 1018 (in the reign of Shāh 'Abbās the Great).

Faṣl XII on fol. 209<sup>b</sup>. Events in the first years of the reign of Sultān Salīm, that is Jahāngīr, who succeeded his father Akbar A. H. 1014, especially the fresh

rising of the Nizâmshâhi government in Ahmadnagar, the foundation of Daulatâbâd, etc. etc.

Khâtimah on fol. 218<sup>a</sup>. Description of wonderful and strange things in the world, for instance, remarkable islands, rivers, mines, animals, etc. etc., interspersed with verses and curious tales.

Ff. 233<sup>b</sup> and 234<sup>a</sup> are for the greater part soiled and effaced; a blank on fol. 238<sup>b</sup>.

No date.

Ff. 240, ll. 15; written by many different hands, partly in Shikasta, partly in Nasta'lik, on different paper; size, 12 in. by 8½ in. [CAPS. OR. A. 5.]

## 277

Ta'rikh-i-Sultân Muḥammad Kuṭbshâhi (تأریخ (سلطان محمد قطبشاهی).

History of the Kuṭbshâhi dynasty of Gulkundah, composed A. H. 1026=A. D. 1617, and dedicated to Sultân Muḥammad Kuṭbshâh. The author is not known; see W. Morley, pp. 82, 83; Rieu i. p. 320, etc.

Beginning: تحمیدی که شاهباز بلند پرواز اندیشه بساحت کبریائی آن طیران نتواند نمود و تمجیدی که سیمرخ قلّه قاف الخ

Contents:

Preface on fol. 1<sup>a</sup>.

Introduction on fol. 3<sup>a</sup>. About Ḳarâ Yûsuf Turkmân and his family.

The first book (مقاله) on fol. 31<sup>a</sup>. History of Sultân Ḳulî, the founder of the dynasty.

The second book on fol. 98<sup>b</sup>. History of Jamshîd and Subhân Ḳulî.

The third book on fol. 121<sup>a</sup>. History of Ibrâhîm.

The fourth book on fol. 206<sup>a</sup>. History of Muḥammad Ḳulî.

Conclusion on fol. 272<sup>b</sup>. History of the first six years of Muḥammad Kuṭbshâh.

A few lines are missing on fol. 273<sup>a</sup>.

Not dated.

Ff. 299, ll. 15; Nasta'lik; a modern transcript; size, 8½ in. by 7½ in. [OUSELEY 202.]

## 278

Fragment of an historical work, giving a review of the governors of Bangâlah from the time of Jahângîr (A. D. 1605) till Farrukhsiyar (A. D. 1719). It is imperfect both at beginning and end.

Fol. 73<sup>a</sup> is bound in the wrong place; the proper order would be ff. 73, 58, 59, etc.

Beginning: سال هشتم جلوس جهانگیری بانتقال اسلام خان قاسم خان برادر او مقرر شد بعد ازان بابراهيم خان فتح جنگ مقرر گشت در عمل اين صوبداران باحوال ملك چندان هرج و اختلال نبود الخ

Copied probably in the last century.

Ff. 58-73, ll. 9; Nasta'lik; size, 8½ in. by 5½ in. [OUSELEY 15.]

## 279

History of Bangâlah.

History of 'Aliwirdi-Khân, commonly called Mahâbat Jang, Nawwâb of Bangâlah from A. H. 1153 to 1169 = A. D. 1740 to 1756; see C. Stewart's History of Bengal (London, 1813), p. 445 sq., and Rieu i. p. 312.

It begins without an introduction: اجداد معلی القاب از قوم اتراك بودند وجدش نسبت رضاع با عالمگیر پادشاه داشت و در زمره منصفداران منسلک و پدرش میرزا محمد مدتی سیلانچی سرکار محمد اعظم شاه بود الخ

The last notice refers to the death of Jângi-Râm, the deputy-governor of Bahâr, A. H. 1165 or 1166=A. D. 1752; the appointment of Râmnarâyan (رام ناراین) as his successor, and to Dûlbah-Râm, Jângi-Râm's son.

End: در همین سنوات راجه جانگی رام که به نیابت صوبه بهار از قبل ثواب معلی القاب سرفراز بود بحلول اجل طبعی در گذشت پسرش راجه دولبه رام که معتبرین ارکان حضور و دیوانی تن تعلق باو داشت بعطای خلعت ماتمی مع سه برادر دیگر مورد الطاف و عنایت گردید و نیابت صوبه مذکور از (!) انتقال راجه مسطور راجه رام ناراین تعلق گرفته خلعت سربیع مرصع و شمشیر و فیل مشار الیه ارسال یافت و واسطه عرض و مطالب و مآرب و معامله و قضایای آنجا در حضور از طرف راجه مسطور راجه دولبه رام مقرر شد

Accordingly our copy does not extend as far as Rieu's, which concludes with Mir Muḥammad Jafar-khân's accession. This history corresponds, more or less accurately, with the report about the same period, given in Siyar-almuta'akhhirîn (pp. ۸۷-۱۱۰, Calcutta ed. A. H. 1248=A. D. 1832). As very often even the wording is identical with this latter work, we suppose that it is an extract from it.

A similar work (perhaps the same) is noticed in the 'Catalogue of Oriental MSS., chiefly Persian, collected by Duncan Forbes,' on pp. 50, 51.

Not dated.

Ff. 62, ll. 14; Nasta'lik, on modern European paper; size, 12½ in. by 7½ in. [OUSELEY 372.]

## 280

History of Bangâlah.

An account of the war of the East-India Company with Mir Ḳâsim Khân, the then Nawwâb of Bangâlah, A. D. 1760-1763; see C. Stewart, History of Bengal, p. 535, and Edward Thornton, History of the British Empire in India, 2nd edit., London, 1858, p. 88 sq.

Beginning: از جمله بوقلمونی روزگار و نیرنگی قدرت آفریدگار احوال میر قاسم خان نادانست چنانکه اگر صاحب ادنی شعوری در سوانح احوال او بدیده تأمل نکرد حیرت زار بست که تماشای آن سرمایه عبرت دیده وران

دانشور تواند بود برخی از آن قضایا و سرگذشت بر سبیل  
اجمال بزبان قلم صداقت رقم داده می شود الخ

It seems mostly to be taken from the *Siyar-almuta'-akhkhirin* (Calcutta, A. H. 1248), pp. ۲۹۹-۳۴۶.

Ff. 37-62, ll. 15; Nasta'lik, on modern European paper; size, 12 $\frac{3}{4}$  in. by 7 $\frac{3}{4}$  in.; handwriting, paper, and size the same as that of No. 279. [Ouseley 387.]

## 281

Risāla-i-Nānakshāh (رساله نانکشا).

A short history of the origin and rise of the Sikhs, from the time of Nānak down to A. H. 1197 = A. D. 1783, in the twenty-fifth year of Shāh 'Ālam's reign, composed for Major James Brown (ميجر جمس برون) by one of his attendants, a native of Lāhūr, with the name بدۀ سنکۀ قوم کھتری عرف اروړا.

Beginning: کار پردازان ایجاد و تکوین کہ عبارت از قضا و قدر باشد شہود و نمود ہر امور الخ

Dated the 26th of Shawwāl, in the twenty-sixth year of Shāh 'Ālam's reign, A. H. 1198 = A. D. 1784, September 12, at Akbarābād.

Ff. 31, ll. 12-13; Nasta'lik; size, 10 $\frac{1}{2}$  in. by 6 in. [Hunt, 124.]

## 282

Jangnāma-i-Dakhan (کتاب جنگ نامہ دکن).

A journal or diary of the war in the southern provinces of India, under the command of Colonel Camac, who defeated Scindia, A. D. 1780 (see Thornton, History of the British Empire in India, 2nd edit., London, 1858, p. 150); incomplete at the end, without any author's name or preface. It relates the events of every day minutely.

Ff. 133, ll. 15-16; Shikasta; size, 8 $\frac{3}{4}$  in. by 6 in. [Bodl. 524.]

## 283

Jaunpūrnāma (جونپورنامہ).

A topographical account and special history of the city of Jaunpūr and its buildings, composed by Khair-aldin Muḥammad of Allāhābād, A. D. 1796, and divided into two books, the first of which contains the history, the second the topography; comp. Manuscripts of the late Sir H. Elliot in the Journal of the As. Soc. of Bengal, vol. xxiii. p. 254, No. 168; Rieu i. p. 311.

باب اوّل در احوال سلاطین جونپور و حکام آن از ابتدای عهد سلطان فیروزشاہ on fol. 3<sup>b</sup> (the first date which occurs here is A. H. 725, on fol. 4<sup>a</sup>, l. 3).

باب دویم در آغاز تعمیر مکانات پاستانی این شہراز حصار on fol. 33<sup>b</sup>. و مساجد و تالابها و مقابر و غیرہ

Beginning: بعد حمد و صلوت فقیر خیر الدین محمد اللہ بادی در خدمت قدر شناسان سخن التماس دارد کہ از خصائل پسندیدہ صاحبان عالیشان انکرنز بہادرست و در ہر فلک الخ

This copy was finished the 19th of August, 1813 = 21st of Sha'bān, A. H. 1228 (not 1227, as seems to have been written here).

Ff. 65, ll. 13-14; Nasta'lik; size, 8 $\frac{1}{4}$  in. by 4 $\frac{3}{4}$  in. [Ouseley Add. 141.]

## 284

A collection of statistical materials relating to the Moghul empire.

Ff. 6<sup>a</sup>-30<sup>a</sup> contain a survey of the taxes of the single provinces at the time of Aurangzib. Title: حقیقت جمع عمل پادشاہ اورنگ زیب عالم گیر.

Ff. 33<sup>a</sup>-37<sup>a</sup>. An enumeration of public workshops and offices. Title: دانستن بندوبست کارخانجات.

Ff. 38<sup>a</sup>-39<sup>a</sup>. حصّہ تابیان.

Ff. 40<sup>a</sup>-42<sup>a</sup>. دستور تنخواہ نقدی عبوس جاگیر وغیرہ. بموجب بالقات.

Fol. 43<sup>a</sup>. تنخواہ تابیان.

Ff. 44<sup>a</sup>-45<sup>a</sup>. دستور داغ اسپان دات و تابیان (?).

On ff. 2<sup>a</sup>-5<sup>a</sup> there is a system of numbers, the meaning of which we have not been able to make out. On fol. 3<sup>a</sup> the following heading: در بیان شانزہ پہارہ و ترتیب پیدا کردن پہارہ از خودوان بر دو دفع است (!)

On fol. 31<sup>a</sup> there is a drawing which seems to represent a map, special regard being had to mountains and wells.

Ff. 1-45; modern copy; Shikasta; size, 9 $\frac{1}{4}$  in. by 6 $\frac{3}{4}$  in. [Ouseley 390.]

## V. HISTORY OF PERSIA.

## 285

Kitāb-almu'jam (کتاب المعجم فی آثار ملوک العجم).

History of the kings of Persia, from Gayūmarth till Anūshirwān, composed by Faḍl-allāh (see fol. 17<sup>a</sup>), and dedicated to the ruler of Lūristān, Nuṣrat-aldin Aḥmad, who died A. H. 733 = A. D. 1332. See H. Khalfa v. p. 629; W. Morley, p. 132; J. Aumer, p. 78. Edited at Teheran, 1843; vide Trübner's Record, Nos. 66, 67, p. 99.

Beginning: بسم اللہ تیمنا بذکرہ الاعلیٰ ان احق ما یفتیح بہ الکلام وینجح بہ المرام حمد الملک العلّام القدّوس السلام الذی اشرفت بانوار قدسہ خواطر اولی الفکر الخ

Contents:

Introduction on fol. 1<sup>b</sup>.

The reign of Gayūmarth on fol. 17<sup>b</sup>; Hūshang on fol. 31<sup>a</sup>; Jamshid on fol. 55<sup>a</sup>; Daḥḥāk on fol. 62<sup>a</sup>; Faridūn on fol. 67<sup>b</sup>; Minūcihr on fol. 76<sup>a</sup>; Afrāsiāb on fol. 87<sup>b</sup>; Kaikubād on fol. 92<sup>a</sup>; Kaikāūs on fol. 96<sup>a</sup>; Kaikhusrau on fol. 99<sup>a</sup>; Luhrāsp on fol. 104<sup>b</sup>; Gushtāsp on fol. 106<sup>b</sup>; Bahman bin Isfandiyyār on fol. 110<sup>a</sup>; Dārā on



fol. 112<sup>a</sup>; Iskandar on fol. 113<sup>b</sup>; the Sāsānians on fol. 122<sup>b</sup>; Anūshirwān on ff. 144<sup>b</sup>-148<sup>b</sup>.

This is probably one of the copies made by 'Abd-alrazzāq. Comp. Nos. 171, 174, etc. The name 'Jonathan Scott' is written on the first page; perhaps it was copied for him.

Ff. 148, ll. 15; modern Nasta'liq; size, 9 in. by 7½ in.  
[OUSELEY 175.]

## 286

Mawāhib-i-ilāhī (مواهب الهی).

A history of the Muzaffarides from their origin to A.H. 767, commonly called Ta'rikh-i-Muzaffarī (as it is entitled both in the frontispiece and on the back of the binding), or Ta'rikh-i-Āl-i-Muzaffar, as H. Khalfa states, ii. 114, No. 2161; comp. vi. 242, No. 13365, composed by Mu'in-al-din of Yazd, and dedicated to the Muzaffaride Shāh Shujā'; comp. Rieu i. p. 168. The author began his work A.H. 757=A.D. 1356 (see fol. 11<sup>b</sup>, l. 13), and must have been engaged on it for ten years at least, since he has brought down the history to the above-mentioned year 767=A.D. 1365 (see fol. 362<sup>a</sup>, l. 8). He styled his work, in which especially Amīr Mubārīz-al-din Muḥammad, Shāh Shujā''s father's reign is discussed, *Mawāhib-i-ilāhī*, according to the advice of the Shaikh Ibrāhīm alzarḳānī in Shirāz (see fol. 13<sup>b</sup>: ونام این همایون نامه بر حسب اشارت مبارک شیخ سالک رزائی عزّ المله و الدین ابراهیم الزرقانی دامت برکاته که مجاورتبه مقدّس سلطان الاولیا و الاقطاب فی الآفاق شیخ ابی عبد الله الحقیق قدّس الله روحه العزیز است در شیراز (مواهب الهی نهاده شد).

Beginning: حمد و ثنائی که اشعه لمعاتش چون بارقه نور از چهره حورتابان باشد<sup>1</sup> الخ

This copy (filled up with numerous remarks and additions on the margin) was finished by Ibn Maḥmūd bin Ismā'il bin Maḥmūd bin 'Alī Fath-allāh the 15th of Jumādā-alākhār, A.H. 900=A.D. 1495, March 13.

Ff. 369, ll. 15; Nasta'liq; the first page rather damaged; illuminated frontispiece; binding in red and gold, with large vignettes on both sides; size, 6½ in. by 3½ in.  
[ELLIOT 364.]

## 287

Aḥsan-altawārikh (احسن التواریخ).

A special chronicle of the first two kings of the Ṣafawī dynasty, Shāh Ismā'il and Shāh Tahmāsp, from A.H. 900 to 985, the succession of Ismā'il II, with occasional notes on the Sultāns of Rūm (Asia Minor), the Čaghatai Khākāns, the Khāns of the Ūzbaks, and much biographical material. It was composed by Ḥasan, the grandson of Amīr Sultān Rūmlū (see fol. 1<sup>b</sup>, l. 10), and finished A.H. 985=A.D. 1577; see fol. 301<sup>b</sup>, ll. 10, 11, (از زمان آدم تا این زمان که سال تاریخ هجری به نهصد

<sup>1</sup> These words are quite identical with those in the opening of the *Tadhkirat-almulūk*, see No. 276, and must have been substituted there by mistake for the proper beginning. Rieu has in both cases a different wording.

(وهشتاد و پنج رسیده است). The beginning must have been composed during Tahmāsp's lifetime (before 984), because in the preface (on fol. 40<sup>a</sup>) the author adds to the name of Tahmāsp *سلطان ملکه*, which he could not have written A.H. 985; besides, he inscribes his work in the same preface (fol. 40<sup>a</sup>) to prince Ismā'il (اسمعیل), whose accession to the throne he reports on fol. 282<sup>b</sup>.

The events are recorded chronologically according to the years in which they happened. Under each year the author first relates the political events, then وقائع 'miscellaneous occurrences' and متوئیات 'deaths.'

Preface on ff. 1<sup>b</sup>, 40<sup>a</sup>.

A.H. 900-909 on fol. 40<sup>a</sup>; A.H. 910-913 on fol. 104<sup>a</sup>.

Then follows a great lacuna, comprising the years 913 (end) till 931 (between ff. 117<sup>a</sup> and 118<sup>a</sup>).

A.H. 932-939 on fol. 118<sup>a</sup>; A.H. 940-949 on fol. 20<sup>b</sup>.

A.H. 950-959 on fol. 162<sup>a</sup>; A.H. 960-969 on fol. 212<sup>a</sup>.

A.H. 970-979 on fol. 245<sup>a</sup>; A.H. 980-984 on fol. 265<sup>a</sup>.

A.H. 985 on ff. 293<sup>a</sup>-303<sup>a</sup>.

Beginning: حمد و سپاس و شکر بمحمد و قیاس سلطانی را سزاست الخ

End: میرزا علی بیگ پریشان و بدحال خود را بارض روم انداخت.

The style of this most valuable and rare chronicle is highly distinguished by its simplicity. This MS. is not dated; it is of considerable antiquity, and well preserved throughout; it may have been copied in the author's time. See *Catal. des Manuscrits et Xylographes*, p. 277, and *A Critical Essay*, p. 27. Extracts are edited by B. Dorn, *Auszüge*, pp. ۳۷۵-۴۲۱.

Ff. 303, ll. 16; Nasta'liq; size, 10½ in. by 6½ in.; the single leaves are put into a frame of more modern yellow paper; they are misplaced by the binder; their proper order is this: ff. 1, 40-140, 2-39, 141-303.  
[OUSELEY 232.]

## 288

Ta'rikh-i-'Abbāsī (تاریخ عباسی).

A very detailed history of the Ṣafawīs from Shāh Tahmāsp's death, A.H. 984=A.D. 1576 (see fol. 9<sup>b</sup>, ll. 10 and 11), to the twenty-fifth year of Shāh 'Abbās the Great's reign over all Persia, A.H. 1020=A.D. 1611 ('Abbās had been nominal ruler almost from his birth, according to Malcolm, *History of Persia*, i. 565; was sovereign of all Persia forty-three years, and died A.H. 1037), by Jalāl-al-din Muḥammad Munajjim of Yazd, see Rieu i. p. 184.

The date of 1020 is contained in several chronograms, on ff. 558<sup>b</sup>, 559<sup>a</sup>, and 559<sup>b</sup>; for instance—

کمر بخدمت شه بسته ازین تاریخ

بآستانه عباس شاه آمده بود

and

ملهم شد عقل بهر تاریخ - گفت آمده پادشاه توران

The history of this year, 1020=A.D. 1611, begins on fol. 519<sup>a</sup>. The author's name appears occasionally,

for instance, on fol. 167<sup>b</sup>, lin. penult. He dedicated his work to Shâh 'Abbâs himself, whose genealogy he traces back to Mûsa Kâzîm, the seventh Imâm, and seems to have enjoyed the constant favour of that great monarch. He was the chief court-astronomer, and contemporary with the events he relates in his work.

Beginning: الحمد لله الملك العالم القدوس السلام خالق الارواح و الاجسام الخ.

Dated the 2nd of Ramadân, A. H. 1053=A. D. 1643, 14th of November.

Ff. 564, ll. 12; large and distinct Nasta'lik; illuminated frontispiece; the first two pages luxuriously ornamented, all the rest framed by very large stripes in dark brown, dark red, dark yellow, etc.; size, 12 in. by 6½ in. [ELLIOT 367.]

## 289

تأريخ عالم آرای عباسی (Ta'rikh-i-'âlamârâi-'âbbâsî).

Special history of the Şafawî king Shâh 'Abbâs, who ruled Persia during A. H. 996-1038=A. D. 1588-1628. It was composed A. H. 1025=A. D. 1616, by Iskandar Munshi, who served at the court of 'Abbâs, as he himself states in the preface, No. 144, fol. 2<sup>b</sup>, ll. 6 and 7 (در يسلك منشیان بارگاه خلافت نشان مُتَخَرِّط گزیدیم).

Extracts are edited by B. Dorn, Auszüge, iv. pp. 238 to 254.

Beginning: بسم الله الرحمن الرحيم - پرده کشای در: امید و بیم، چون نشر محمد کبریای الهی از دایره عقول و افهام است در خور رتبه و حالت بشر و مدرک انسان نیست و لنا و ستایش بارگاه احدیت که خارج از تصور الخ.

It is divided into a mukaddimah, about the origin of the Şafawî dynasty and their history till A. H. 1011, No. 144, ff. 5<sup>a</sup>-53<sup>a</sup>, and two şahifas.

The first şahifah, history of 'Abbâs till his accession to the throne, No. 144, ff. 53<sup>a</sup>-243<sup>a</sup>.

The second şahifah, containing the history of his reign till A. H. 1025=A. D. 1616, No. 147, ff. 1<sup>a</sup>-398<sup>a</sup>. Beginning: عنوان صحیفه سلطنت وعالم آرای پادشاه الخ.

To this second book the author afterwards, during the reign of 'Abbâs' successor, Shâh Safi, A. H. 1038-1052=A. D. 1628-1642, wrote a continuation, carrying the history down to the death of Shâh 'Abbâs, A. H. 1038. This part is contained in No. 145, ff. 1<sup>a</sup>-148<sup>a</sup>; according to the following copy (Ouseley 356, fol. 246<sup>b</sup>) it is called the third şahifah (صحیفه سیوم); here it is simply styled عالم آرای عباسی. Beginning: بعد از حمد و سپاس خالق الخ.

The continuation is inscribed to Shâh Safi, ابو المظفر (see No. 145, fol. 144<sup>b</sup>, l. 6), whilst the original work is dedicated to Shâh 'Abbâs.

According to the prefaces to the second şahifah (comp. the following copy, Ouseley 355, fol. 2<sup>b</sup>, this passage being missing here), as well as to the continuation (No. 145, fol. 2<sup>a</sup>), the author divided his task into two problems (مقصد), the first comprising the history of the

first generation (قرن, thirty years), during the reign of 'Abbâs (i.e. A. H. 996-1025); the second containing the history from the beginning of the second *karn* till its fourteenth year.

In the second şahifah and the continuation he uses a double year, the Arabic year commencing with Ramadân, the Turki (i.e. Persian) commencing with Naurûz; see his own words in the following copy, Ouseley 355, fol. 2<sup>b</sup>. The author wished to facilitate the use of his book to Persians and Turks, who are not accustomed to the Arabic year.

See W. Morley, p. 133 sq.; Rieu i. p. 185 sq.; A Critical Essay, p. 28; Sprenger, Cat. Berol., pp. 202 and 203; Catalogue of Oriental Manuscripts, by Duncan Forbes, No. 105; Stewart, p. 10; G. Flügel, ii. pp. 174 and 175; J. Aumer, p. 80; Z. D. M. G. xv. 457; Journal Asiatique, 1824, tom. v. p. 86 sq.; H. Khalfa vi. 564.

The second volume is dated the 5th of Rajab, A. H. 1055=A. D. 1645, 27th of August, by Mullâ Haidar of Kashmîr; the third is dated the 10th of Şafar, by the same. This copy was written in Kashmîr. Some pages, especially at the end of the third volume (No. 145), are slightly injured.

First volume, ff. 243; second volume, ff. 398; third volume, ff. 148, ll. 19; Nasta'lik, written throughout by the same hand; large waterspots everywhere; various readings and notes on the margin; size, 10½ in. by 7½ in. [FRASER 144, 147, 145.]

## 290

Another copy of the same work.

The mukaddimah, No. 354, ff. 4<sup>b</sup>-71<sup>a</sup>.

The first şahifah, No. 354, ff. 71<sup>a</sup>-184<sup>a</sup>.

The second şahifah, No. 355, fol. 1<sup>b</sup>-No. 356, fol. 245<sup>b</sup>.

The continuation or third şahifah, No. 356, ff. 246<sup>b</sup>-328.

Beginning: چون نشر محمد کبریای الهی که بیرون از دائره عقول و اوهام است در خور رتبه الخ.

The conclusion of the preceding copy (Fraser 145, fol. 145<sup>b</sup>, ll. 10-fol. 148<sup>b</sup>) is wanting here.

Copied by Aḥmad bin Nīmat-allāh alḥusainī Iṣṭihbānātī (احمد بن نعمت الله اصطهباناتی), A. H. 1163; No. 354 was finished in the middle of the first Jumādā (A. D. 1750, end of April); the second şahifah in the beginning of Shawwāl (A. D. 1750, beginning of September); the continuation was copied in the same year, A. H. 1163; but the rest of the date is torn away.

First volume, ff. 184; second volume, ff. 1-178; third volume, ff. 179-328; ll. 30; Nasta'lik; the first five leaves of No. 354 are added by a more modern hand; illuminated frontispiece at the beginning of the mukaddimah, the second şahifah, and the continuation; size, 13½ in. by 7½ in. [OUSELEY 354-356.]

## 291

The same.

The mukaddimah on ff. 4<sup>b</sup>-30<sup>b</sup>.

The first şahifah on ff. 30<sup>b</sup>-141<sup>b</sup>.

The second şahifah on ff. 142<sup>a</sup>-413<sup>a</sup>.

The continuation (or third şahifah) on ff. 414<sup>a</sup>-501<sup>a</sup>.

A few lines of Ouseley 356 are wanting in this copy, the last words of which are و خاتمه کتاب را بدان آرایش



دهد چون در حین اتمام این نسخه عالم آرا اسباب آن سر جمع نمود. This corresponds to Ouseley 356, fol. 328<sup>a</sup>, ll. 15 and 16.

This copy is not dated nor as carefully written as the preceding one.

Ff. 501, ll. 23; it seems to have been written by three different hands: ff. 1-84 in Shikasta; ff. 85-413 and ff. 414-501 in Nasta'liq; size, 16½ in. by 10½ in. [OUSELEY 346.]

## 292

The same.

Beginning: چگونگی نشر محمد کبریای الهی که بیرون  
الخ.

Mukaddimah on fol. 3<sup>b</sup>; first ṣahifah on fol. 33<sup>a</sup>; second ṣahifah on fol. 148<sup>b</sup>; continuation or third ṣahifah on fol. 387<sup>b</sup>.

Fol. 54<sup>b</sup> is left blank. No date.

Ff. 473, ll. 29; Nasta'liq; three illuminated frontispieces on ff. 1<sup>b</sup>, 148<sup>b</sup>, and 387<sup>b</sup>; size, 14½ in. by 8½ in. [ELLIOT 348.]

## 293

Another incomplete copy of the same, without the continuation.

This incomplete, defective, and very confused copy contains only the mukaddimah and the first two ṣahifas, but there is wanting the last portion of the first and the beginning of the second ṣahifah, and a great many leaves are misplaced, the right order of which we have not succeeded in finding out, all catch-words, except two, curiously agreeing with the initial words of the following pages. The following years are quoted in the headings: 988 on fol. 70<sup>b</sup>, 989 on fol. 79<sup>b</sup> (belonging to the first ṣahifah), 999 on fol. 180<sup>a</sup>, 1000 on fol. 185<sup>a</sup>, 1001 on fol. 188<sup>b</sup>, 1002 on fol. 154<sup>a</sup>, 1003 on fol. 169<sup>a</sup>, 1004 on fol. 191<sup>a</sup>, 1005 on fol. 126<sup>b</sup>, 1006 on fol. 132<sup>a</sup>, 1007 on fol. 138<sup>a</sup>, 1008 on fol. 208<sup>a</sup>, 1009 on fol. 217<sup>b</sup>, 1010 (fifteenth and sixteenth year of 'Abbās' reign) on ff. 215<sup>a</sup> and 220<sup>a</sup>, 1011 on fol. 227<sup>b</sup>, 1012 on fol. 237<sup>a</sup>, 1014 on fol. 258<sup>a</sup>, 1015 on fol. 268<sup>b</sup>, 1016 on fol. 279<sup>a</sup>, 1017 on fol. 290<sup>b</sup>, 1018 on fol. 291<sup>b</sup>, 1019 on fol. 310<sup>a</sup>, 1020 on fol. 320<sup>b</sup>, 1021 on fol. 332<sup>a</sup>, 1022 on fol. 334<sup>b</sup>, 1024 on fol. 341<sup>b</sup>, 1025 on fol. 345<sup>a</sup>.

The first ṣahifah begins on fol. 17<sup>a</sup>.

Beginning: چون نشر محمد الخ.

No date.

Ff. 348, ll. 29; Nasta'liq; illuminated frontispiece; many pages injured; size, 14½ in. by 8½ in. [FRASER 143.]

## 294

Another copy of the mukaddimah and first ṣahifah of this work.

The mukaddimah begins on fol. 6<sup>b</sup> (read there مقاله instead of مقاله اول از صیغه اول instead of مقاله اول از مقدمه); a beginning of the first ṣahifah is not to be found anywhere. We believe there is a lacuna between ff. 123 and 129, because the chapter on fol. 123<sup>b</sup>, ذکر احوال الخ, corresponds to Ouseley 354, fol. 61<sup>b</sup> (belonging to the mukaddimah); and the chapter on fol. 129<sup>b</sup>, ذکر

اسامی الخ, to 354, fol. 71<sup>a</sup> (which belongs to the first ṣahifah).

No date. The transcriber was Muḥammad Ridā of Shirāz.

Ff. 303, ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 6½ in. [MARSH. 145.]

## 295

Another defective copy of the same mukaddimah and first ṣahifah.

Beginning the same as in Ouseley 354: چون نشر محمد کبریای الخ.

It breaks off on fol. 373<sup>b</sup> with the words اجتماعي با علي قلی خان و اسمعیل قلی خان و محمدی سار و سولاج, corresponding to Ouseley 354, fol. 182<sup>b</sup>, second line.

Ff. 373, ll. 15; large Nasta'liq; size, 10 in. by 6 in.

[MARSH. 352.]

## 296

A complete copy of the second ṣahifah.

This copy of the second ṣahifah, comprising the history of Shāh 'Abbās from his accession, A. H. 996 = A. D. 1588, to the end of A. H. 1025 = A. D. 1616, is quite in agreement with Ouseley 355, fol. 1, to Ouseley 356, fol. 245<sup>b</sup>. Beginning the same: عنوان صیغه الخ.

On ff. 229<sup>a</sup>, 230<sup>b</sup>, and 234<sup>b</sup> the headings are omitted.

No date.

Ff. 310, ll. 25 (except the last two leaves, added by different modern hands on another paper and containing only 21 to 22 ll.; by another hand seem also to have been written ff. 241<sup>b</sup>-255<sup>a</sup>); Nasta'liq; size, 11 in. by 6½ in. [ELLIOT 11.]

## 297

Another copy of the same second ṣahifah.

The first volume (No. 146) begins on fol. 1<sup>b</sup>: عنوان صیغه سلطنت الخ, and ends on fol. 187<sup>a</sup> with A. H. 1006. The year 1007 begins in the second volume (147) on fol. 3<sup>a</sup>, since the first three pages of 146 are repeated on ff. 1<sup>b</sup>-2<sup>b</sup> of 147.

It appears from the first volume being dated a year later than the second (A. H. 1057 and 1058 = A. D. 1647 and 1648) that the beginning of 147 is the original one, and this volume was finished at first with omission of the years 996-1006, which were afterwards supplied in 146 and introduced by the same three initial pages, contained already in 147. Both MSS. are dated by the same transcriber, Ḥasan Kiṣṣakhwān of Isfahān, the son of the late Muḥammad Ṣāliḥ.

First volume, ff. 187; second volume, ff. 485; ll. 15; Nasta'liq, written by three different hands, the last of which comprises the greatest part of both MSS., and goes down from No. 146, fol. 83, to the end of No. 147; illuminated frontispiece at the beginning of each volume; size, 9½ in. by 6½-7 in. [MARSH. 146, 147.]

## 298

Another copy of the continuation or third ṣahifah.

Beginning: بعد از حمد و سپاس خالق آسمان الخ.



This copy was finished the 1st of Jumâdâ-thânî, A. H. 1056=A. D. 1646, 15th of July.

Ff. 161, ll. 15; Nasta'lik, written by the second hand of the preceding copy (Marsh. 146, ff. 3-82); small illuminated frontispiece; size, 9½ in. by 6¼ in. [MARSH. 127.]

## 299

The same continuation or *third* ṣahifah.

According to a notice on fol. 1<sup>a</sup> this copy was made during the months Sha'bân and Ramadân, A. H. 1132=A. D. 1720, June and July; but in the defective colophon there is given as date the 28th of Rabi'-alâkhar (without a year).

Ff. 149, ll. 19; Nasta'lik; size, 10½ in. by 6½ in. [FRASER 146.]

## 300

Khulâṣa-i-Makâl (خلاصہ مقال).

That seems to be the title of this incomplete history of the Ṣafawî dynasty, nowhere else met with, compiled by Muḥammad Tâhir ibn Muḥammad Yûsuf Kazwîni (see fol. 2<sup>b</sup>, ll. 4-6), and comprising, as far as this copy goes, two bâbs or chapters.

The *first bâb* (on ff. 3<sup>a</sup>-24<sup>a</sup>) is subdivided into twelve faṣls (باب اول در خلاصہ احوال حضرت خیر البشر و شفیع روز محشر صلی اللہ علیہ وآلہ وسلم و در تحت این باب دوازده فصل در مناقب ائمه اثني عشر صلوات اللہ علیہم), and forms the *dibâca* or introduction to the whole work, containing a short account of the lives of 'Alî and the twelve Imâms, to the seventh of whom, Mûsa, the Ṣafawî dynasty traced its descent. As principal sources of this chapter are quoted the works of شیخ جمال الدین مطهر (? مظہر) علی شیخ شمس الدین محمد شہید.

The *second bâb* on fol. 24 sq. (باب دوم در نسب عالی) گھر شاه عدالت گستر شاه عباس حیدر یعنی بہادر خان بچند واسطہ بحضورت شاه ولایت پناه علی مرتضیٰ gives a detailed story of the first Ṣafawî kings, the ancestors of Shâh 'Abbâs the second (reigned A. H. 1052-1077=A. D. 1642-1666), to whom this work is dedicated, and whose court-officer the author must have been, from Safi-alḥakḳ wa-alḥakikât wa-al-din Ishâk, the founder of the dynasty (on fol. 28<sup>b</sup>), down to A. H. 985, the year of Isma'il Mirzâ's death (see Sultân Ṣadr-al-din, on fol. 31<sup>b</sup>; Sultân Khwâjah 'Alî, on fol. 33<sup>a</sup>; Sultân Shaikh Ibrâhîm, on fol. 36<sup>a</sup>; Sultân Junaid, on fol. 36<sup>b</sup>; Sultân Haidar, on fol. 39<sup>a</sup>; Sultân 'Alî Pâdishâh bin Haidar, on fol. 43<sup>a</sup>; Shâh Isma'il Bahâdurkhân, on fol. 48<sup>a</sup>; Shâh Tahmâsp's birth, on fol. 72<sup>b</sup>; Tahmâsp's accession to the throne, on fol. 77<sup>b</sup>; Isma'il Mirzâ's reign, on fol. 173<sup>b</sup>). Here the copy breaks off, and all the rest is wanting.

The author's chief object, when he began his work, was, there is no doubt, a history of his sovereign, 'Abbâs II himself, to which the account of his ancestors should only form an introduction; but whether he ever finished his task or not, we cannot decide.

The pedigree of Shâh 'Abbâs II, according to fol. 25<sup>a</sup>, ll. 6-14, is as follows: بن شاه عباس بن صفی میرزا بن شاه عباس بن سلطان محمد پادشاه بن شاه طهماسب بن شاه اسمعیل بن سلطان حیدر بن سلطان جنید بن سلطان ابراہیم شہیر بہ شیخ شاه بن سلطان خواجہ علی بن سلطان صدر الدین موسی بن شیخ صفی الدین اسحق بن امین الدین جبرئیل بن صالح بن قطب الدین بن صلاح الدین رشید بن محمد الحافظ بن عوض الخواص بن فیروز شاه بن محمد بن شرفشاه بن محمد بن حسن بن محمد ابراہیم بن جعفر بن محمد بن اسمعیل بن محمد بن احمد العربی بن ابی محمد القاسم بن ابو القاسم حمزہ بن امام الہمام ابی ابراہیم موسی الکاظم بن امام الناطق جعفر الصادق بن الامام محمد باقر بن الامام زین العابدین بن الامام ابی عبد اللہ الحسین بن امیر المؤمنین و امام المتقین (comp. Malcolm, History of Persia, vol. i. p. 495, London, 1815).

Beginning of this history: نیکوترین کلامی کہ نکتہ دانان معانی بقلم مشکین زبان بر صفحہ بیان نگارند و بہترین حدیثی کہ سخن پردازان مبانی در لوح ضمیر محفوظ دارند ثنای شامیست کہ الخ.

Ff. 183, ll. 15; clear Nasta'lik; size, 8½ in. by 6 in. [FRASER 162.]

## 301

Târîkh-i-Shâh 'Abbâs-i-thânî (تاریخ شاه عباس ثانی).

A history of the Ṣafawî king, Shâh 'Abbâs the second, who ruled over Persia A. H. 1052-1077=A. D. 1642-1666, from his birth to the fourteenth or fifteenth year of his reign, by the well-known poet Mirzâ Muḥammad Tâhir Waḥîd ibn Mirzâ Husainkhân Kazwîni, who was the historiographer of Shâh 'Abbâs II; he rose to the dignity of Wazîr under his successor Shâh Sulaimân, and died, nearly a hundred years old, A. H. 1110=A. D. 1698, according to the Khulâṣat-alafkâr, Elliot 181, fol. 315<sup>b</sup>; and the Makhzan-algharâib, Elliot 395, fol. 493<sup>a</sup>; others fix his death at a much later date, see Rieu i. p. 189. Another title of the same work seems to be عباس نامہ; comp. Sprenger in the Manuscripts of the late Sir H. Elliot, Journal of the As. Soc. of Bengal, vol. xxiii. p. 251, No. 144. He is also the author of a larger work on the Ṣafawî kings generally, styled ریاض التواریخ.

This history of Shâh 'Abbâs II begins (after an elaborate preface) with the king's birth, which is fixed here in A. H. 1041; see fol. 10<sup>a</sup>, l. 1, and a short account of the first years of his life. His accession to the throne, the 11th of Ṣafar, A. H. 1052, is related on fol. 13<sup>a</sup> sq. It is impossible to state exactly to what year

this history is brought down; the last date which occurs is A. H. 1064, the thirteenth year of 'Abbās II's reign, on fol. 111<sup>b</sup>, last line. Why the author, who lived more than forty-five years after the last events mentioned in this copy, did not complete his work, we have not succeeded in finding out.

Beginning: نیایش خالقی را سزاست که زبان محمدت  
سگال را از کلمات رنگین کسوت بال طاوسی در بر کرده  
که در فضای الخ

Not dated.

Ff. 152, ll. 15; Nasta'lik; size, 8 $\frac{7}{8}$  in. by 5 $\frac{1}{2}$  in.  
[OUSELEY ADD. 87.]

## 302

Ta'rikh-i-Nâdiri (تاریخ نادری).

History of Nâdirshâh, who ruled over Persia A. H. 1149-1160=A. D. 1736 to 1747, and his immediate successors. It was composed by Mirzâ Muhammad Mahdi Khân Astarâbâdi, the private secretary of Nâdirshâh. He was engaged in it during fourteen years, finished it A. H. 1171=A. D. 1757, and dedicated it to Muhammad Hasan Khân, the chief of the Kājārs.

The work was translated into French by W. Jones, London, 1770; into English, London, 1773; and thence into German by M. Gadebusch, Greifswalde, 1773. The text was lithographed in Teheran, A. H. 1260=A. D. 1844, and published in Calcutta, 1845, for the Bengal Asiatic Society (Nassau Lees, Materials, p. 65). See W. Morley, p. 138; Rieu i. p. 192; Catalogue des Manuscrits et Xylographes, p. 293; Aumer, p. 81; Catalogus codd. orientt. bibliothecae Academiae regiae ed. P. de Jong, p. 226.

Beginning: بر دانایان رموز آگاهی و دقیقه یابان  
حکمتهای الهی واضح الخ

The right order of ff. 144-151 is this: 144, 146, 145, 147, 148, 150, 149, 151.

Dated the 7th of Jumâdâ-althânî, A. H. 1197=A. D. 1783, 10th of May.

Ff. 363, ll. 13; large Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in.  
[BODL. 591.]

## 303

The same.

This copy was finished the 28th of Sha'bân, A. H. 1197=A. D. 1783, 29th of July. Beginning the same.

Ff. 295, ll. 13; good, regular Nasta'lik; size, 9 $\frac{5}{8}$  in. by 6 $\frac{1}{4}$  in.  
[OUSELEY 228.]

## 304

The same.

There is no colophon in this copy, but a European hand has written on the last page, 'Tewareekh Nadiree, Chat. Boddam, Calcutta, May 1787.' Beginning as usual. The Arabic paging is wrong from fol. 133 to the end.

Ff. 223, ll. 15; Nasta'lik; size, 10 $\frac{1}{2}$  in. by 7 $\frac{1}{2}$  in.  
[ELLIOT 365.]

## 305

The same.

This copy is dated, on fol. 130<sup>a</sup>, the 26th of Rabi'-alawwal, A. H. 1221=A. D. 1806, 13th of June.

Ff. 130, ll. 22; modern, irregular Nasta'lik; size, 11 $\frac{7}{8}$  in. by 7 $\frac{7}{8}$  in.  
[OUSELEY 322.]

## 306

The same.

Quite modern copy; finished the 20th of Jumâdâ-althânî, A. H. 1249=A. D. 1833, November 4, by 'Abd-al'ali; and presented to Captain W. Digby Hamilton by Lieut.-Col. Brunton, 13th Dragoons.

Ff. 405, ll. 11; large Nasta'lik; size, 10 in. by 8 $\frac{1}{2}$  in.  
[BODL. 662.]

## VI. SPECIAL HISTORY OF TABARISTÂN, THE BARMAKS, GÎLÂN, HARÂT, TURKEY, THE KURDS, KASHMÎR, THE AFGHÂNS, AND SHÛSTAR.

## 307

Ta'rikh-i-Tabari (تاریخ طبری).

Chronicle of Tabaristan, composed by Muhammad bin Alhasan bin Isfandiyâr; see Rieu i. p. 202 sq.; Sir W. Ouseley, Travels, iii. p. 554; B. Dorn, Sehir-eddin's Geschichte von Tabaristan, Rujan und Masanderan, Preface, pp. 3-6.

Beginning: حمد و ثنا و مدح بی منتها آفریدگاری را  
سزاست که واهب ارواح وخالق اشباحست الخ

In the preface, on ff. 1<sup>b</sup>-7<sup>b</sup>, the author gives an account of his travels, researches, and sources, which were partly books, partly oral tradition (fol. 7<sup>a</sup>, last line). On the 7th of Jumâdâ-althânî of Abû-alhasan bin Muhammad Yazdâdî, see B. Dorn, p. 4. We have to add two other works, which he says he found the other day in a book-shop in Khwârizm: one Risâlah, 'which a Sindian, by name 'Alâi bin Sa'id, had translated from Hindûi into Arabic for Dâ'ûd Yazdî, A. H. 197; and another Risâlah, the جواب نامه, translated by Ibn Almuḳaffâ' from Pahlawî into Arabic' (fol. 6<sup>b</sup>, داود که دزدی را از اهل سند علای بن سعید نام از هندوی بتازی ترجمه فرموده بود در سنهٔ سبع و تسعين مائة و رسالتی دیگر ابن المقفع (!) از لغت پهلوی معرب گردانیده جواب (نامه نوشته).

As far as we can gather from the extract of this name, given by Muhammad bin Alhasan, it may be identical with the سير الملوك, which Albirûnî has mentioned in his الباقية; see E. Sachau, The Chronology of Ancient Nations, London, 1879, p. 108; H. Khalfa iv. p. 13.

It is divided into four books (قسم).

First book on fol. 8<sup>a</sup>: در ابتدای بنیاد طبرستان.

a. First part: در ترجمهٔ سخن ابن المقفع. The extract from Ibn Almuḳaffâ' is on fol. 9<sup>a</sup>, l. 6, to fol.

31<sup>a</sup>, l. 14. At the beginning the اسناد of his tradition is given thus: گوید ابن المقفع از بهرام بن خوزاد از پدر خویش منوچهر موبد خراسان و علمای پارس.

It is preceded by a short account of Ibn Almuḳaffā', on fol. 8<sup>a</sup>, l. 3, to fol. 9<sup>a</sup>, l. 5.

b. Second part on fol. 40<sup>a</sup>: در ابتدای بنیاد طبرستان و بناء عمارت و شهرها که بکدام عهد اتفاق

c. Third part on fol. 53<sup>b</sup>: درخصائص وعجائب طبرستان.

d. Fourth part on fol. 63<sup>b</sup>: در ذکر ملوک واکابر وعلما وزهاد وکتاب واطبا واهل نجوم وحکما وشعرا.

Second book on fol. 94<sup>b</sup>: در ابتدای دولت آل وشمگیر و آل بویه ومدت استیلای ایشان بر ملک طبرستان.

Third book on fol. 123<sup>b</sup>: در نقل ملک طبرستان از آل وشمگیر که آخر ایشان نوشیروان ابن منوچهر بن قابوس بود با سلاطین محمودیان و سلجوقیان.

Fourth book on fol. 196<sup>a</sup>: از ابتدای آل باوند دوم. نوبت تا به آخر دولت ایشان.

Concerning the time of the author, we have to notice that he states himself to have returned from Baghdād A.H. 606 (fol. 1<sup>b</sup>); secondly, that he was acquainted with Ḥusām-aldaulāh Ardāshīr, who died A.H. 602; and that in the middle of his work he gives A.H. 613 as the time when he wrote (fol. 59<sup>a</sup>). The very latest date which one could assume for the author's death would seem to be about A.H. 630-640. Here, however, arises the difficulty already pointed out by B. Dorn (p. 6), that in the work itself events of a much later date are mentioned. The death of Fakhr-aldaulāh Ḥasan (A.H. 750) is reported on fol. 224<sup>b</sup>, and the last of the short chronological notes, appended at the end, gives the date A.H. 842. The work must have been continued by some one else, to whom the greater part of the fourth book must be attributed. The first date beyond the author's time seems to occur on fol. 213<sup>b</sup>, ll. 3, 4, A.H. 658, when Iṣfahbād Shāh Ghāzī Rustam died; the heading of the chapter is اصفهید در ذکر وفات اصفهید. However, in the following part there may still be chapters from the pen of Muḥammad bin Alḥasan<sup>1</sup>, or, at least, taken from his papers; for instance, the chapter on Ḥusām-aldaulāh Ardāshīr (fol. 215<sup>a</sup>), A.H. 567-602.

The MS. is dated the 1st Rabi', A.H. 1068=A.D. 1657, December 7th. Sir W. Ouseley acquired the MS. at Shirāz in May, 1811.

Ff. 226, ll. 17; Nasta'liq; size, 9½ in. by 4½ in. [OUSELEY 214.]

### 308

Akhbār-i-Barmakiyān (کتاب اخبار برمکیان).

A special history of the Barmaks, the famous wazīrs of the first 'Abbāsīde Khalīfs, by Diyā'i Barāni. It is not an original work, but a translation from the Arabic

<sup>1</sup> The date 613 (on fol. 59<sup>a</sup>) does not imply that he did not write after that time.

of Abū-alkāsim Muḥammad Ta'ifī; in one place (fol. 29<sup>b</sup>) he is called Abū-alkāsim Ta'ifī. The book was completed A.H. 755=A.D. 1356, and dedicated to Firūz-shāh Tughluq; comp. Rieu i. p. 333.

Title: کتاب اخبار برمکیان که بنده ضیاء برنی از عبارات عربی ببارسی ترجمه کرده است و دیباچه را بخطاب همایون سلطان فیروزشاه مد الله ظلال جلاله زیب وزینت داد.

Beginning: حمد وثنا مر خدائرا که فضل خویش کرم وخلق وسخاوت را قبله اهل کرم الخ.

Comp. besides fol. 3<sup>b</sup>, l. 9: و چون بنده ضیاء برنی اخبار برمکیانرا در نهایت منافع دید از لغات عربی بالفاظ فارسی ترجمه کرده تا عوام نیز از آن محظوظ وبهره مند باشند.

Fol. 4<sup>a</sup>, l. 12: چنین گوید ابو القاسم محمد طائفی که مؤلف اصلست الخ.

Fol. 13<sup>b</sup>, l. 5: ابو القاسم طائفی که مؤلف کتاب عربیست وروایت میکند الخ.

The author states in the preface, on fol. 2<sup>b</sup>, that he read in a book, مآثر محمود, composed by Kaḥfāl (قحّال), who was Shāfi'ite Imām to Sulṭān Maḥmūd of Ghazna, that Kaḥfāl told the history of the house of Barmak to Maḥmūd, that he was pleased by it, and spoke highly in favour of them. The book has no particular division, every chapter beginning with the word حکایت. The authorities, on which the single traditions rest, are carefully mentioned.

At the end the following note: وبنده ضیاء برنی بعبارت خویش اصل عربی را ترجمه کرد امید آنکه چون خردمندان و صاحبدرایتان در عربی مؤلف قدیم وپارسی این بیچاره نظر اندازند تحیتها و آفرین بیچاره دریغ ندازند (!) و انصاف این ضعیف را بدهند و البته بدعاء خیر مدد نمایند و برجم الله و الله اعلم بالصواب تمت.

Not dated. The writing is small, but clear; with ornaments on the first two pages. The MS. once belonged to the emperor Jahāndār (A.D. 1712-1713), as the one fly-leaf bears a seal with this inscription:

جهاندار پادشاه غازی  
غیرتخان خان (?) زاد

Ff. 116, ll. 15; Nasta'liq; size, 9½ in. by 4½ in. [OUSELEY 217.]

### 309

Tawārikh-i-Gilān (تواریخ گیلان).

History of Gilān and Dailām from the oldest times till A.H. 894=A.D. 1489, composed by Mir Zahir-al-din, the author of the well-known history of Tabaristān; see B. Dorn, Muhammedanische Quellen I, Vorwort, p. ii sq.;



IV, Vorwort, p. 5 sq. The author began his work the 1st of Dhû-alka'dah, A. H. 880 = A. D. 1476, 26th of February, at the request of the Kârgiyâ Sultân 'Alî Mirzâ ibn Sultân Muhammad (to whom he also dedicated it), with the intention of bringing the history down to A. H. 881, in an introduction and six books (every one subdivided into many faṣls). But after having executed this original plan and finished the sixth book, A. H. 882, he commenced to add a seventh, and continued the history till A. H. 894.

شکر و سپاس بسمحمد پادشاهی را که تاج :  
دارای گردنکشان عالم از بندگی خاک درگاه اوست الخ

Contents :

Preface, on the value of the study of history, on fol. 2<sup>a</sup>.

Index on fol. 4<sup>b</sup>.

مقدمه در ذکر اصطلاحات گیل و دیلم که  
is missing. (الفاظ ایشان برآن جاریست)

باب اول در ذکر تاریخ حکام و سلاطین گیلان)  
و دیلمیان که قبل از خروج سادات والی و حاکم گیل و دیلم  
(بوده اند و ذکر حدود و رسوم گیلان و دیلمیان  
missing.)

باب دوم در ذکر خروج سید هدایت پناه سید)  
امیرکیاء ملاطی نور قبره با فرزندان دولتمند خود تا درجه  
(شهادت الخ) is likewise defective at the beginning.  
The first heading, which appears after the index on  
fol. 5<sup>a</sup>, is the third faṣl of this second book (فصل سوم از  
(باب دوم).

باب سوم در ذکر خروج سید اشجع افضل سید)  
هادی کیا از تنکابن و اخراج امیران ناصرو دو امراء بی  
(بیه) پس که در روپیش گیلان بعد از واقعه رشت  
مستولی شده بودند و چگونگی احوال که در آن شهر و سنین  
on fol. 37<sup>a</sup>. (واقع شد

باب چهارم در ذکر حکومت و سلطنت سید)  
افضل اعلم اشجع اعظم سید رضی کیا و امیر سید محمد  
نور قبرهما ابنا سید علی کیا و سید مهدیکیا بر  
مضعهما در لاهجان و رانکو و اخراج نمودن عم خود سید  
on fol. 45<sup>b</sup>. (هادی کیا را از مملکتین مذکورترین الخ

باب پنجم در ذکر حکومت و سلطنت حضرت)  
با رفعت فلك مرتبت کارگیا ناصر کیا و اخوه کارگیا امیر  
سید احمد بر مضعهما و صورتی چند که در ایام دولت  
on fol. 78<sup>a</sup>. (ایشان از تقدیر ربانی جلّت قدرته سمت صدور یافت

باب ششم در ذکر سلطنت و کامرانی و غبطت)  
و شادگامی که در ایام دولت حضرت سیادت قباب سلطنت  
اکتساب عدالت پناه سعادت دستگاه کارگیا سلطان  
on fol. 112<sup>a</sup>. (محمد الخ

Book VII (appendix, ذیل, history of the years 882-894, without a general heading, in several faṣls; first faṣl on fol. 165<sup>a</sup>: فصل اول از باب هفتم در ذکر آلا و نعماء حضرت باری عز اسمہ که در حق این ضعیف (نحیف از فیض فضل نامتناهی خود موهبه کرده است).

This copy was finished the 1st of Rabî'-alawwal, A. H. 930 = A. D. 1524, 8th of January.

Ff. 203, ll. 18; large Naskhî; some parts supplied later; size, 11 $\frac{7}{8}$  in. by 7 $\frac{7}{8}$  in. [Bodl. 156.]

### 310

Raudat-aljannât (روضة الجنات).

A special and detailed history and topography of the province and city of Harât, with its dependencies and adjacent districts in Khurâsân, Sijistân, etc., including Asfîzâr, Fûshanj, Bâdaghîs, Karkh, Balkh, Andakhûd, Shubrugân, Marw-i-Shâhijân, Abiward, Nasâ, Sarakhs, Mashhad, Khâf (better Khwâf), Bâkharz, Jâm, Nishâpûr, Sabzwâr, Tarshîz, Juwain, Baḥr-âbâd, Asfarâin, Dâmaghân, Bistâm, Kandahâr, etc. etc., composed A. H. 897 = A. D. 1491, 1492 (comp. fol. 10<sup>a</sup>, l. 14), by Almu'in alzâlimjî alasfîzârî (so here fol. 11<sup>b</sup>, l. 13; comp. H. Khalfa iii. 493, No. 6608, where the author is more correctly called Mu'in-aldin Muhammad alzamjî alasfîzârî), and dedicated to Shâh Sultân Husain Mirzâ (who died A. H. 911); see Rieu i. p. 206; Journal Asiatique, 5<sup>e</sup> série, vol. xvi. p. 461 sq.; xvii. p. 439 sq. and p. 473 sq.; xx. p. 268 sq. Its full title is روضة الجنات فی اوصاف مدینة الهرات (see fol. 14<sup>b</sup>, l. 3 and 4); it is founded on the older works of Abû Ishâk Aḥmad bin Yâsin and Thikât-aldin Shaikh 'Abd-alrahmân Fâmi (not 'Âmî, as H. Khalfa calls him), the author of a تاریخ هرات (see fol. 25<sup>a</sup>, l. 1), on Rabî'i Fûshanjî's Kurtnâma (in verse), and Saifi Harawî's history of the ملوک کرت (see fol. 12<sup>a</sup>; besides there are quoted on fol. 4<sup>b</sup>, for the history of some of the Timûride Sultâns, the جامع البدائع السلطانی and the کتاب منصورنامه). This work was originally divided into twenty-six raudas (see fol. 14<sup>a</sup>, l. 10), but this copy is incomplete both in the middle and at the end, and the headings and numbers of the single chapters are very often quite preposterous. We have corrected them in accordance with the facts.

Preface on fol. 1<sup>b</sup>, beginning: بسم الله الكريم المحيى عليه توكلت و اليه ائيب سياس و ستايش مالك الملكى را سزاست که شهر بند بدن انسان را که تختگاه پادشاه عرفان است بچهار بازار عناصر الخ

Other introductory parts, viz. دعای دولت و جان دعای دولت امرای, on fol. 4<sup>b</sup>; درازی شاهزادگان کامگار, صفت بلدة طيبة هرات; على رای ملك آرای, مدح حضرت حقائق پناهی المخدمی مولانا نور; on fol. 6<sup>a</sup>; (Jâmî was still alive when this work was composed), on fol. 8<sup>a</sup>; صفت مسجد, صفت قلعة اختيار الدين, on fol. 9<sup>b</sup>; جامع هرات

سبب تألیف کتاب موشح بذکر دعا و القاب ; fol. 10b ; حضرت امیر آصف صفات کیوان جناب رفیع مقدار معالی آثار , on fol. 11b.

Raudah I (در کیفیت بنای بلدۀ هرات), in seven وجه, on ff. 15<sup>a</sup>, 19<sup>a</sup>, 19<sup>b</sup>, 20<sup>a</sup>, and 21<sup>a</sup> (bis).

Raudah II, in two چمن (در کیفیت اوضاع), (این بلدۀ فلک ارتفاع چمن دوم در ذکر بعضی مضافات), on ff. 22<sup>a</sup> and 22<sup>b</sup>.

Raudah III, in two چمن (در شرف خراسان) عموماً و احادیثی که در آن باب واردست چمن دوم در (فضلت هرات خصوصاً و روایتی که در بارۀ او منقولست), on ff. 24<sup>b</sup> and 26<sup>b</sup>.

Raudah IV (در ذکر قصبات و ولایات توابع و مضافات), (این مدینۀ الاسلام پاکیزه صفات), in four چمن, on ff. 28<sup>a</sup>, 29<sup>b</sup>, 32<sup>b</sup>, and 36<sup>b</sup>.

Raudah V (در ذکر بعضی ولایات که از مدینۀ الاسلام) هرات دورتر ازین ولایات است که مذکور شد از اقلیم خراسان, (و توابع هرات), in four چمن, on ff. 42<sup>a</sup>, 48<sup>a</sup>, 65<sup>b</sup>, and 70<sup>b</sup>.

Raudah VI is entirely missing, the first and second چمن of Raudah VII also.

Raudah VII, چمن 3-7 (در ذکر) چمن سیم روضۀ هفتم در ذکر) دانشمند بهادر) چمن چهارم در ذکر ملک غیاث الدین کرت و بعضی دیگر از آل کرت چمن پنجم در وقائعی که میان ملک غیاث الدین محمد و ملک قطب الدین اسفرائین و ملک نیالتکین متحادث شد چمن ششم در ذکر عمارات ملک غیاث الدین و رفتن او بمکۀ مبارک زاده الله تعالی شرقاً و بعضی حالات دیگر چمن هفتم در ذکر حکومت ملک شمس الدین محمد در هرات بعد از . . . . ملک اسلام بجانب مکۀ, on ff. 82<sup>b</sup>, 87<sup>a</sup>, 101<sup>b</sup>, 106<sup>a</sup>, and 110<sup>a</sup>.

Raudah VIII (در ذکر وفات ملک غیاث الدین و احوال), (اولاد و احفاد او), in seven چمن, on ff. 114<sup>b</sup> (the heading is here omitted), 116<sup>b</sup>, 118<sup>b</sup>, 120<sup>b</sup>, 122<sup>a</sup>, 124<sup>a</sup>, and 125<sup>a</sup>.

Raudah IX (در توجۀ صاحب قران بعزم تسخیر ممالک) (خراسان), on fol. 125<sup>b</sup>.

Raudah X (در تقویم نمودن صاحب قران ممالک خراسان) (بشاهرخ سلطان), on fol. 131<sup>b</sup>.

Raudah XI (در وقائع و حوادث که در هرات واقع شده) (از قدیم), on fol. 133<sup>a</sup>, in five چمن (the first of which is not marked, beginning immediately after the general heading of the raudah, we suppose), on ff. 136<sup>b</sup>, 138<sup>b</sup>, 141<sup>a</sup>, and 143<sup>a</sup>.

Raudah XII (در حلوتۀ (? حدوتۀ) بوجای دانشمند و) (ذکر خرابی او درین مدینۀ جنت مانند), on fol. 144<sup>a</sup>.

Raudah XIII (در ذکر حوادث حضرت خاقان مغفور)

(شاهرخ پادشاه), on fol. 152<sup>a</sup>, in three چمن, on ff. 153<sup>b</sup>, 155<sup>a</sup>, and 156<sup>b</sup>.

Raudah XIV (در بیان آبادانی بلدۀ هرات و خراسان) (بعد از ویرانی از لشکر تولخان بن چنگیز خان), on fol. 158<sup>b</sup>, in three چمن, on ff. 163<sup>a</sup>, 164<sup>b</sup>, and 166<sup>a</sup>.

Raudah XV (در وقائعی که بعد از وفات شاهرخ میرزا در) (هرات حادث شده), on ff. 168<sup>a</sup>, in three چمن, on ff. 171<sup>b</sup>, 174<sup>b</sup>, and 176<sup>a</sup>.

Raudah XVI (در جلوس ابو القاسم بابر خان بر سربر) (سلطنت), on fol. 181<sup>b</sup>, in two چمن, on ff. 185<sup>a</sup> and 187<sup>a</sup>.

Raudah XVII (در جلوس بابر میرزا کرت ثانی بر سربر) (سلطنت و جهانبانی بتایید سیمانی), on fol. 189<sup>a</sup>, in four چمن, on ff. 190<sup>a</sup>, 192<sup>a</sup>, 197<sup>a</sup>, and 201<sup>a</sup>.

Raudah XVIII (without a heading), on fol. 202<sup>a</sup>.

Raudah XIX (در جلوس پادشاه ترکمان بر سربر) (سلطنت مملکت خراسان), on fol. 205<sup>a</sup>.

Raudah XX, in three (or four) چمن (در) چمن اول در) چمن مبداء حال حضرت خلافت مال ابو الغازی سلطان حسین چمن دوم در آمدن حضرت خلافت ولایت پناه خواجه ناصر الدین عبد الله چمن چهارم (sic! a third is not found) در ذکر ولایت شاه زاده بایسنغر سلطان و براق چهار طاق (جهت سبب چغتای), on ff. 209<sup>a</sup>, 211<sup>b</sup>, and 217<sup>b</sup>.

Raudah XXI (در توجۀ سلطان سعید بجانب عراق) (ورجالت نمودن بجوار نصیب ایزدی), on fol. 219<sup>b</sup>.

Raudah XXII (در گرفتار شدن سلطان سعید بدست) (لشکر ترکمان و وسیله یافتن شهادت), on fol. 223<sup>b</sup>, with one چمن on fol. 226<sup>b</sup>.

Raudah XXIII (در جلوس خسرو . . . ابو الغازی سلطان) (حسین بهادر بر سربر سلطنت و سرفرازی), on fol. 229<sup>a</sup>, with one چمن on fol. 231<sup>b</sup>.

Raudah XXIV, first چمن (در) چمن اول از روضۀ ۲۴ ذکر لشکر کشیدن حضرت ابو الغازی سلطان حسین میرزا, on fol. 232<sup>a</sup>, beginning with the year 874 = A.D. 1469. All the rest is wanting. It breaks off with the words و در تمام بودی و صحراوات هر چند مواضع. بایس و اراضی اموات بود از احداث.

Ff. 233, ll. 15; large, clear, and regular Nasta'lik; the first page afterwards supplied; size, 9½ in. by 6½ in.

[OUSELEY ADD. 125.]

### 311

(تاریخ هشت بهشت) Ta'rikh-i-Hasht-Bahisht.

History of the first eight Turkish Sultāns, from the founder of the dynasty 'Uthmān (+ 726 = A.D. 1325) till the death of Bāyazīd II (+ 918 = A.D. 1512), composed by Idris bin Ḥusām-al-din Albidlisī (see fol. 9<sup>a</sup>, line 6), who died A.H. 926 = A.D. 1520, according to the statement in the Salimnāma, Rieu i. p. 219. The title occurs on fol. 10<sup>a</sup>, line 4 ab inf.

This work is said to be the first Turkish history ever written; it is of great value and of rare occurrence, since there are as yet known to exist in European libraries only two complete copies of the Persian original, besides our own, viz. in the British Museum and in Upsala. At the beginning there is something wanting, probably one leaf, but fortunately nothing of any importance. Besides a few words are wanting on ff. 16<sup>a</sup> and 440<sup>a</sup>.

It contains an introduction and eight books:

Introduction, on fol. 3<sup>a</sup>, beginning: از خاک بر گرفتگان راحت را که آدم حقیر خاکبست و آن همدم ندم و ندیم الم غمناکی الخ.

First book, on fol. 22<sup>a</sup>. History of 'Uthmân Beg Ghâzi (+ 726).

Second book, on fol. 83<sup>b</sup>. History of 'Urkhân (+ 761).

Third book, on fol. 129<sup>b</sup>. History of Murâd I (+ 791).

Fourth book, on fol. 185<sup>b</sup>. History of Bâyezid I (+ 805).

Fifth book, on fol. 237<sup>a</sup>. History of Muḥammad I (+ 824).

Sixth book, on fol. 301<sup>b</sup>. History of Murâd II (+ 855).

Seventh book, on fol. 378<sup>b</sup>. History of Muḥammad II (+ 886).

Eighth book, on ff. 487<sup>b</sup>-642<sup>a</sup>. History of Bâyezid II (+ 918).

Comp. H. Khalfa ii. p. 110; vi. p. 500; Rieu i. p. 216 sq.; C. I. Tornberg, p. 191; W. Morley, p. 142; G. Flügel, ii. p. 216 sq.; Hammer-Purgstall, Geschichte des Osmanischen Reiches, Book I, p. 34, Book IX, p. 188.

This MS. consists of two parts: *a*. Introduction and the first seven books; *b*. The eighth book. According to the colophon on fol. 486<sup>a</sup> the first part was copied by 'Alī bin 'Abd-alghālīb bin 'Ināyat-allāh bin 'Alī Alfirūzābādī, and finished on Tuesday, the 7th of Rabi'-alawwal, A.H. 1074=A.D. 1663, the 9th of October.

The second part was finished A.H. 1110, in Rabi'-alawwal=A.D. 1698, September; see the colophon on fol. 642<sup>a</sup>.

The whole MS. is in complete preservation. The margin of the second part shows occasional emendations (with صح).

Ff. 642, ll. 31; small Nasta'liq; size, 14 in. by 7½ in.

[OUSELEY 358.]

### 312

Sharafnāma (شرفنامه تاریخ کردستان).

The very rare and extremely valuable history of the Kurds, called Sharafnāma, or the Ta'rikh-i-Kurdistān, by Sharafkhân bin Shams-al-dīn, who was born at Garmrūd (according to others, Karharūd or Karahrūd) in Irāk (comp. Charmoy, traduction, tome i, sec. partie, p. 2, note 4), A.H. 949=A.D. 1542, and completed this work A.H. 1005=A.D. 1597; comp. detailed accounts of the author himself, as well as his composition, in H. Khalfa ii. 134, No. 2235; Rieu i. p. 209 sq.; Morley, Catal., pp. 143-151; Catal. des MSS. et Xyll., p. 295; Dorn, Das Asiat. Museum, pp. 283, 348, and 661; Wolkow, Journal Asiatique, tome viii. p. 291 sq. The Persian text was edited by V. Véliaminof-Zernof, St. Petersburg, 1860-62 (Sheref-Nameh ou Histoire des Kurds), in two volumes; a French translation, with an ethnographical and geographical introduction and many notes,

has been published by Mr. Charmoy (Sheref Nāmeḥ ou fastes de la Nation Kurde), in two volumes, St. Petersburg, 1868-75. Two Turkish versions of the Sharafnāma are found in the Brit. Mus. Add. 7, 860, and 18547.

The present copy is the most excellent of all, being Sharafkhân's *autograph*, finished by himself according to the colophon (قد وقع تحريره و تصحيحه على يد مؤلفه الفقير و مصنفه للفقير المحتاج الى رحمة الله الملك الباري شرف بن شمس الدين Dhū-alhijjah, A.H. 1005=A.D. 1597, 13th of August. This date is quite in agreement with the author's statement in his autobiography; comp. Charmoy, trad., tome i, sec. partie, p. 10 (where 13 aout must be read instead of 4 aout).

Contents:

Author's preface, table of contents, etc., on fol. 1<sup>b</sup>.

Introduction (مقدمه) on the origin of the Kurds, their manners, and customs, on fol. 4<sup>b</sup> (در ذکر انساب) (طوائف اکراد و شرح اطوار ایشان).

First book (صحیفه اول) on fol. 7<sup>a</sup>. History of the Sultāns of Kurdish origin, in five فصل (در ذکر ولایه) (کردستان که علم سلطنت بر افراشته اند).

Second book (صحیفه دوم) on fol. 29<sup>a</sup>. History of certain great, but not quite independent rulers of Kurdistan, also in five فصل (در ذکر عظماء حکام کردستان) که اگرچه استقلالاً دعوی سلطنت و اراده عروج نکرده اند (اما در بعضی اوقات خطبه و سکه بنام خود نموده اند).

Third book (صحیفه سیم) on fol. 59<sup>b</sup>. History of the other Amīrs and rulers of Kurdistan, in three فرقه (در ذکر سائر امرا و حکام کردستان). The first firkaḥ (on fol. 59<sup>b</sup>) contains nine chapters, the second (on fol. 95<sup>b</sup>) eleven, the third (on fol. 110<sup>b</sup>) four شعبه.

Fourth book (صحیفه چهارم; both copies—this and the following one—read صفحه) on fol. 114<sup>a</sup>. History of the rulers of Bidlis, the author's ancestors (در ذکر حکام) (بدلیس که ابا و اجداد مسود اوراقتست), divided into a preface (فاتحه), four parts (سطر), and a supplement (ذیل), containing Sharaf-al-dīn's autobiography, on fol. 151<sup>a</sup>.

Appendix (خاتمه) on fol. 154<sup>b</sup>. History of the Ottoman emperors and the contemporary kings of Irân, Tûrân, etc. (در بیان احوال سلاطین حشمت آئین آل) عثمان و پادشاهان ایران و توران بل اکثر جهان که معاصر (ایشان بوده اند).

Beginning of the Sharafnāma: افتتاح سخن حمد و ثنای پادشاهی باید که ثنای ستایش الخ.

Ff. 246, ll. 21; Naskhi; the first pages and some others are supplied by a modern hand; illuminated frontispiece; twenty miniature paintings on ff. 32<sup>b</sup>, 33<sup>a</sup>, 38<sup>b</sup>, 39<sup>a</sup>, 42<sup>b</sup>, 43<sup>a</sup>, 55<sup>b</sup>, 56<sup>a</sup>, 65<sup>b</sup>, 66<sup>a</sup>, 76<sup>b</sup>, 77<sup>a</sup>, 89<sup>a</sup>, 131<sup>b</sup>, and 132<sup>a</sup> (one large picture), 144<sup>b</sup> and 145<sup>a</sup> (also only one), 157<sup>b</sup>, 158<sup>a</sup>, 172<sup>b</sup>, and 173<sup>a</sup> (one), 190<sup>b</sup> and 191<sup>a</sup> (likewise one), 207<sup>b</sup> and 208<sup>a</sup> (also one); excellent binding in gold, red, and other colours; size, 11½ in. by 6½ in.

[ELLIOT 332 (G.O.)]



## 313

Another copy of the same work.

This very correct copy was transcribed by Ḥasan bin Nūr-al-din, at Kilis, in the district of Halab, from the author's autograph, the 5th of Jumādā-alawwal, A.H. 1015=A.D. 1606, 9th of September, ten years after the composition of the work; see the colophon:

وقد وقع الفراغ من تحرير هذه الكتاب المستطاب على يد افقر العباد واحوجهم الى عناية الله الملك الوهاب حسن بن نور الدين في قصبة كليس من اعمال حلب المحمية من خط مؤلفه ومصححه ومنتقحه شرف خان حاكم بتليس المرحوم الزوجكى في خامس شهر جمادى الاول من شهر سنة خمس عشر والف.

Mr. Charmoy made use of this copy for his French translation; see his 'Avant-propos,' p. 5.

Contents:

Preface on fol. 1<sup>b</sup>.

Introduction on fol. 5<sup>a</sup>.

Book I on fol. 8<sup>b</sup>.

Book II on fol. 35<sup>b</sup>.

Book III on fol. 68<sup>b</sup>.

Book IV on fol. 142<sup>a</sup>.

Appendix on fol. 193<sup>a</sup>.

Ff. 32<sup>r</sup>, ll. 21; Naskhī; size, 10½ in. by 6½ in.

[ELLIOT 321 (G. O.)]

## 314

The same.

Introduction on fol. 4<sup>b</sup>; Book I on fol. 7<sup>b</sup>; II on fol. 31<sup>a</sup>; III on fol. 60<sup>a</sup>; IV on fol. 124<sup>b</sup>; Appendix on fol. 166<sup>a</sup>. A part of fol. 117<sup>b</sup>, the whole of ff. 118 and 119<sup>a</sup> are left blank, but the text is uninterrupted. The date is torn away, only سبع remains.

This copy was presented to the Bodleian Library by N. Huntington, 1680.

Ff. 263, ll. 21; careless Nasta'lik; a few pages entirely or partly supplied by another hand; much injured, especially at the beginning; size, 11¼ in. by 6½ in. [HUNT. DONAT. 13.]

## 315

Ta'rikh-i-Kashmīr (تاریخ کشمیر).

An abridged history of Kashmir from the oldest times down to A.H. 1024=A.D. 1615 (this is the last date, which occurs on fol. 129<sup>a</sup>, l. 4), compiled at the request of Jalāl-al-din Malik Muhammad Nāji ibn Malik Nusrat, by Ḥasan bin 'Alī of Kashmīr, and founded, as we believe, like all the following histories of Kashmir, on the original Sanskrit work of Rājataranginī, for which we refer to H. H. Wilson, 'An Essay on the Hindū History of Cashmir,' Asiatic Researches, vol. xv, Serampore, 1825, p. 1 sq.; to Klaproth, Journal Asiatique, 1825, tome vii. p. 1 sq.; D. J. F. Newall, 'A Sketch of the Mahomedan History of Cashmere,' in the Journal of the Asiatic Society of Bengal, new series, No. 68, Calcutta, 1854 (pp. 409-460); and Rieu i. p. 296 sq.

We do not find this adaptation of the old Rājataranginī mentioned or described anywhere; at any rate it

is different from all the histories enumerated by Wilson, Newall, Rieu, etc. It begins with the well-known story of the drainage of the water from the valley of Kashmir or Satisaras, on fol. 3<sup>b</sup>. The pre-Muhammadan epoch comprises ff. 3<sup>b</sup>-35<sup>a</sup>, the post-Muhammadan the rest. At the beginning a part of the preface is missing.

The first abrupt words of this copy run thus: معدلت شعار و حکومت حاکمان نصفت دثار تعبیه فرمود و جمال جهان آرای همت الخ.

Not dated.

Ff. 130, ll. 15; Nasta'lik; ff. 123 and 124 supplied by another extremely careless hand; size, 8½ in. by 4½ in. [FRASER 160.]

## 316

Ta'rikh-i-Kashmīr (تاریخ کشمیر).

Another work of the same title, containing a history of Kashmir from the earliest ages down to its conquest by the emperor Akbar, compiled from the same old Kashmirian chronicle of Rājataranginī and other authentic documents, by Ḥaidar ibn Ḥasan Malik ibn Kamāl-al-din Malik Muhammad Nāji of Cārwarah, between A.H. 1027 and 1030=A.D. 1618-1621. The author, a native of Kashmir and descendant of one of the principal families of this country, dedicated his work to the emperor Jahāngir; comp. Rieu i. p. 297, and J. Aumer, p. 98, where, by a mere mistake, it is ascribed to the grandfather, Kamāl-al-din, instead of the grandson, Ḥaidar Malik.

Beginning:

ای آنکه جهان بوحدت تست گواه  
کس را نبود در حرم کنه تورا الخ

No date. This copy formerly belonged to W. Morley, who got it from the library of Dr. Adam Clarke, in December, 1836.

Ff. 186, ll. 10; Nasta'lik; size, 6¾ in. by 4 in. [BODL. 674.]

## 317

Another copy of the same Ta'rikh.

This copy of the same Ta'rikh-i-Kashmīr is rather injured in the first page and in many other places. Beginning the same as in the preceding MS. The author is here more properly called Ḥaidar Malik ibn Ḥasan Malik, etc.

No date.

Ff. 71, ll. 20; Nasta'lik; size, 8¾ in. by 4½ in.

[ELLIOT 360.]

## 318

Ta'rikh-i-Kashmīr (تاریخ کشمیر).

A third work of the same title, composed A.H. 1122=A.D. 1710, in the fourth year of Bahādurshāh's reign (not of Muhammadshāh's, as Wilson says), by Narāyan Kūl, with the takhalluṣ 'Ājiz (a Hindū Brahman of Kashmir; see the author's name and the date of composition on fol. 3<sup>a</sup>, l. 8, and fol. 3<sup>b</sup>, ll. 9 and 10). It is professedly a mere translation (in the Oriental meaning of this word) of the above-mentioned Rājataranginī;

comp. Wilson, p. 5 sq.; G. Flügel, ii. p. 191; and Rieu i. p. 298.

Beginning: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

This ta'rikh concludes on fol. 68b, and its copy is dated the 5th of Dhû-alka'dah, A.H. 1229=A.D. 1814, October.

On ff. 71a-72b a letter is found from the year 1152, written by Muḥammadshâh to Nâdirshâh, and beginning: قبل ازین که بندگان اعلیٰ حضرت کیوان الخ; and on fol. 74a (fol. 73 is left blank) there are some other valueless lines in prose, beginning: یاشافی نسخه منسج معمول معالج خان طبیب الخ.

Although ff. 52 and 53 are left blank, the text is not interrupted at all.

Ff. 74, ll. 13-19; written by different hands, partly in Nas-ta'liq, partly in Shikasta; size, 7 in. by 3½ in.

[OUSELEY ADD. 96.]

### 319

Wāfi'ât-i-Kashmir (واقعات کشمیر).

History of Kashmir, commenced A.H. 1148=A.D. 1735 (the title contains a chronogram), and completed A.H. 1160=A.D. 1747, on the basis of the Rājataran-ginī, by Muḥammad A'zam, the son of Khair-alzamān-khān, who dedicated this work to the Moghul emperor, Muḥammad Shāh (who ruled over Hindūstān A.H. 1131-1161); comp. Wilson's essay, where some extracts are given from this history in Persian text and English translation; and Rieu i. p. 300 sq. It is divided into an introduction (مقدمه), three parts (قسم), and a conclusion (خاتمه), and goes down from the earliest times to the year of its composition.

Introduction: Geographical description of the country (مقدمه در بیان احوال و صفات این شهر) on fol. 2b.

First part: History of the ante-Muḥammadan rulers of Kashmir (قسم اول در حالات ارباب حکومت که پیش از) of Kashmir (دور اسلام درین ملک حکمرانی کردند) on fol. 5b.

Second part: History of the native post-Muḥammadan dynasties in Kashmir (قسم دوم در حالات سلاطین) که بعد از سطوع فروغ اسلام بسلطنت رسیدند و از کشمیر (بر خاستند) on fol. 18a.

Third part: History of the foreign rulers of Kash-mir, viz. of the Moghul emperors (قسم سوم در ذکر) سلاطین دودمان علیّه چغتائیّه که متصرف این شهر شدند (تا زمان اختتام این رساله), seems to begin on fol. 61b (the heading is missing).

Conclusion: Wonderful and curious things of Kash-mir (خاتمه در بیان بعض عجائب و غرائب که خاصّه این) شهر است on fol. 170b.

Besides its historical details this work contains very valuable particulars on learned men, poets, etc., in the different eras; see, for instance, fol. 70b: ذکر جمعی از شعراء سخندان که از ابتدای عهد چکان تا اوائل تسخیر سلاطین چغتائیّه بزم آرای کمال و چمن پیرای گلشن قیل و قال, on fol. 156a, etc. etc.

Beginning: زینت صفحات دفتر ابداع و ایجاد و نزہت طبقات منظر عالم کون الخ.

Dated the 2nd of Rajab, A.H. 1220=A.D. 1805, 26th of September.

Ff. 176, ll. 19; careless Nasta'liq; size, 10½ in. by 6½ in. [ELLIOT 359.]

### 320

Gauharnâmâ-i-'âlam (گوهر نامه عالم).

History of Kashmir, composed by Badî'-aldin Abû-alkâsim Muḥammad Aslam, with the takhalluṣ Mun'imī, son of Maulawī Muḥammad A'zam Kûl, known as Mustaghni (see fol. 5b), and dedicated to the emperor Shāh 'Âlam Bahâdur Pādishāh (A.D. 1759-1786), from whom it has got the name گوهر نامه عالم (fol. 10b, l. 4) or گوهر عالم تحفة للشاه, as it is called on fol. 12a, l. 2; see besides fol. 9b, l. 4; fol. 10a, ll. 5 and 12.

The author Mun'imī (fol. 11a, l. 1) states in the preface, on fol. 7b, that in his work the history of Khwājah Muḥammad A'zam, the son of Khair-alzamān Khān, which bears the title واقعات کشمیر (contained in the preceding copy), is reproduced with very few alterations; see ff. 5b and 7b. The author of the latter work, we suppose, is Mun'imī's father, though he does not say so.

He represents, like all his predecessors, the Rājataran-ginī as the source of all Kashmirian history; it was translated and, together with information derived from other sources, edited by Mullā Husain Kādiri, and after him by Haidar Malik Hāwar (حیدر ملک حاور). See fol. 6b, l. 7, and ll. 14, 15 (comp. No. 316). Besides he quotes another work on Kashmirian history, composed by Nūr-aldin Wali, 'in Kashmiri,' بزبان کشمیری (see fol. 7b ult.; fol. 8a, l. 4 sq.); it is called نور نامه. A learned Kash-mirian, Maulānā Aḥmad, a contemporary of Sulṭān Zain-al-'ābidin (A.D. 1423-1474), translated it into Persian under the title of مرآة الاولیا (see fol. 8a, l. 8). About the history of the discovery of this work, see ff. 8a, 8b.

All the sources of which he made use are enumerated on fol. 9a: تاریخ سید علی—تاریخ رشیدی از مرزا حیدر — ترجمه نور نامه از ملا احمد علامه — منتخب التواریخ از حسن بیگ — تاریخ حیدر ملک حاور — درویش نامه حضرت بابا نصیب — درجات السادات از خواجه محمد اسحق — اسرار الابراز از بابا داؤد مشکوئی — تحفة الفقرا — رساله شیخ محمد مراد نقشبندی — مآثر عالمگیری از مستعد خان — اقبالنامه جهانگیری از معتمد خان — نوادر الاخبار از خواجه

محمد امين بلخی—مجالس المؤمنین—دستور العمل سلاطین از سید مبارک خان—مجلد ثامن روضه صفا و نکدو تاریخ دیگر از بعضی متأخرین تا عهد محمد شاه بالتخصیص واقعات کشمیر من تصنیف خواجه اعظم دیده مری غفران پناه.

It contains an introduction, six books (*ṭabaḳah*), and a conclusion; of these we have in the present MS. the introduction and books 1-5, the fifth not quite complete. The remainder is either wanting or was never composed at all.

Author's preface on fol. 1<sup>a</sup>.

Introduction on fol. 12<sup>b</sup>. Geographical description of Kashmîr.

First *ṭabaḳah* on fol. 21<sup>a</sup>. The kings who ruled it before and immediately after the deluge.

Second *ṭabaḳah* on fol. 67<sup>a</sup>. The early Hindû Rājās.

Third *ṭabaḳah* on fol. 101<sup>b</sup>. The first Muḥammadan rulers, the Shahmîrî dynasty.

Fourth *ṭabaḳah* on fol. 158<sup>b</sup>. The Çakân dynasty.

Fifth *ṭabaḳah* on fol. 200<sup>b</sup> till end. The Moghul emperors as rulers of Kashmîr. It breaks off abruptly with A. H. 1150, during the reign of Muḥammad Shâh (+ A. H. 1161 = A. D. 1748).

According to the index in the preface (fol. 12<sup>a</sup>) the sixth *ṭabaḳah* contains, or was to contain, the history of the rise of the Afghâns, the conquest of Kashmîr by Aḥmad Shâh, till the time when the author wrote.

Conclusion, on some peculiarities and wonderful things of Kashmîr.

Beginning: فاتحة تواریخ ابداع و اختراع عالم سیاس بقیاس جناب اقدس خالق که هو الله الاحد الله الصمد صفتی از اخبار تاریخ بی منتهای قدامت وحدانیت ذات بی بدل او که الخ.

Mun'imî must have written in the latter half of the last century, and to this time we may also assign the present copy.

Ff. 265, ll. 15; Nasta'liq; size, 8½ in. by 7½ in.

[Ouseley 183.]

### 321

Khulâsat-alansâb (خلاصة الانساب).

A genealogy of the Afghâns, together with a refutation of the doctrines of the Râfidis, composed by Hâfiz Rahmat bin Shâh 'Âlam of the tribe Kûta-khail<sup>1</sup> (see fol. 10<sup>a</sup>, l. 1). The title occurs on fol. 13<sup>b</sup>. See B. Dorn, History of the Afghâns, I, p. xii, No. 13; and Rieu i. p. 212.

After a long preface of eight chapters of praise (ثنا) on fol. 1<sup>a</sup>-9<sup>b</sup> he proceeds to state that many Afghâns, amongst the whole tribe Kûta-khail, had settled in India, that in course of time they had forgotten their genealogies and mutual relationship, which it is necessary to know according to the laws of the Kurân. To fill up this want he wrote the present work, and adduces as

his sources, on fol. 13<sup>a</sup>, the تواریخ خان جهانی شیر شاهی; the *tadhkirah* of Âkhund Darwîza (see about him B. Dorn, Chrestomathy of the Pushtû Language, p. v, No. ii). Besides this he received much information from living persons, the heads of clans, etc.

On fol. 14<sup>a</sup> the work itself begins: در بیان احوال شیخ کوه شهاب الدین.

Fol. 16<sup>a</sup>. بیان احوال اولاد شیخ شهاب الدین.

Fol. 20<sup>b</sup>. بیان نسب قیس عبد الرشید.

As usual, the origin of 'Abd-alrashid is traced back to the Israelites, king Tâlût, etc. (fol. 21<sup>b</sup>).

Fol. 35<sup>b</sup>. ذکر احمد شاه پادشاه.

Fol. 38<sup>a</sup>. بیان اولاد افغان.

Fol. 50<sup>b</sup>. بیان فرزندان لودی ابن بی بی متو.

Fol. 57<sup>b</sup>. بیان احوال آن سادات که مشهور بافغانان شده اند.

Ff. 61<sup>a</sup>-91<sup>a</sup>. بیان تفصیل شیخین ورد روافض بالفعل در آن شروع میگردد.

That this latter chapter is not an appendix, but belongs originally to the work, can be proved from the sixth chapter (ثنای ششم) of the preface, where he promises to give a refutation of the Râfidis at the end of the work, on account of its being too large to be contained in a chapter of the introduction (fol. 5<sup>b</sup>, ll. 1, 2). To this announcement he refers back at the beginning of the last chapter, fol. 61<sup>a</sup>, l. 10.

The author sometimes quotes verses in Pushtû. The Arabic hymn, with Pushtû translation, which, according to Dr. Dorn's statement, occurs at the end of the book, is not to be found in this copy.

Beginning: الحمد لله رب العالمین والصلوة والسلام علی رسولہ محمد وآله واصحابہ اجمعین حمد بسمد مر خالقی را که جمیع مکونات را جهت اظهار الخ.

End:

اگر دعوتم رد کنی ور قبول من ودست و دامن آل رسول

According to some verses at the end this work was completed in Rajab, A. H. 1184 = A. D. 1770, October, November.

Ff. 91, ll. 11; Nasta'liq; size, 8½ in. by 5½ in.

[Ouseley 172.]

### 322

A large paper roll, containing the pedigree of the Afghân tribes, their origin being traced back to Abraham, Isaac, Jacob, Benjamin, Saul, Armeah, Afghân, who 'is believed to have been General to Solomon, and from his name the Afghans are so called.' Some historical explanations are added.

At the top we read: '(Pedigree) of the Afghans, taken from a Manuscript written by the late Hafiz Khimut.' This Hafiz Khimut occurs at the end of the pedigree, and to his name the following note is added: 'Who commanded the Rohilla army on the day

<sup>1</sup> His own descent he describes on fol. 19<sup>a</sup>. Comp. No. 322.



when the English conquered Kutteer for the Vizier. He was shot gallantly fighting for his country, and left behind him eleven sons, who, after long confinement at Lucknow, were at last set at liberty by orders of the English, and permitted to retire to their own country.'

On comparing this with the 'History of the Afghans, translated from the Persian of Neamet Ullah by B. Dorn,' preface, p. xii, we are led to believe that this pedigree is excerpted and translated into English from the خلاصة الانساب, composed in Persian by Hâfiz Raḥmat bin Shâh 'Ālam. He was the ruler of Rohilkand since A.D. 1749, and was killed in the battle of Kattarah, A.D. 1774, April 23, against the combined forces of the East-India Company and the Wazir of Oudh. Comp. K. F. Neumann, Geschichte des Englischen Reiches in Asien (Leipzig, 1857), vol. i. p. 493.

The biography of Hâfiz Raḥmatkhân is written by his own son, see 'The Life of Hafiz Ool-Moolk, Hafiz Rhemat Khan, written by his son, the Nawâb Moost Ujab Khan Bahadoor, entitled Goolistan-i-Rhemat. Abridged and translated from the Persian by Charles Elliot, London, 1831.'

[OUSELEY 410.]

### 323

Tuḥfat-al-'ālam (تحفة العالم).

A quite modern geographical, historical, and biographical work on Shûstar (in Khûzistân), with a great deal of special information on this town, accounts of travels, memoirs, and many interesting notices on the general history of Hindûstân, composed by 'Abd-allatîf bin Abi Tâlib almûsawî al-shûstari, and given by him as a present to the نواب کامياب, the cousin of 'Ālijanâb Sayyid Abû-alkâsim bin Sayyid Raḍî, commonly called Mir 'Ālam Bahâdur, wherefore this book is entitled Tuḥfat-i-'Ālam; see fol. 1<sup>b</sup>, l. 10 sq.:

چون اطلاع بر مآثر سلف را نسبت بطبقات انام علی قدر مراتبهم فوائد بیشمارست و ازین است که گروهی از خردمندان و قدر وقت شناسان برحق اوقات را صرف دانستن تاریخ نموده اند بخاطر فاتر عبد اللطیف بن ابی طالب الموسوی الشوستری رسید که مجلی از اوضاع شوستر و شمه از محاسن و فضائل اجداد واعمام و بنی اعمام فضائل گستر را که در آن بلدة توطن داشته اند در سلك تحریر کشم و بحضور نواب کامیاب عم زاده عالیجناب سید ابو القاسم بن سید رضی مخاطب بمیر عالم بهادر ادام الله طله بطریق تحفه وارمغان گذرانم تا از آن بلدة بهشت تمثال و احوال و اوضاع آن نواح آنجناب را اطلاعی وافی حاصل آید و آن حضرت را یادگاری و آیندگانرا تذکاری باشد قبول طبع نقاد و منظور نظر اولی الابصار باد و مسی به تحفه العالم بنام نامی آن حضرت نمودم و من الله الاستعانة

This copy is dated the 28th of Rabi'-alawwal, A. H. 1229=A.D. 1814, March 19th; the last year which occurs in the work itself is A. H. 1214=A.D. 1799.

دکشن صغیری که عندلیب داستان سرای  
خامه نغمه پردازی و روان پرور کلامی الخ  
Another copy of the same work is in Cat. Berol., No. 210.

Ff. 259, ll. 17-19; Nasta'lik, quite modern handwriting; the single leaves are mounted; size, 13½ in. by 8½ in. [ELLIOT 382.]

## VII. COLLECTIONS OF HISTORICAL CONTENTS.

### 324

Jawâmi'-alḥikâyat wa lawâmi'-alriwâyat (جوامع الحکایات و لوامع الروایات).

A good, old, and complete copy of the celebrated collection of tales and anecdotes, composed during the reign of the Slave-king Abû-almuẓaffar Shams-al-din Altamish (A. H. 607-633=A. D. 1211-1236) of Dihli, by Maulânâ Nûr-al-din (or, according to others, Jamâl-al-din) Muḥammad 'Aufi, the famous author of the oldest Persian tadhkirah, the Lubâb-alalbâb, and dedicated to the Wazir of that king, Abû-almahâmid (also styled Abû-alfâkhir wa almahârim and Abû-almakârim wa alma'âli) Nizâm-almulk bin Abi Sa'd aljunaidi, at whose desire the author compiled this work, and finished it A. H. 625. It is commonly styled جامع الحکایات; see H. Khalfa ii. p. 510; J. Briggs, History of the Rise, etc., i. p. 212; Rieu ii. p. 749 sq.; G. Flügel, i. pp. 410-412; J. Aumer, pp. 56 and 57; Journal of the Asiatic Society of Bengal, vol. xxiii (1854), p. 258, No. 191; W. Nassau Lees, Materials, p. 30; Elliot, History of India, ii. pp. 155-203, etc. It is divided into four kisms, each of which contains twenty-five bâbs.

Contents:

Volume I (No. 171):

First kism on fol. 1<sup>b</sup>, treating of the knowledge of God (در معرفت حضرت آفریدگار), and beginning: حمد و ثنای مبدعی را که از بدایت صباح وجود تا نهایت رواح الخ.

A complete index of the whole work is given on ff. 4<sup>b</sup>-7<sup>b</sup>. The twenty-five bâbs of this kism are found here on ff. 7<sup>b</sup>, 16<sup>b</sup>, 32<sup>a</sup>, 44<sup>b</sup>, 94<sup>b</sup>, 145<sup>a</sup>, 158<sup>a</sup>, 177<sup>a</sup>, 177<sup>b</sup>, 186<sup>a</sup>, 193<sup>a</sup>, 207<sup>a</sup>, 230<sup>a</sup>, 251<sup>a</sup>, 263<sup>b</sup>, 272<sup>a</sup>, 281<sup>a</sup>, 289<sup>b</sup>, 296<sup>b</sup>, 300<sup>b</sup>, 302<sup>b</sup>, 307<sup>a</sup>, 309<sup>a</sup>, 311<sup>b</sup>, and 313<sup>a</sup>.

Volume II (No. 172):

Second kism on fol. 1<sup>b</sup>, treating of good morals (در بیان اخلاق حمیده وسیر مرضیه), and beginning: دفتر مکارم اخلاق و محاسن سیر خصلت الخ.

The twenty-five bâbs are found here on ff. 1<sup>b</sup>, 4<sup>b</sup>, 6<sup>a</sup>, 12<sup>b</sup>, 24<sup>b</sup>, 28<sup>b</sup>, 35<sup>a</sup>, 38<sup>a</sup>, 40<sup>b</sup>, 43<sup>b</sup>, 47<sup>b</sup>, 53<sup>b</sup>, 57<sup>b</sup>, 61<sup>b</sup>, 64<sup>b</sup>, 71<sup>b</sup>, 76<sup>a</sup>, 80<sup>b</sup>, 84<sup>b</sup>, 89<sup>b</sup>, 92<sup>a</sup>, 96<sup>a</sup>, 101<sup>a</sup>, 108<sup>a</sup>, and 111<sup>a</sup>.

Third kism on fol. 117<sup>b</sup>, treating of blamable conduct (در بیان اخلاق مذموم), and beginning: وحمد بی قیاس مرپروردگاری الخ.

The twenty-five bábs are found here on ff. 117<sup>b</sup>, 121<sup>a</sup>, 124<sup>a</sup>, 127<sup>a</sup>, 130<sup>b</sup>, 134<sup>b</sup>, 138<sup>b</sup>, 143<sup>a</sup>, 148<sup>b</sup>, 152<sup>b</sup>, 156<sup>b</sup>, 160<sup>a</sup>, 164<sup>b</sup>, 168<sup>a</sup>, 171<sup>a</sup>, 174<sup>b</sup>, 178<sup>b</sup>, 182<sup>a</sup>, 186<sup>a</sup>, 189<sup>b</sup>, 194<sup>a</sup>, 198<sup>b</sup>, 204<sup>a</sup>, 208<sup>b</sup>, and 214<sup>a</sup>.

*Fourth kism* on fol. 219<sup>b</sup>, treating of cosmographical and other miscellaneous matters (در بیان احوال صادر عجائب بحار و بلاد و طبائع حیوانات و غیر آن حمد و سپاس مبدعی را که احد یکتاست الخ).

The twenty-five bábs are found here on ff. 219<sup>b</sup>, 222<sup>b</sup>, 225<sup>a</sup>, 228<sup>b</sup>, 232<sup>a</sup>, 235<sup>b</sup>, 239<sup>a</sup>, 244<sup>b</sup>, 248<sup>b</sup>, 255<sup>a</sup>, 259<sup>a</sup>, 272<sup>a</sup>, 278<sup>a</sup>, 283<sup>a</sup>, 285<sup>b</sup>, 289<sup>a</sup>, 293<sup>b</sup>, 297<sup>a</sup>, 301<sup>a</sup>, 305<sup>b</sup>, 309<sup>a</sup>, 315<sup>a</sup>, 322<sup>a</sup>, 325<sup>a</sup>, and 328<sup>b</sup>.

The *second kism* was finished by the darwish 'Alī Kâtib, the 20th of Ramaḍân, A.H. 832 = A.D. 1429, June 23; the *fourth* by the same, A.H. 833 = A.D. 1429, 1430.

No. 171, ff. 319; No. 172, ff. 333; ll. 25; Naskhî; illuminated frontispiece at the beginning of each kism; gilt edges; binding green and gold; size, 13 in. by 9½ in. [ELLIOT 171, 172.]

### 325

Another copy of the same work.

Contents:

*First kism* on fol. 1<sup>b</sup>, incomplete at the beginning; the first words, تا ملوک و امرا, correspond to Elliot 171, fol. 3<sup>b</sup>.

Index on ff. 2<sup>a</sup>-4<sup>a</sup>.

*Second kism* on fol. 252<sup>b</sup>.

*Third kism* on fol. 332<sup>b</sup>.

*Fourth kism* on fol. 427<sup>b</sup>.

The right order of ff. 119-533 is: 119, 124, 120-123, 125-530, 532, 531, 533.

Finished in the month Jumâdâ-alawwal, A.H. 1042 = A.D. 1632, November-December. Some pages effaced or injured. Occasional notes and glosses on the margin. At the end, on fol. 533<sup>a</sup>, there is added a description of Isfahân, beginning: اصفهان از اقلیم چهارم است الخ.

Ff. 533, ll. 25; Nastalîk; illuminated frontispieces at the beginning of the second, third, and fourth kisms; binding brown and gold; large waterspots, worm-eaten; a part of ff. 484<sup>b</sup>, 485<sup>a</sup>, and the whole of fol. 508<sup>b</sup> left blank; size, 12 in. by 7½ in. [ELLIOT 169.]

### 326

The same.

Contents:

*First kism* on fol. 1<sup>b</sup>. Index on ff. 4<sup>a</sup>-5<sup>a</sup>. A lacuna after fol. 215 (corresponding to Elliot 171, fol. 273<sup>b</sup>, l. 19, to fol. 275<sup>a</sup>, l. 14).

*Second kism* on fol. 246<sup>b</sup> (some stories are missing on fol. 249<sup>b</sup>; comp. Elliot 172, ff. 9-10).

*Third kism* on fol. 316<sup>b</sup>.

*Fourth kism* on fol. 390<sup>b</sup>.

Finished the 20th of Muḥarram, A.H. 1049 = A.D. 1639, May 23.

Ff. 467, ll. 25; Nasta'lik; several pages injured or effaced; size, 12½ in. by 8 in. [ELLIOT 173.]

### 327

The same.

Contents:

*First kism* on fol. 8<sup>a</sup>.

*Second kism* on fol. 384<sup>a</sup>.

*Third kism* on fol. 505<sup>a</sup>.

*Fourth kism* on fol. 612<sup>b</sup>.

Dated the 25th of Rajab, A.H. 1061 = A.D. 1651, July 14, by Sa'd-allâh bin 'Abdallâh of Burhân-pûr.

Ff. 731, ll. 23; clear and distinct Nasta'lik; some pages worm-eaten; size, 12½ in. by 7¾ in. [FRASER 125.]

### 328

The same.

Contents:

*First kism* on fol. 1<sup>b</sup>. Index on ff. 4 and 5.

*Second kism* on fol. 226<sup>a</sup>.

*Third kism* on fol. 291<sup>a</sup>. The heading, preface, and some stories of the eighteenth bâb are missing (corresponding to Elliot 172, fol. 182<sup>a</sup>, l. 10, to fol. 183<sup>a</sup>, last line).

*Fourth kism* on fol. 357<sup>a</sup>.

The *third kism* was finished on a Wednesday, in the month Dhû-alhijjah, A.H. 1067 = A.D. 1657, September-October; the *fourth* the 26th of Sha'bân, A.H. 1160, at Lâhûr (A.D. 1747, September 2), that is to say, the last leaf was supplied at that date by a modern hand.

Ff. 425, ll. 25; Naskhî; a little worm-eaten; illuminated frontispiece on fol. 1<sup>a</sup>; adorned headings at the beginning of the last three kisms; the first eight and the last sixteen leaves are put into a modern margin of white paper; a beautiful flower on fol. 225<sup>b</sup>; size, 12½ in. by 8 in. [ELLIOT 174.]

### 329

Another copy of kisms II-IV of the same.

*Second kism* on fol. 1<sup>b</sup>.

*Third kism* on fol. 157<sup>b</sup>.

*Fourth kism* on fol. 310<sup>a</sup>.

An index at the beginning of each kism. Some lines of the conclusion are missing. At the end a نظم. No date.

Ff. 478, ll. 18; Nasta'lik; size, 12 in. by 8 in.

[ELLIOT 170.]

### 330

A fragment of the same work.

This fragment contains the portion from the middle of the first bâb of the first kism (= Elliot 171, fol. 12<sup>a</sup>, l. 14) to the beginning of the twenty-first bâb (= Elliot 171, fol. 302<sup>b</sup>, l. 3 ab infra), from which (in the middle of fol. 290<sup>a</sup>) it suddenly goes over to the beginning of the twenty-fifth bâb (Elliot 171, fol. 313<sup>a</sup>, l. 14), and continues as far as Elliot 171, fol. 317<sup>b</sup>, l. 10.

Beginning: بدین حجت در وجدانیة بشک می شدند تا خبر آن زندیق با امیر المؤمنین رسید الخ

End: واورا بمنقار مجروح گردانید و بسیار برنجانید و برو باد بوی بگذاشتند و برفتند معنی این امر با ما بیان کن.

In several places, especially towards the end, the original of this copy must have been destroyed or rendered illegible; of the blanks, some are left, some are filled out by a more modern hand.

Not dated.

Originally 294 ff. according to the Arabic numbers; at the beginning nine leaves are wanting and the end is also imperfect; ll. 23; Naskhi, on dark brown paper; size, 13½ in. by 7½ in.

[Ouseley 361.]

### 331

Tarjuma-i-Jâmi'-al-hikâyât (ترجمه جامع الحکایات).

A literal Turkish translation of the same work (here also styled الجوامع الحکایات ولوامع الروایات), by Sâlih bin Jalâl, who made it at the request of Sultân Bâyezîd bin Sulaimânkhân bin Salimkhân bin Murâdkhân bin Muhammadkhân bin Yaldarim Bâyezîdkhân bin Murâd bin Ürkhân bin 'Uthmân, and died A.H. 973=A.D. 1565; comp. G. Flügel, i. p. 413. The translator's preface begins on fol. 1<sup>b</sup> thus:

سبب ترجمه کتاب جوامع الحکایات حضرت شاهزاده جوان  
بخت کیوان الخ.

The first kism of the original work begins on fol. 4<sup>b</sup>; the second on fol. 252<sup>b</sup>; the beginning of the third and fourth is not marked, all the headings being omitted in the last half of the copy; there is only headed the ninth bâb of the third kism, on fol. 350<sup>a</sup>. The copy is complete, but not dated.

Ff. 450, ll. 25-30; Naskhi; size, 10¼ in. by 6¾ in.

[Sale 47.]

### 332

Tarjumat-altakmilah (ترجمة التكملة).

A collection of legends on eminent Muslims, distinguished by piety and learning. From the preface we learn the following facts:

Shaikh 'Abdallâh bin As'ad Alyâfi'î Alyamanî, who died A.H. 768 or 771=A.D. 1366 or 1369, composed two works in Arabic on the same subject: one called خلاصة المفارین (or خلاصة المفارین), according to H. Khalfa iii. 160, chiefly relating to Shaikh 'Abd-alkâdir Jilânî (who died A.H. 561=A.D. 1166); the other called روض الرياحین فی حکایات الصالحین, which is noticed by H. Khalfa iii. 488, and which was translated into Turkish by Surûrî. To this latter work the same author composed a complement (تكملة), and of this complement the present work is the Persian translation. The translator first got acquainted with the original at Madinah, and he undertook the translation at the request of his teacher, سیّد جلال الدین اوجہ بخاری, and of several pious men of Yaman. The translator's name is not mentioned in the book itself. It contains 200 legends (حکایات).

H. Khalfa, iii. 81, mentions a Persian collection of legends of saints, حکایات الصالحین, by Shaikh 'Uthmân bin 'Umar Alkahrî, divided into twenty bâbs, each bâb of ten hikâyât (that is, 200 legends). Possibly our

complement is identical with the حکایات الصالحین mentioned by H. Khalfa. A poetical Persian version of this تکملة was made by 'Abdî in India, under Shâh-jahân, A.H. 1051; see A. Sprenger, Catal., p. 307.

Beginning: الحمد لله الخ میگوید اضعف العباد اصلح  
الله شانه که چون کتاب خلاصة المفارین فی مناقب الخ.

No date. But there occur some dates of former owners: for instance, Jumâdâ-alâkhar, A.H. 910=A.D. 1504, November-December; A.H. 914=A.D. 1508, 1509; A.H. 925, 11th of Sha'bân=A.D. 1519, 8th of August, etc.

Ff. 241, ll. 15; Naskhi; the first two pages richly adorned; size, 9½ in. by 5½ in. [Hunt. Donat. 10.]

### 333

Another copy of the same.

This copy was made during the reign of Muhammad Shâh, A.D. 1719-1748. The colophon is incomplete: تمام شد من هذه النسخة الشريفة المباركة الميمونة  
المستات بالتكملة (بالتكملة) والسلام الخ تمام شد  
بتأريخ بیست نهم شهر شوال سنة محمدشاهی جلوس والا.

Beginning the same as in the preceding copy.

Ff. 193, ll. 15; Nasta'liq; size, 8¼ in. by 5 in.

[Ouseley 37.]

### 334

Zubdat-al'ulûm (زبدة العلوم).

A collection of legends and traditions of Muhammad and his companions, the first four Khalifs, the celebrated Muhammadan Shaikhs and 'Ulamâs, the Saints, the chiefs and commanders of the mystical congregation (the Akṭâb, Autâd, and Abdâl), together with an account of the miracles worked by the Shaikh Muhyi-aldin 'Abd-alkâdir Jilânî (who died A.H. 561=A.D. 1166), and of discussions on hell and paradise by 'Iwâd Hîsârî, who composed this work as a token of his reverence and gratitude towards his protector and benefactor, Khwâjah Bâkijân Ghiyâth-almillâh, aldunyah wa aldin 'Imâd-aldin; comp. fol. 2<sup>b</sup>. The name of the author and the title of the book appear on fol. 2<sup>a</sup>, l. 15, and fol. 4<sup>a</sup>, l. 6, but no date of composition is found anywhere. The work is divided into six bâbs, viz.:

باب اول در ذکر خصائص که آن مختص است بر رسول خدا  
on fol. 4<sup>a</sup>.

باب دوم در ذکر اسلام ابی بکر و عمرو عثمان و علی  
on fol. 25<sup>a</sup>.

باب سیم در ذکر علما و فضلا و نوادر ایشان  
on fol. 46<sup>b</sup>.

باب چهارم در ذکر اقطاب واتاد و ابدال و اولیا  
و نوادرهم, on fol. 54<sup>b</sup>.



باب پنجم ذکر بعضی کرامات شیخ محی الدین عبد  
القادر الجیلانی, on fol. 116<sup>b</sup>.

باب ششم فی صفة النار واهلها و فی صفة الجنة وحضرة  
القدس, on fol. 161<sup>a</sup>.

Beginning: حمد نا معدود و سپاس نامحدود مرصاعی را  
که بتمشیت و اراده خود هر فرد از افراد ممکنات را در  
بهترین صورتی الخ.

The single traditions, legends, sayings, etc. always  
begin with a phrase like *نقل است*, or *در خبر است*, or  
*محکیست* etc.

No date.

Ff. 190, ll. 19; Nasta'lik; the original leaves are put into  
a modern margin; illuminated vignette and frontispiece; size,  
10 in. by 5½ in. [ELLIOT 420.]

### 335

Another anonymous collection of miscellaneous  
traditions, legends, etc., defective both at the beginning  
and end, without any chapter-headings. The single  
stories are introduced by the phrase *نقل است که*. It  
begins abruptly on fol. 1<sup>a</sup> thus: *منافق بعد از یکسال*  
*بتماشا بیرون آمد و بطرب مشغول شد الخ*.

Ff. 320, ll. 17; clear and distinct Nasta'lik; the last pages a  
little injured at the top; size, 8½ in. by 4¾ in. [SELD. 27 SUP.]

### 336

A short fragment of the same.

A very short fragment of the same anonymous collec-  
tion, defective also both at the beginning and end. The  
first words run thus: *بسیار نقل کرده است و عجب*  
*میدارم الخ*.

The last words are: *بچهارصد درم ازوی بخرد . . .*

Ff. 1-16, ll. 17; Nasta'lik, written by the same hand as the  
preceding copy; size, 8½ in. by 4¾ in. [SELD. 28 SUP.]

### 337

Nigârîstân (نگارستان).

A collection of historical anecdotes of celebrated men  
from the time of Nizâr bin Ma'add bin 'Adnân to that  
of the author. It was composed by Ahmad bin Mu-  
hammad bin 'Abd-alghafâr al-Ghaffârî Alkazwîni,  
A.H. 959=A.D. 1552<sup>1</sup>. He died A.H. 975=A.D. 1567.  
On the fly-leaf (a) is written a biographical note, taken  
from the chronicle of 'Abd-alkâdir Badâ'ûnî, which  
states that the author was a descendant of Imâm Najm-  
aldîn 'Abd-alghaffâr (died 665), who composed a Shâ-

fî'te law-book, Alhâwî (see H. Khalfa iii. p. 5); that  
he himself wrote besides the Nigârîstân the Jahân-ârâ  
and the Mujmil-altawârîkh, a chronicle from Âdam till  
Muhammad; and that he died on returning from the  
pilgrimage to Makkah, A.H. 975. See W. Morley, p. 50;  
Rieu i. p. 106; M. Krafft, p. 87; Catalogue des Manu-  
scripts et Xylographes, etc., p. 276. An extract is given  
by B. Dorn, Auszüge, etc., pp. 422-420. For other  
extracts see Elliot, History of India, ii. pp. 504-506.

This MS. is of particular value, being the *brouillon*  
of the author himself. End (added on the margin of  
fol. 152<sup>a</sup> by the first hand):

قطعه

درین نسخه هر جا که نظم بود که . . . 1. رقم  
ممکشم رقم کرده کلم طبع منست ازان روی در وی  
قلم ممکشم لمولعه و کاتبه العمر الی الله الباری احمد  
بن محمد الغفاری وقاه الله عن المکاره

Besides we read on the title-page (fol. 1<sup>a</sup>) this note  
of a *manus secunda*:

کتاب تاریخ نگارستان

مسوده خط مصنف

کما لا یخفی حسبى الله الخ

and by the same hand (current Shikasta), on the  
reverse side of the fly-leaf, that this copy was written  
by the noble 'خط شریف مصنف مولانا احمد الغفاری  
author Maulânâ Ahmad Alghaffârî,' and that one  
Mirzâ Sayyid Muhammad made a present of it to  
Muhammad Sa'id, on the 7th of Shawwâl, A.H. 1142=  
A.D. 1730, April 25th, though being well aware of its  
great value *با وجود قدر دانی کتاب انجمن نسخه را*  
*بسماحت ذاتی بذل و ایشار نمودند و بذل قبول داعی را*  
*نمودند (مرهون فرمودند)*. On the same page the scribe of this  
has given his name and time, of which statement very  
little else but the beginning of his name 'Husain' is  
preserved.

A third note of a different hand (likewise Shikasta)  
we find on the fly-leaf (a): *الحال چمد نسخه نگارستان در: سنه 1140 که مشاهده شد چندین عبارت زائده و کلمات*  
*بیفائده . . .* بها دیده شد که اصلاً درین مسوده نیست. Of  
the following, one part is blotted out and the other does  
not concern the question of the origin of this copy.

This copy contains—

(a) The original design of the work by Alghaffârî.  
We are obliged to assume that he afterwards revised  
and increased this considerably—in short, made  
that redaction of the Nigârîstân, in which it became  
generally known. Comparing this copy with the other,  
No. 339, we find that the latter is much more copious.

(b) A collation on the margin, made with a copy of

<sup>1</sup> This date is the numerical value of the characters of  
نگارستان واقع

<sup>1</sup> There is a rasure and a hole in the paper.

the common redaction. All that this contains more is added by the collator. Besides he has corrected single passages.

The collation is written in a hand different from that of the text. All these notes are subscribed *صح*.

(c) A mass of other marginalia, which may have been written by Alghaffārī himself. They are super-scribed either *ضابطه* (note, in which the pronunciation of a word is fixed), or *رابطه* (literally 'ligature,' here 'explanatory note'), or *ترجمة* (translation of the *Kurān* verses into Persian). To all these notes is subscribed *مم*, by which we understand 'originating from him,' viz. the author of *this* book.

These notes, we must add, do not form part of the common redaction; they are not found in No. 339. We suppose the author collated them in his autograph chiefly for his own information; likewise, perhaps, in order to prepare himself for making the final edition of his work.

(d) Additional notes, further explanations or corrections of the facts told by Alghaffārī. They are all subscribed by *سعيد* 'Sa'id,' and this Sa'id is the same Muḥammad Sa'id of whom it is stated on the fly-leaf that he (A.H. 1142) got this book as a present (see above). Besides we have a statement of his on fol. 3<sup>a</sup>, under the text (small Shikasta), where he says that the author has sometimes made mistakes, and that he, the humble Sa'id (A.H. 1145), corrected them; meaning by this, we suppose, his marginal notes, because the text of the present copy has not undergone any special alteration, but agrees entirely with the other copy, No. 339, which is dated A.H. 1077 (or 1078), therefore previous to Sa'id for a long time.

Beginning:

ای طرازندۀ بهارستان وای نگارندۀ نگارستان

End: چو در واقع نگارستان چنین است از آن آمد

نگارستان واقع ۱۰۹۱

For an edition of the work this MS. would be an excellent basis. It was edited at Bombay in 1858 (lithograph); see Trübner's Record, No. 37, p. 270.

Ff. 1-152, ll. 17; small, current Nasta'liq; size, 8 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY 46.]

### 338

According to a note on fol. 1<sup>a</sup> these four leaves, too, purport to be written by Alghaffārī himself (این (چهار ورق نیز بخط مصنف نگارستان است); the rest of this note is not completely preserved.

They contain, in a short introduction and five chapters, some general reflections, illustrated by historical anecdotes, similar to those of the Nigāristān, chiefly about the Turkmāns, Karā-Yūsuf, the head of the Karā-koyunlū tribe, Bāyazid, and Timūr, etc.

Whether Alghaffārī is not only the scribe, but also the author of this, is not stated.

Beginning: چون قرنهایست که قهرمان زمان عنان

استیلا و طغیان در قبصۀ اقدار آل عثمان نهاد اکنون که تأثیر صبح سعادت

End: کوشش اورا بشکست و بعد از نمارخس لسکر میر اورا اسیر کرده بملازمش آوردند و تمامی ممالک روم غارت و تاراج یافته ر...

The writing of this piece looks very different from that of the Nigāristān; it may, however, be identical with it, supposing that it is a hurried and careless scrawling.

No date.

Ff. 154<sup>b</sup>-157<sup>b</sup>, ll. 16; small Shikasta; size, 8 $\frac{1}{4}$  in. by 5 $\frac{1}{4}$  in.; dark yellow paper. [OUSELEY 46.]

### 339

Another copy of the Nigāristān.

It is dated according to the colophon on fol. 272<sup>a</sup>, the 16th of Dhû-alka'dah, A.H. 1077 = A.D. 1667, May 10th. The last number is not quite certain; originally it seems to have been a seven; but it is painted over with a figure in red ink, which can be taken for an eight. In this case the date would be 1078.

A copious table of contents on fourteen folios is prefixed to the whole, being compiled by Munshī Ghulām Muḥammad, A.H. 1222 = A.D. 1807, for a European (جانپوسن زمان دختر یوجیه صاحب). See the note on fol. 14<sup>a</sup>.

Ff. 272, ll. 19; Nasta'liq; size, 10 $\frac{3}{4}$  in. by 6 in.

[OUSELEY 282.]

### 340

A third copy of the same.

No date. Beginning the usual one.

Margin-column, ff. 221<sup>b</sup>-523<sup>b</sup>, ll. 44; Nasta'liq; illuminated heading. [ELLIOT 345.]

### 341

Several extracts from a historical work, finished A.H. 1088 = A.D. 1677, during the reign of Aurangzib. The author is unknown.

The historical information given in these extracts is not very detailed; the chief object of the author seems to have been to fix the chronological dates by chronograms.

1. Ff. 51-59:

a. Ff. 51-54<sup>b</sup>. History of the Šafawī kings from the foundation of the dynasty by Shāh Ismā'il, A.H. 906, to the reign of Shāh Sulaimān, A.H. 1088, when this was composed.

Beginning: تاریخ سلاطین خلافت تزیین سلسلۀ علیۀ صفویۀ انار الله براهینهم الخلیۀ ابتدای سلطنت آن طبقۀ ابدیۀ الاتصال بر وجه استقلال از سنۀ ست و تسعمائۀ تا غایت تحریر این فصل دلپذیر مرعیۀ الاجمال که سنۀ ثمان و ثمانین والف باشد یکصد و هشتاد و دو سال است الخ.



b. Ff. 55-59. Chronological review of the chief events which happened during the above-stated period. To every date a chronogram is added. It comprises the conquests, buildings, births of princes, their marriages, festivals, appointments, etc. Beginning: **تواریخ بعضی از فتوحات—وتسخیر قلاع وولایات—وسوانح وواقعات—وبنای مساجد وروضات—وابنیه وعمارات—وحیاض وباغات—وتولد وعروسی شاهزادهای کامگار الخ.**

The last date that occurs is A.H. 1062.

2. Ff. 60-62. Title: **تاریخ سلطنت پادشاهان خلجیه.** An account of the reign of Sultān Ghiyāth-addin, king of Mālwah, A.H. 873-906=A.D. 1468-1500.

This agrees almost literally with Firishṭa's report (see J. Briggs, History of the Rise, etc., vol. iii. pp. 236-239). It was either enlarged with some more details from Firishṭa, or taken from the Ta'rikh-i-Hakki by 'Abd-alhakḳ Dihlawī (see No. 195 and W. Morley, p. 63, ll. 13, 14). It corresponds almost literally with No. 245, ff. 279<sup>a</sup>-281<sup>a</sup> (the following three leaves are additions, and relate to Aurangzib, not to the kings of Mālwah); the report, however, in this chronicle is fuller than that of No. 245.

3. Ff. 62<sup>b</sup>-67<sup>a</sup>. Title: **تاریخ سلاطین سلسله علیّه.** صاحبقرانی امیر تیمور گورگانی ایدهم الله الخ.

a. Ff. 62<sup>b</sup>-67<sup>b</sup>, l. 2. History of the Timūrides both in Irān (fol. 63<sup>a</sup>, l. 12) and in India (fol. 65<sup>a</sup>, l. 14), from A.H. 781 to the date of this composition, A.H. 1088.

b. Fol. 67<sup>b</sup>, l. 2, till end. Review of their conquests, buildings, their sons, festivals, appointments, etc., arranged chronologically.

This part does not seem to be complete, the last fact mentioned being the capture of the fort Daulatābād under Shāhjahān.

4. Ff. 69-78. Several letters and documents.

a. Fol. 69<sup>b</sup>. فتح نامه که مولانا علی کل از برای حسین . نظامشاه نوشت.

Husain Nizāmshāh ruled the kingdom of Aḥmad-nagar from A.H. 961-972=A.D. 1554-1565.

b. Fol. 73<sup>a</sup>. مکتوب صفدرخان که بجائی خان نوشته.

c. Fol. 74<sup>a</sup>. جواب مکتوب صفدرخان از جانب جانی خان.

d. Fol. 75<sup>a</sup>. من منشات علامه العلمای آقا حسین . خونساری.

e. Fol. 78<sup>a</sup>. رقعہ کہ راقم حروف از جانب عزیزی در . طلب انکارش نواب مستطاب خلیل الله خان نوشت.

f. Fol. 78<sup>a</sup>. ولہ ایضا در طلب یکی از دولت منشان . حیدرآباد باغ مرقوم گردیده.

5. Ff. 79-86. Title: **تاریخ سلاطین سلسله علیّه.** قطبشاهی ایدهم الله الخ.

a. Ff. 79-84. History of the kings (Kutbshāhs) of Gulkundah from the foundation, A.H. 912, to the date of this composition, A.H. 1088.

b. Ff. 85-86. Chronological review of their conquests, buildings, their sons, etc.

Comp. J. Briggs, vol. iii. p. 321 sq.

None of these three MSS. is dated; however, on the first page of part 5 is written **دی ۲۸ حده سنه ۱۱۵۷** 'This book entered the library (?) on the 28th Dhū-alḥijjah, A.H. 1157=A.D. 1745, 1st of February.'

Ff. 51-86. The whole seems to have been written by the same hand, on dark brown paper with gold borders; it is also collated. Ff. 51-67 is partly written in Shikasta (ff. 51-59), partly in Nasta'lik (ff. 60-67); in the former part the copyist has written square over the pages, in the latter, straight down; size, 11½ in. by 6½ in.; on ff. 60-67 each page ll. 22. Ff. 69-78, ll. 17; Shikasta; size, 11 in. by 6½ in. Ff. 79-86; Nasta'lik, written square over the pages; size, 11½ in. by 6½ in.

[OUSELEY 386.]

### 342

Tāj-alḳiṣaṣ (تاج القصص).

A copious work on the biography of the prophets from Ādam to Muḥammad; it is a huge collection of traditions and legends, gathered from commentaries of the Kūrān, from the Ḥadith and Ḳiṣaṣ literature.

Beginning of the Arabic preface: **الحمد لله الذي توحد بالملكوت وتعزز بالجيوت وهو الحي الذي لا يموت الخ.**

The Persian preface begins on fol. 2<sup>a</sup>, l. 3: **سپاس و ستایش بر اوستی آفرین بتمامی مر خداوند جهان الخ.**

The title is mentioned on fol. 4<sup>a</sup>, l. 11. As to the author, his name does not occur in the book itself. On the first page is a note which contained the whole name, but part of which is cut away:

تاج القصص [تصنّف] جف . . .  
بن نصر البخاری امام محمد مراد

The words **امام محمد مراد** are added by a much later hand; the rest of the note may have been written by the same hand which wrote the whole, but it is not certain. Accordingly one part of the author's name was Ibn Naṣr Albukhārī. In the book he calls himself **المصنّف**. We do not find this work mentioned anywhere, nor have we succeeded in finding a clue for a conjecture as to the time when it was composed.

The contents are sketched by the author himself in these words (fol. 4<sup>a</sup>, l. 6): **پس بنا بر تنبیه عقلاء جمع : کرده شد این کتاب را از اول آفرینش عالم وآسمانها وزمینها وجمیع موجودات از آدم تا بختام صلوات الله علیهما ونعت و اخلاق و معراج و غزاهای او و وفات آنحضرة و فضیلة صحابة و وفات ایشان و فضل این ائمة چنانکه در تفسیر خوانده آمده است و در قصص و نوادر بنظر رسیده.**

There is no division whatever. On the creation, fol. 4<sup>a</sup>; on Ādam, fol. 22<sup>a</sup>; on Idrīs, fol. 60<sup>b</sup>; on Abraham, fol. 87<sup>b</sup>; on Moses, fol. 251<sup>a</sup>; on Jesus, fol. 361<sup>b</sup>. On fol. 386<sup>b</sup> the part dealing with the ante-Muḥammadan prophets is concluded; then follows the history of Muḥammad till the end of fol. 465.

The book is imperfect at the end; it concludes with a report of the battle at Ḥunain, see fol. 465<sup>a</sup>.



چون بهزیمت بجانب اوطاس شدند رسول لشکری : End  
بر اثر ایشان فرستاد و مردی از قبیله اشعریان بر ایشان  
امیر کرد نام او رسد ابو عامر.

Not dated; carefully copied.

Ff. 465, ll. 25; small Naskhi; size, 9½ in. by 5½ in.  
[OUSELEY 193.]

## 343

Kīṣāṣ-alanbiā (قصص الانبياء).

Another, but much smaller work of the same contents, apparently a mere abridgment of the preceding one. It begins here on fol. 1<sup>b</sup> thus: وهذا كتاب قصص الانبياء صلوات الله عليهم اجمعين ابتدا میکنم بنام خدای کز دو حرف آفرید هردو سرای بسم الله الرحمن الرحيم روایت کرد محمد بن اسمعیل بن ابراهیم البخاری الخ.

There are lacunas at once after the first and second leaves, as a comparison with the copy in the India Office (No. 14 J. 26) shows, which, moreover, differs in many respects from ours. According to that copy there are missing here the stories of Ādam, Seth, Idris, Nūḥ, Hūd, Ṣāliḥ, Shaddād, Abraham, and Jacob. The first story which appears here with a heading is on fol. 3<sup>a</sup>, the story of *Joseph*. Then follow *Shu'aib*, *Job*, *Dhū-al-karnain*, *Shu'aib* again (repeated), *Bal'am*, *Moses*, *Joshua*, *David*, *Solomon*, *Zacharias*, *Maria* and *Jesus*, *Khidr* and *Elias*, *St. George*, etc. etc. On fol. 99<sup>b</sup> the story of *Muḥammad* begins. The copy is defective at the end.

Ff. 120, written by different hands, partly in Naskhi (on ff. 1-42 and 44-93, ll. 18-23), partly in very careless Nasta'liq (on fol. 43 and ff. 94-120, ll. 15-18); size, 9½ in. by 6½ in.  
[BODL. 649.]

## 344

Siyar-alnabi (سیر النبی).

A collection of interesting and remarkable events, anecdotes, traditions, and legends from the life of Muḥammad and of his companions, entitled, according both to the fly-leaf and the colophon, 'Siyar-alnabi.' An author's name does not appear anywhere. It begins, without a preface or introduction, at once with these words: راویان اخبار و خداوندان اسرار چنین روایت میکنند: که روزی حضرت رسول صلی الله علیه وآله وسلم باصحاب کبار نشسته بودند که شخصی کربمه نام در خدمت رسول آمد و عرض کرد که با رسول الله الخ.

This work is much more a novel than a history, and is not to be confounded at all with the Arabic work of the same title, composed by Muḥammad ibn Ishāq Almutṭalibī, and afterwards translated into Persian, A.H. 612 (comp. No. 127).

Copied A.H. 1052 = A.D. 1642.

Ff. 154, ll. 15; Nasta'liq; the first three pages supplied by a modern hand; size, 8½ in. by 5½ in. [OUSELEY ADD. 82.]

## 345

An anonymous collection of tales and traditions, beginning: الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين بدانکه این کتاب مشتمل بچند حکایات مقرر نموده شد الخ.

Omissions everywhere. No date.

Ff. 268<sup>b</sup>-383<sup>a</sup>, ll. 16; Nasta'liq; size, 9½ in. by 5 in.  
[SELD. 23 SUP.]

## 346

A short Shi'itic account of Hasan and Husain till the death of the latter at Karbalā, A.D. 680, the 10th of October.

Beginning: در کتب تواریخ آورده اند که چون مرتضی علی شهید شد امام حسن در خلافت نشست الخ.

End: رخصت کرد که بوطن خود بروید اینها سررا در کربلا آورده دفن کرده بسوی مدینه راهی شدند.

On the binding Sir W. Ouseley has called this مرثیه نامه, but we do not see on what authority, as no title occurs in the treatise itself.

Ff. 1-4, ll. 13; Nasta'liq, on modern European paper; size, 10½ in. by 6½ in.  
[OUSELEY 386.]

## VIII. BIOGRAPHY.

## 347

Āthār-alwuzarā (آثار الوزراء).

Biographies of the most famous wazirs from the oldest times down to the reign of Sultān Ḥusain Mirzā, composed by Saif-al-din Ḥājī bin Nizām-al'akli, and dedicated to his master the great wazir Khwājah Kīwām-al-din Nizām-al-mulk alkhwāfi, A.H. 883 = A.D. 1478, 1479. This date we conjecture from the following passage on fol. 232<sup>a</sup>, l. 4: حالا که سنه ثلاث و 803, as herè written, is nonsense, because there are quoted in the second makālah, on fol. 234<sup>b</sup>, the years 871 and 872; on fol. 235 several times the year 875. Consequently we suppose that the transcriber omitted the number ثمانین between ثلاث and ثمانمائه. It is divided into two makālas, the first of which (مقاله اول در ذکر آثار و اخبار وزرای) contains the history of all the former wazirs, arranged into twelve books according to the following dynasties:

1. The ante-Muḥammadan Sultāns, beginning with the biography of Pythagoras (فیساغورس حکیم), on fol. 8<sup>a</sup>.
2. The first four Khalifs on fol. 15<sup>a</sup>.
3. The Umayyade Khalifs on fol. 15<sup>b</sup>.
4. The 'Abbāsīde Khalifs on fol. 20<sup>b</sup>.

5. The Sāmānides on fol. 113<sup>a</sup>.
6. The Ghaznawides on fol. 115<sup>a</sup>.
7. The Būyides on fol. 153<sup>b</sup>.
8. The Saljūks on fol. 157<sup>b</sup>.
9. The Khwārizmshāhs on fol. 196<sup>a</sup>.
10. Čingīzkhān and his descendants on fol. 199<sup>a</sup>.
11. The Muẓaffarides and Ghūrīdes on fol. 220<sup>b</sup> (heading omitted).
12. Timūr and his successors on fol. 222<sup>b</sup> (number of the book wanting here).

The *second maqālah* (مقالة دوم مجمل در ذکر آصف) on (زمان و خواجه جهان قوام الحق و الدين نظام الملك خوانی) on fol. 232<sup>a</sup> was to contain, according to the index, the story of Kiwām-al-din Nizām-almulk Khwāfi's life, in four books (باب اول در ذکر اخلاق آنحضرت و ترجم او بر) و زرای عالم باب دوم در ذکر حالات و کیفیات و مهمات آنحضرت قبل از وزارت باب سیم در ذکر حالات زمان و وزارت (باب چهارم در ذکر عنایات و اصطناعات حضرت پادشاه عالم), but in the text it occupies only nine pages, and no subdivision is found there at all. We therefore conclude that the author never finished his task.

Beginning: شرائف تحمیدات حضرت پادشاهی را که در: ایجاد کائنات الخ.

Saif-al-din's authorities are: 'تاریخ محمد جریر طبری'; 'شاهنامه فردوسی'; 'جامع الحکایات'; 'کتاب فرج بعد الشدة'; 'جامع التواریخ'; 'ترجمة یمنی'; 'مقامات خواجه ابو نصر مسکانی'; 'تاریخ سلجوقی'; 'تاریخ جهانکشای جوینی'; 'مجمع الانساب'; 'قابوس نامه'; 'مظفر نامه'; 'تاریخ آل مظفر'; 'تاریخ کرمان'; 'تاریخ نسائم الاسحار'; 'رسالة تواریخ افکار رشیدی'.

No date.

Ff. 1-236, ll. 15; clear and distinct Nasta'lik; the first eight leaves greatly injured; size, 9½ in. by 5½ in. [FRASER 115.]

### 348

Tadhkirat-alshu'arā (تذکرة الشعراء).

Collection of biographies of poets, by Daulatshāh bin 'Alā-aulah Bakhtishāh Samarkandī, who finished it A. H. 892=A. D. 1487, and dedicated it to Mir 'Alī Shīr. It is divided into a muḥaddimah, seven ṭabaḳāt, and a khātimah.

See S. de Sacy, Notices et Extraits, iv. p. 220 sq.; A. Sprenger, Catalogue, pp. 7, 8; Catalogue des Manuscrits et Xylographes, pp. 308, 309; G. Flügel, ii. pp. 366, 367; J. Aumer, p. 1; Das Asiatische Museum (ed. B. Dorn), p. 349, No. 19; Zenker i. p. 111, No. 917; H. Khalfa ii. p. 262; Rieu i. p. 364.

Beginning: تحمیدی که شاه باز بلند پرواز اندیشه بساحت الخ.

This copy was finished at Bukhārā, in the month of Ramaḍān, A. H. 942 (A. D. 1536, February, March), by Mullā Husain bin 'Abd-al'azīz alḥusainī, and purchased

by Sir Gore Ouseley, who later prefixed a complete index to it at Lucknow, A. D. 1803. Some poetical quotations are missing.

Ff. 191, ll. 13; Naskhī; size, 9½ in. by 6½ in.

[OUSELEY ADD. 34.]

### 349

Another copy of the same.

This copy was finished A. H. 975=A. D. 1567, 1568, by Shaikh Muḥammad bin Jalāl-al-din, at Jahram (three farsakhs from Shīrāz). The Arabic paging is wrong from fol. 48 to fol. 174.

Ff. 284, ll. 17; large and distinct Nasta'lik; illuminated frontispiece; size, 11 in. by 6½ in. [ELLIOT 389.]

### 350

The same.

This good old copy was finished in the month Ramaḍān, A. H. 978=A. D. 1571, January-February, by Maulawī 'Abd-almalik. One of its former owners was Amin Maḥmūd.

Ff. 255, ll. 19; Nasta'lik; various readings and additions on the margin; the first page a little injured; size, 10½ in. by 6½ in. [ELLIOT 388.]

### 351

The same.

This good and complete copy was finished by Ilyās Khwājū of Dihli, on a Saturday, in the month Shawwāl, A. H. 985=A. D. 1577, December; and was presented to the Bodleian Library by Dr. Edward Knipe, of London, A. D. 1652, according to a Latin note on the fly-leaf.

Ff. 285, ll. 17; clear and distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in. [BODL. 120.]

### 352

The same.

This good old mounted MS., the first and last leaves of which are a little injured, is dated A. H. 999=A. D. 1590, 1591, by بلخی بن مولانا (as far as we can decipher the colophon). An incomplete index, comprising the first sixty poets, is written on the fly-leaves by a modern European hand.

Ff. 311, ll. 15; Nasta'lik; illuminated but half-effaced frontispiece; size, 9 in. by 5½ in. [ELLIOT 391.]

### 353

The same.

An excellent old copy, but unfortunately the date is forgotten. It concludes with the word تاریخ. On the inner side of the binding, at the end, there is found the following printed notice on the MS.: 'This is a good, fair, and complete copy of a valuable work, whose rarity and estimation may in some degree be gathered from the following memorandum, inserted in the book in Mr. G. Keene's writing: "The Rev. A. Clarke, A. M., bought this book of Henry George Keene upon the following conditions, viz. if Mr. Keene cannot, during his stay in India, procure another copy of this work



equally good with the present, then Mr. Clarke is bound, upon Mr. Keene's return, to restore him this book at the same price. February 15, 1808." To which Dr. Clarke has added the following note: 'Mr. Keene went out to India, staid a few years, returned, and, though nearly twenty years have elapsed, has never reclaimed this work on the above stipulation. A. Clarke, April 20, 1825.' A complete table of contents on the fly-leaves.

Ff. 299, ll. 14; Naskhi; illuminated frontispiece; size, 9½ in. by 6½ in. [ELLIOT 392.]

## 354

The same.

One side of the first two leaves is damaged a little; besides, the beginning (one leaf) is wanting. This lacuna is supplied by a modern hand from a MS. in the British Museum, according to a statement by the same hand.

Beginning: *فصلت* هُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْصِيلاً بِر: تَارِكٌ مِيمُونَ وَفَرَقَ هَمَائُونَ الْخ

According to the colophon on fol. 316<sup>a</sup> this copy was finished by Muḥammad Sharif bin 'Abd-allāḥ Sabzwārī, A. H. 1010, the 12th of the second Rabi' = A. D. 1601, the 10th of October.

Ff. 316, ll. 15; Nasta'liq; size, 9½ in. by 6½ in. [OUSELEY 305.]

## 355

The same.

Several lacunas, for instance, after fol. 166. Many pages a little injured by worms. An index, probably written by Sir Gore Ouseley, is prefixed to this copy, which is dated A. H. 1012 = A. D. 1603, 1604.

Ff. 223, ll. 17-21; Nasta'liq, written by different hands on paper of various colours; size, 10 in. by 5½ in. [OUSELEY ADD. 20.]

## 356

The same.

This copy was finished the 12th of Rabi'-althâni, A. H. 1014 = A. D. 1605, August 27.

Ff. 184, ll. 17; Nasta'liq; the first three leaves supplied later; size, 9½ in. by 5½ in. [FRASER 98.]

## 357

The same.

Not dated.

Margin-column, ff. 2<sup>b</sup>-221<sup>b</sup>, ll. 44; Nasta'liq; illuminated heading. [ELLIOT 345.]

## 358

The same.

No date. The Arabic paging is wrong from fol. 111 to the end.

Ff. 191, ll. 21; careless Nasta'liq; some omissions supplied on the margin; the original leaves are put into a modern margin, except the last four, which appear to have been added by a later hand; a little worm-eaten; the first page slightly injured; size, 8½ in. by 5 in. [ELLIOT 390.]

## 359

The same.

Modern copy, not dated. An index on the fly-leaves, probably written by a former owner, who also paged the MS., but omitted the first leaf. Ff. 42-47 are misplaced; their proper order is: 42, 46, 44, 45, 43, 47.

Ff. 287, ll. 17; Nasta'liq; size, 10 in. by 6 in. [ELLIOT 393.]

## 360

*Rashahât-i-'ain-alḥayât* (رشحات عين الحية).

Biographies of the great and renowned Shaikhs of the Nakshbandi order, compiled by 'Alī ibn al-Husain al-Wā'iz alkāshifi, surnamed Ṣafi (comp. H. Khalfa iii. p. 461, No. 6453; Pertsch, p. 121; Rieu i. p. 353), A. H. 909 = A. D. 1503, 1504; see fol. 2<sup>b</sup>, l. 13, fol. 3<sup>b</sup>, l. 1, and the ta'rikh at the end of the work, which is identical with that quoted by H. Khalfa iii. 462 (the chronogram is رشحات). This work is divided into *one* maḳālah, *three* maḳsads, and a khâtimah.

*Maḳālah* on fol. 4<sup>a</sup>. History of the different classes of Nakshbandi Shaikhs, their lives and deeds, down to Shaikh Khwājah Nāsir-alḥaḳḳ wa al-dunya wa-al-din 'Ubaid-allāh, the great spiritual guide of the author, who entered his majlis A. H. 889 = A. D. 1484, and again A. H. 893 = A. D. 1488, and based his work chiefly on his master's lectures and discussions (مقاله در ذکر طبقات). *Maḳṣad I* on fol. 235<sup>b</sup>. Genealogy of Shaikh 'Ubaid-allāh, his birth (A. H. 806), early life, journeys, high qualities, virtues, etc. (مقصود اول در ذکر آبا و اجداد و اقربای حضرت). *Maḳṣad II* on fol. 280<sup>b</sup>. Some of the essential qualities, fine sayings, spiritual remarks, and illustrations which the author heard in 'Ubaid-allāh's majlis (مقصود دوم در ذکر بعضی از حقائق و معارف و دقائق و لطائف و حکایات و امثال که در خلال احوال از حضرت (ایشان بی واسطه استماع افتاده).

*Maḳṣad III* on fol. 333<sup>a</sup>. Account of some of the miracles and wonderful deeds wrought by 'Ubaid-allāh (مقصود سیم در ذکر بعضی تصرفات عجیبه و امور غریبه که بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل (ثقات و عدول در آن بصحت پیوسته).

Each maḳṣad is subdivided into three faṣls. *Khâtimah* on fol. 430<sup>a</sup>. Shaikh 'Ubaid-allāh's death, A. H. 895 (not 893, as Rieu states), the 29th of Rabi'-alawwal = A. D. 1490, February 20, in his 89th year (خاتمه در ذکر تاریخ وفات حضرت ایشان و کیفیت انتقال).

(آنحضرت از دار دنیا بدار آخرت).

Each maḳṣad is subdivided into three faṣls.

*Khâtimah* on fol. 430<sup>a</sup>. Shaikh 'Ubaid-allāh's death, A. H. 895 (not 893, as Rieu states), the 29th of Rabi'-alawwal = A. D. 1490, February 20, in his 89th year (خاتمه در ذکر تاریخ وفات حضرت ایشان و کیفیت انتقال).



Beginning : الحمد لمن رَسَّ رشحات الحقائق والحكم على قلوب العارفين بقيقه الاندس الاقدم والصلوة على مظهر الخ.

No date.

Ff. 435, ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 6 in. [MARSH. 122.]

### 361

Wafayât-ala'yân (وفيات الاعيان في انباء ابناء الزمان).

Persian translation of the biographical work of Ibn Khallikân (Ahmad bin Muhammad bin Ibrâhîm bin Abi Bakr), who finished it A.H. 672=A.D. 1273, and died A.H. 681=A.D. 1282.

The Arabic original was edited by F. Wüstenfeld, 'Ibn Chalikani vitae illustrium virorum,' Göttingen, 1835-1850, and translated into English by De Slane, 4 vols., Paris, 1842-1871.

This translation, comprising the *vitae*, Nos. 1-24 (first part), and Nos. 25-43 (second part), was made by Kabîr bin Uwais bin Muhammad Allatîfî (fol. 2<sup>a</sup>, l. 1); he finished the first part in Constantinople on the 5th of Dhû-alka'dah, A.H. 926=A.D. 1520, October 17, and the second A.H. 928=A.D. 1522 (here the name of the month is omitted by a mistake). See the colophons on the last page of the first part, No. 176<sup>b</sup>, fol. 1<sup>a</sup>, and fol. 245<sup>b</sup>. Whether Kabîr did ever translate more than this, or whether this copy contains only one part of his work, we cannot decide.

The translator died in Kâhirah A.H. 930=A.D. 1524, according to H. Khalfâ vi. p. 455, whose notice we quote at full length: 'And Maulânâ Azhar-al-din Alardabili translated it (viz. Ibn Khallikân's work) into Persian, and he died in Kâhirah A.H. 930. And I saw a Persian composition by Kabîr bin Uwais bin Muhammad Allatîfî, commonly known as Kâdizâda, where he mentioned that, when Sultân Salim Khân the elder was reading the chronicles, and especially the biographies of Ibn Khallikân, he translated the book for him, and that the Sultân died (A.D. 1520) when he had done half the work. And perhaps this Kabîr is the man commonly known as Azhar-al-din Alardabili.'

This remark of Hâjî Khalfâ is, in all particulars, confirmed by the introduction which the translator has prefixed to his work. It consists of two parts—ff. 1<sup>a</sup>—5<sup>b</sup>, about the origin of this translation, etc.; ff. 5<sup>b</sup>—7<sup>a</sup>, a short *vita* of Ibn Khallikân. Concerning the character of this work, we have to add that almost all the poetry quoted in the original is transferred into the translation.

Beginning : ابتدای کلام واجب الاکرام بمحمد پادشاهی سزاوارست که چون تقدیرش بتکونین سلطنت صاحب الخ.

According to the colophon on fol. 245<sup>b</sup>, No. 176<sup>b</sup>, this copy was finished by Mir Asad 'Ali, the 3rd of Sha'bân, A.H. 1197=A.D. 1783, 4th of July: تَمَّتْ الكتاب مسمی ترجمه ابن خلیکان بتأریخ سیوم شعبان المعظم بروز جمعه دو کهری روز برآمد در سنه ۱۱۹۷ بکهنار.

و یکصد ونود وهفت من هجره النبی صلعم کتبہ میر اسد علی غفر الله ذنوبه.

Copied in India. Another older translation of the same is noticed in Rieu i. p. 334.

First volume, ff. 229; second volume, ff. 245; ll. 15; Nasta'lik; size, 8½ in. by 7½ in. [OUSELEY 176<sup>a+b</sup>.]

### 362

Jawâhir-al'ajâib (جواهر العجائب).

A short extract, or rather an earlier sketch, of the valuable *tadhkirah* of poetesses, called gems of curiosities, by Fakhri ibn Amir (or Amiri, according to Sprenger) of Harât, who probably wrote it at the court of the ruler of Sind, Muhammad 'Isa Tarkhân (died A.H. 974=A.D. 1566); see a full account of it in A. Sprenger, *Catal.*, pp. 9-11.

This sketch contains the same twenty poetesses, as the larger work, described by Sprenger, and, it appears, one or two more. The initial bait, quoted as a chronogram by Sprenger, runs thus:

خود را چو زخود بهر تو غائب دیدم  
فارغ ز همه غم و مصائب دیدم

Dated the 24th of Ramadân, A.H. 1185=A.D. 1771, December 31. After the colophon on fol. 198 there is written a *qasida* of Mirzâ 'Abd-alkâdir Bidil.

Ff. 190-198, ll. 21; very careless Nasta'lik; size, 10½ in. by 6½ in. [ELLIOT 89.]

### 363

Akhbâr-alakhyâr (اخبار الاخيار).

A large biographical work on all the Saints, Shaikhs, learned and holy men of India, from the conquest by the Muhammadans and the rise of the Islâm down to the end of the tenth century of the Hijrah, by 'Abd-Allah bin Saif-al-din al-turk al-dihlawi al-bukhari, who, according to the *khâtimah*, completed this work after his journey to Hijâz, for which he had set out A.H. 996=A.D. 1588; comp. Rieu i. p. 355. Except the first shaikh and a few others, all the persons whose biographies are given belong to India; and the author devoted his work to those exclusively, because there were in his time many books on shaikhs of Arabia, Persia, etc., but no book at all on the learned and wise men of India. According to the index on fol. 12<sup>a</sup> this work is divided into three *tabakât*: 1. The great Shaikh Muhyi-al-din Abû Muhammad 'Abd-alkâdir alhasanî aljilânî (whose elaborate biography begins on fol. 13<sup>a</sup>), his contemporaries and disciples. 2. Shaikh Farid-Allah wa al-din Ganj-i-Shakar (گنج شکر), his disciples and contemporaries. 3. From the time of Shaikh Nasir-al-din Mahmûd down to the author's time. *Khâtimah*: The author's forefathers and his own affairs. A complete list of the 256 shaikhs whose biographies are given in this book is found on ff. 1<sup>b</sup>—3<sup>b</sup>.

Beginning of the book on fol. 4<sup>b</sup>: شکر مر حضرت واهب العظیات را تعالی و تقدس که عطای اورا پایان نیست الخ.

Dated the 6th of Jumâdâ-alâkhar, A. H. 1095=A. D. 1684, May 21. A certain Muhammad alhusaini tells us in a notice under the colophon that he finished this work's reading in the beginning of Muharram, A. H. 1170=A. D. 1756, end of September, at Faiḍâbâd.

Ff. 269, ll. 17; Nasta'lik; size, 9 in. by  $5\frac{1}{8}$  in.  
[Ouseley Add. 36.]

## 364

Mirât-alkuds (مرآة القدس).

The life and death of Jesus Christ, compiled from the Gospels and translated into Persian, with the assistance of Maulânâ 'Abd-alsattâr bin Kâsim of Lâhûr, by the Jesuit Geronimo Xavier, who joined the mission in India, and was in friendly intercourse with the Moghul emperor Akbar; and after having acquired the knowledge of Persian in a space of eight years, composed for his imperial majesty (who was anxious to learn something about the Christian religion) this work, and finished it at Agra A. D. 1602. This copy is the same which was presented to the Moghul emperor in April, 1602; comp. James Fraser, Catalogue of Oriental MSS., pp. 39 and 40. It was edited by Louis de Dieu, 'Historia Christi Persice,' Lugd. Bat. 1639; comp. on Ger. Xavier and his works, Zedler's Lexicon, Biogr. Universelle, Pertsch, p. 57; Rieu i. p. 3; and Catal. des MSS. et Xyll., p. 243 sq.

It comprises an introduction: گفتار اندر خطاب زمین چون آواز عجاایات مسیح: 2<sup>b</sup>, beginning on fol. 2<sup>b</sup>; و بوند گردید الخ در طفولیت مسیح. 1. در معجزهای و تعلیم مسیح. 2. on fol. 42<sup>a</sup>; 3. در بر. 4. در جفاها و محنتها و مرگ مسیح. 3. on fol. 161<sup>a</sup>; 4. خاستن مسیح از قبر و رفتن او بر آسمان on fol. 184<sup>b</sup>.

Ff. 200, ll. 15; clear and distinct Nasta'lik; an illuminated cross on fol. 1<sup>b</sup>; size,  $9\frac{1}{8}$  in. by  $5\frac{1}{8}$  in.  
[FRASER 256.]

## 365

Dâstân-i-Aḥwâl-i-Hawâriyân (داستان احوال حواریان).

Another Persian work by the same Geronimo Xavier, composed for the same emperor Akbar after the مرآة القدس, which is quoted here in the preface, on ff. 1<sup>b</sup>, l. 5, and fol. 2<sup>a</sup>, l. 2, and containing biographies of the twelve apostles. It was written, according to Rieu i. p. 3, A. D. 1609. From the end of the preface, on fol. 6<sup>a</sup>, last two lines, we learn that it was originally compiled in French and translated into Persian, with the assistance of the same Maulânâ 'Abd-alsattâr (امید که بدستیار می مولانا عبد الستار در ساعت مسعود از فرنگی بفارسی جلوه کند و بر حضرت و سائر خوانندگان و شنوندگان (مبارک گردد).

Preface on fol. 1<sup>b</sup>, beginning: المَّت لله که اعضای ظاهری و قوای باطنی الخ

Life of St. Peter on fol. 6<sup>b</sup>.

Life of St. Paul on fol. 45<sup>b</sup>.

Life of St. James on fol. 120<sup>b</sup>.

Life of St. John on fol. 147<sup>b</sup>.

Life of St. Thomas on fol. 171<sup>a</sup>.

Life of St. James, the son of Alpheus, on fol. 184<sup>b</sup>.

Life of St. Philip on fol. 192<sup>a</sup>.

Life of St. Bartholomew on fol. 194<sup>a</sup>.

Life of St. Matthew on fol. 200<sup>b</sup>.

Life of St. Simon and Judas Iscariot on fol. 206<sup>b</sup>.

Life of St. Thaddeus on fol. 212<sup>a</sup>.

Ff. 215, ll. 15; large and very distinct Nasta'lik; size,  $9\frac{1}{8}$  in. by  $5\frac{1}{8}$  in.  
[LAUD. 173.]

## 366

Butkhâna (بتخانه).

An extremely valuable and large selection from the diwâns of the most celebrated and rare Persian poets, especially those of the earliest period, originally compiled by Maulânâ Muhammad Sâfi and Mirzâ Hasan-beg Khâki, A. H. 1010 (the forty-ninth year of Akbar's reign=A. D. 1601, 1602; comp. fol. 2<sup>b</sup>, ll. 8, 9, 15, 20, and 21), and subsequently amplified, A. H. 1021=A. D. 1612, 1613, by 'Abd-allatîf ibn 'Abdallâh al 'Abbâsî, a resident in Ahmadâbâd in Gujarât (comp. fol. 3<sup>b</sup>, ll. 11, 14, 18, 19; fol. 4<sup>a</sup>, ll. 13, 15, 18; and fol. 5<sup>a</sup>, l. 17), who added a preface, دیباجة, and biographical notices of the poets, on the basis of the most famous tadhkiras and ta'rikhât, as he states himself, on fol. 5<sup>a</sup>, last line, and fol. 5<sup>b</sup>, ll. 1-7; for instance, تذکره دولتشاه—روضه الصفا—تذکره عوفی—نفائس المآثر—حبیب السیر—تأریخ ابن خلکان—اکبر نامه—تأریخ خواجه نظام الدین احمد بخشی—تأریخ فیروزشاهی—تأریخ جهان آرای—طبقات ناصری—تأریخ ابو الفضل بیهقی الخ.

This biographical index was called by him (see fol. 4<sup>a</sup>, l. 18) خلاصة احوال الشعرا, and therefore on the inner side of the binding of vols. i and ii, where a complete index is found, the following titles are written: خلاصة الشعرا تصنیف عبد اللطیف ابن عبد تذکره کلام مسمی بخلاصة الشعرا عبد الله العباسی اللطیف بن عبد الله عباسی.

Beginning of the preface: الله سبحانه تعالی وتقدس که بمقتضی و عنده الخ

According to the statement in the preface (ff. 2<sup>b</sup>, ll. 15-17 and 20), this work contains large extracts from the diwâns of thirty-six poets, and short ones from the works of ninety other poets, together 48,000 baits, selected from 400,000; but of these ninety poets we can find in the table of contents, on fol. 24<sup>b</sup> sq. in the first volume (comp. the biographical notices, ff. 5<sup>b</sup>-24<sup>a</sup>), and on the binding of the second volume, only eighty to eighty-two. Besides, this copy is incomplete at the end of the second volume, and there are wanting probably some leaves containing the extracts from several diwâns.



## Contents:

*The first volume.* Preface on ff. 1<sup>b</sup>-5<sup>a</sup>; biographical notices on ff. 5<sup>b</sup>-24<sup>a</sup>; index on ff. 24<sup>b</sup>-25<sup>a</sup>. After that the selections from the diwāns of the following 120 poets begin at once:

1. *Abū-alfaraj* bin Mas'ūd *Rūnī*, a native of Khurāsān, as Taḳī states in his *tadhkirah*, or of Lāhūr or Balkh, and panegyrist of Sultān Ibrahim Ghaznawī (who died A. H. 481) and Sultān Mas'ūd. In the biographical notices (fol. 5<sup>b</sup>, l. 10), where he is called Sistānī and a contemporary of Sultān Maḥmūd, he is undoubtedly confounded with another earlier poet, Abū-alfaraj of Sistān; comp. A. Sprenger, *Catal.*, p. 308, and *Rieu ii.* p. 547. According to Taḳī, Abū-alfaraj Rūnī died A. H. 489; according to the تاریخ نادر زمانی (comp. 'Mirkhondī *Historia Ghasnevidarum*' in the Latin translation by Fr. Wilken, Berlin, 1832), p. 265, note 178, as early as A. H. 482, only one year after Ibrāhīm's death. Ff. 25<sup>b</sup>-30<sup>b</sup> (1-11).

2. Abū-alkāsim Ḥasan ibn Ahmad 'Unṣurī, a native of Balkh, the king of poets at the court of Maḥmūd of Ghazna. Died A. H. 431 or 441; comp. A. Sprenger, p. 528. Ff. 31<sup>b</sup>-35<sup>a</sup> (v-11).

3. Ḥakīm Naṣīr Khusrāu, born near Balkh, A. H. 394; concerning his life and works, comp. Dr. Ethé's edition of the *Rūshanānāma*, in Z. D. M. G. xxxiii. p. 645 sq., and Schefer's *Sefer Nameh*, Paris, 1881. Ff. 36<sup>b</sup>-66<sup>b</sup> (11-41).

4. Mas'ūd bin Sa'd bin Salmān, a panegyrist of Mas'ūd and Ibrāhīm, the Ghaznavides; died, according to the biographical notices (fol. 8<sup>a</sup>, l. 11), A. H. 515; according to Taḳī, 525. Comp. A. Sprenger, *Catal.*, pp. 16 and 485, and *Rieu ii.* p. 548. For the very interesting events of his life, see Bland, in the *Journal Asiatique*, 1853, 'Mas'ūd Poète Persan et Hindoui,' and Sprenger, in the *Journal of the Asiatic Society of Bengal*, vol. xxii. p. 442 sq. Ff. 67<sup>b</sup>-101<sup>b</sup> (41-71).

5. 'Umar Khayyām of Nishāpūr, died A. H. 517 (A. Sprenger, *Catal.*, p. 464) or 518 (biographical notices, fol. 8<sup>a</sup>, l. 16). The extracts from the *rubā'īyyāt* of this remarkable astronomer, poet, and freethinker (see *Calcutta Review*, vol. xxx. p. 149 sq.; *Journal Asiatique*, 1857, vol. ix. p. 548 sq.; and *Rieu ii.* p. 546) are wanting here. (Arabic pagination, 71-111.)

6. 'Uthmān bin Muḥammad al-Mukhtārī of Ghazna, a contemporary of Ḥakīm Sanā'ī; died A. H. 534 (biographical notices, fol. 8<sup>b</sup>, l. 3), but Taḳī, who calls him Sirāj-al-din Mukhtārī Ghaznawī, fixes the date of his death in A. H. 554. Ff. 102<sup>b</sup>-121<sup>b</sup> (71-111).

7. Sayyid Ḥasan Ashrafī of Samarkand, contemporary with Mukhtārī and Sanā'ī; the year of his death is unknown, Taḳī places it in A. H. 595 (?). Ff. 122-130 (111-111).

8. Adib Ṣabīr of Tirmidh, with the kunyah Shihāb-al-din, whose original name was Adib bin Isma'il, or, according to A. Sprenger (*Catal.*, p. 313), bin Majd-al-din Isma'il, a panegyrist of Sultān Sanjar. He was thrown into the Oxus, A. H. 540, as Taḳī; 546, as A. Sprenger (*Catal.*, p. 313); or 547, as the biographical notices state (fol. 8<sup>b</sup>, last line); comp. *Rieu ii.* p. 552. The extracts from his diwān are wanting here. (Arabic pagination, 111-111.)

9. Ḥakīm Mu'izzī of Nishāpūr, with the kunyah Abū-'Abdallāh; his original name was Muḥammad bin 'Abd-almalik. He composed panegyrics in honour of Sultān Malikshāh. The biographical notices state that the date of his death is unknown (fol. 9<sup>a</sup>, l. 16); Taḳī places it in A. H. 542 (comp. A. Sprenger, *Catal.*, pp. 16 and 501, and *Rieu ii.* p. 552). Ff. 131<sup>b</sup>-165<sup>b</sup> (111-105).

10. Raḍī-al-din of Nishāpūr, a contemporary of Malikshāh and Nizām-almulk (see, however, *Rieu ii.* p. 748, where his death is fixed A. H. 598). Ff. 166<sup>b</sup>-173<sup>a</sup> (105-111).

11. Ḥakīm Azrakī of Marw, with the kunyah Abū-almaḥāsīn, a contemporary of Mas'ūd, Abū-alfaraj, and Mu'izzī, and panegyrist of Shams-al-daulah Sultān Tughānshāh, who died, according to the *ta'rikh al-ānār al-ahzān*, A. H. 581. He is the author of a poetical *Sind-bādnāma*, and mentioned in 'Aufī's *tadhkirah* (comp. A. Sprenger, *Catal.*, p. 4, No. 42). Ff. 173<sup>b</sup>-177<sup>b</sup> (111-110).

12. 'Abd-alwāsī Jabalī of Ghurjistan, a contemporary of Sultān Sanjar; according to some he was in the service of Sultān Bahrāmshāh bin Mas'ūd; according to others, in that of Sultān Maḥmūd bin Sultān Ghiyāth-al-din saljūki. His death is placed at A. H. 555 or 543 (comp. A. Sprenger, *Catal.*, pp. 16 and 443; Ouseley, *Biographical Notices*, p. 108). Ff. 178<sup>b</sup>-186<sup>b</sup> (111-108).

13. Sayyid Ḥasan Ghaznawī, the panegyrist of Sultān Bahrāmshāh, died A. H. 565 (comp. the biographical notices, fol. 10<sup>a</sup>, ll. 2 and 16; and A. Sprenger, *Catal.*, p. 16). Ff. 187<sup>b</sup>-201<sup>b</sup> (108-101).

14. Athīr Akhsikātī, a contemporary of Khākānī and panegyrist of Alp Arslan bin Tughlul bin Ghiyāth-al-din Muḥammad, who died A. H. 571. Akhsikat is situated in the districts of Farghāna in Turkistān. Athīr died A. H. 608 (comp. A. Sprenger, *Catal.*, pp. 16 and 345, and *Rieu ii.* p. 563). Ff. 202<sup>b</sup>-211<sup>a</sup> (101-91).

15. Ḥakīm Sanā'ī of Ghazna, the famous author of the *Ḥadīkah*. He died, according to Daulatshāh, A. H. 576; Taḳī places his death in A. H. 545; others in 525 and even in 499 (!). See his biography, fol. 11<sup>a</sup>, ll. 8 and 9; Bland's *Century*; and *Rieu ii.* p. 549 sq. Ff. 211<sup>b</sup>-253<sup>a</sup> (91-41).

16. Rashid Waṭwāt of Balkh, panegyrist of the Khwārizmshāhs, died A. H. 574 or 578 (see his biography, fol. 11<sup>b</sup>, ll. 4 and 15 sq. Taḳī gives the year 578; comp. A. Sprenger, *Catal.*, p. 16, and *Rieu ii.* p. 553). Ff. 254<sup>b</sup>-260<sup>b</sup> (41-31).

17. Ḥakīm Muḥammad bin Muḥammad Auḥad-al-din *Anwarī* of Abiward, the greatest of the Persian *kaṣīdah* writers; died, according to the *Mirāt-al-ālam*, A. H. 592; to Taḳī, 587; to the *Atashkadah*, 656 (!); to the biography in this work itself, 540 or 585 (see there, fol. 12<sup>a</sup>, ll. 3 and 4); comp. A. Sprenger, *Catal.*, pp. 16 and 331, and *Rieu ii.* p. 554 sq. Ff. 261<sup>b</sup>-290<sup>a</sup> (31-1).

18. Ḥakīm Afdal-al-din Ibrahim bin 'Alī Khākānī of Shirwān, died at Tabriz A. H. 582 or 595 (comp. A. Sprenger, *Catal.*, pp. 16 and 461; *Rieu ii.* p. 558; *Journal Asiatique*, 1864, p. 137 sq., and 1865, p. 296 sq.); some place his death as early as A. H. 532 (see here on fol. 12<sup>a</sup>, l. 16 sq.) Ff. 291<sup>b</sup>-316<sup>b</sup> (1-31).

19. Mujir-al-din *Bailakānī*, a contemporary of Khākānī; the biography on fol. 12<sup>a</sup> does not give any date of his death, but Taḳī places it in A. H. 594, and Wālih



in 568 (comp. A. Sprenger, Catal., pp. 16 and 503, and Rieu ii. p. 562). Ff. 317<sup>a</sup>-319<sup>b</sup> (r. o-r. v.).

20. *Zahir Fāryābī* of 'Irāk, a contemporary and panegyrist of the Atābegs İldagiz and Kizil Arslan (died A. H. 587); comp. A. Sprenger, Catal., pp. 16 and 579; and Rieu ii. p. 563. He died, according to Taḳī, A. H. 598. Ff. 320<sup>b</sup>-334<sup>b</sup> (r. a-r. r.).

*The second volume.*

21. Shaikh Farīd-aldin 'Attār of Nishāpūr (with the kunyas Abū Hāmid and Abū Bakr), the famous author of the *Pandnāma* and the *Manṭik-āltair*. He was born A. H. 513, and put to death during the carnage of the Tatars of Čingizkhān, according to the biography on fol. 12<sup>a</sup>, l. 15, in the year 619 or 607; according to Daulatshāh (see A. Sprenger, Catal., p. 347, and Rieu i. p. 344), 627. Ff. 1<sup>b</sup>-26<sup>b</sup> (r. r-r. r.).

22. *Jamāl-aldin* Muḥammad bin 'Abd-alrazzāk of Iṣfahān, a contemporary of Khāḳānī. Taḳī fixes his death in A. H. 588 (comp. A. Sprenger, Catal., pp. 16 and 445). Ff. 27<sup>b</sup>-51<sup>b</sup> (r. r-r. r.).

23. *Kamāl-aldin* Isma'il of Iṣfahān, the son of the preceding poet, Jamāl-aldin (see his biography on fol. 13<sup>a</sup>, l. 11 sq.). He was tortured to death, A. H. 626 or 635 (see there, fol. 13<sup>a</sup>, l. 20), 638 or 639 (see A. Sprenger, Catal., p. 454, and Rieu ii. p. 581). Ff. 52<sup>b</sup>-89<sup>b</sup> (r. v-r. i.).

24. *Najīb-aldin* Jarbādḳānī (Khurbādḳānī, as Sprenger reads, is a mistake; comp. Marāṣid, ed. Juynboll, i. p. r-r; and Barbier de Meynard, 'Dictionnaire géographique etc. de la Perse extrait du Yakout,' Paris, 1861, p. 153, under 'Djerbadeqān'). According to the biography (fol. 13<sup>b</sup>, ll. 4 and 6) he was a contemporary of Sanā'i and Mas'ūd, but that seems to be an error, since he is undoubtedly identical with the poet Najīb-aldin of Fārs, who probably died A. H. 625 or 635 (comp. A. Sprenger, Catal., pp. 17 and 513). Ff. 90<sup>b</sup>-97<sup>b</sup> (r. i-r. i.).

25. Athir-aldin *Aumānī* of Hamadān, a pupil of Naṣir of Tūs and a younger contemporary of Kamāl Isma'il. According to Taḳī he died A. H. 665 (comp. A. Sprenger, Catal., p. 17). Ff. 98<sup>b</sup>-102<sup>b</sup> (r. r. -r. r.).

26. Majd (ibn) *Hamgar* of Shīrāz, contemporary with the Atābeg Abūbakr bin Sa'd, who died A. H. 658, and his son, Sa'd II. Taḳī fixes the death of this poet in 686 (see A. Sprenger, Catal., pp. 17 and 478). Ff. 103<sup>b</sup>-113<sup>a</sup> (r. r-o-r. o.).

27. Maulānā *Jalāl-aldin* Muḥammad *Rāmī* of Balkh, the most celebrated of all the Ṣūfī poets; died, as the biography (fol. 14<sup>a</sup>, l. 8) states, A. H. 661 or 672. Jāmi places his death in 671 or 672 (comp. A. Sprenger, p. 489, and Rieu ii. p. 584 sq.). Ff. 114<sup>b</sup>-131<sup>b</sup> (r. r-r. r.).

28. Shaikh Fakhr-aldin Ibrāhīm bin Shahrīyār 'Irākī of Hamadān, who died at the age of 82 or even 102 years (see his biography on fol. 14<sup>b</sup>, l. 16), A. H. 686 or 716. Daulatshāh and Taḳī place his death in 709 (comp. A. Sprenger, Catal., pp. 17 and 441, and Rieu ii. p. 594). Ff. 132<sup>b</sup>-142<sup>b</sup> (r. o-r. r.).

29. Shaikh Sa'dī of Shīrāz, died 102 (or, according to others, even 120 or 130) years old, A. H. 691 (see his biography on fol. 15<sup>a</sup>, l. 12; A. Sprenger, Catal., p. 545; and Rieu ii. p. 595). Ff. 143<sup>b</sup>-178<sup>b</sup> (r. i-o-o.).

30. *Amīr Khusrāu* of Dihli, the greatest poet among

the Muslims of India, died A. H. 725. Daulatshāh places his death in 715. His original name was Yamin-aldin Abū-alḥasan (comp. A. Sprenger, p. 465, and Rieu i. p. 241, and ii. p. 609). Ff. 179<sup>b</sup>-204<sup>b</sup> (o. i-o. r.).

31. Shaikh *Auḥādī Marāghī* of Iṣfahān, the younger poet of this name, the pupil of the elder Auḥād-aldin Kirmānī, and author of the *Jām-i-Jam*. He died, probably, A. H. 738 (see his biography on fol. 16<sup>b</sup>, l. 4; A. Sprenger, Catal., p. 360; and Rieu ii. p. 619). Ff. 205<sup>b</sup>-232<sup>a</sup> (o. r-v-o. r.).

32. Shaikh *Jalāl 'Aḍud Yazdī*, a contemporary and panegyrist of Muḥammad bin Muẓaffar, who died A. H. 765. His death is placed by Taḳī in A. H. 793. The selections of his *diwān* are wanting here (o. o-o-o.).

33. Khwājah Shams-aldin Muḥammad *Hāfiẓ* of Shīrāz, the most famous of all Persian ghazal writers; died A. H. 791. Ff. 233<sup>b</sup>-252<sup>b</sup> (o. o-r-o. r.).

34. *Mutahhar*, a panegyrist of the Sultān Firūzshāh (who reigned from A. H. 752 to 790) and of the nobles of his court (see his biography on fol. 17<sup>a</sup>, l. 8 sq.). He was never before mentioned in any *tadhkirah* or *ta'rikh*, as the author of the *Butkhāna* states. He died at the age of 80 years. Ff. 253<sup>b</sup>-268<sup>b</sup> (o. a-o. o.).

35. *Imādī Shahrīyārī*. Likewise unknown, as the compiler states, but probably identical with that 'Imādī, whose death is fixed by Taḳī in A. H. 573 (comp. Rieu ii. p. 557, and A. Sprenger, Catal., p. 16, No. 19, and p. 439, where two poets of this name are mentioned, 'Imādī Ghaznawī and 'Imādī Shahrīyārī). Ff. 269<sup>b</sup>-273<sup>b</sup> (o. i-r-i.).

36. Shaikh Muḥammad *Maghrībī* of Tabriz, died A. H. 809 (comp. A. Sprenger, Catal., p. 19, No. 100, and p. 476; Rieu ii. p. 633). Ff. 274<sup>b</sup>-281<sup>b</sup> (i. i-r-i.).

37. Shaikh *Kāsim-i-Anwār* or *Kāsimī* of Tabriz, born A. H. 757 and died 837 (see his biography on fol. 17<sup>a</sup>, last line; A. Sprenger, Catal., pp. 33 and 532; Rieu ii. p. 635). Ff. 282<sup>b</sup>-291<sup>b</sup> (i. i-r-i.).

38. *Bābā Fighānī* of Shīrāz, a contemporary of Jāmi; he died A. H. 925 (comp. A. Sprenger, Catal., p. 403; Bland's Century; and Rieu ii. p. 651). Ff. 292<sup>b</sup>-298<sup>b</sup> (i. i-r-i.).

39. Abū-alḥasan *Rūdagi*, the great Sāmānide poet. His death is fixed here in A. H. 407 (!). Ff. 299<sup>b</sup>-300<sup>b</sup> (i. r-r-i.).

40. Ḥakim *Kaṭarān*, the teacher of Anwārī; died, according to Taḳī, A. H. 485. Ff. 300<sup>b</sup>-303<sup>b</sup> (i. r-r-i.).

41. *Amīak Bukhārī*, a contemporary of Adib Ṣābir, Anwārī, Rashīd Waṭwāt, 'Abd-alwāsi' Jabali, and Sayyid Ḥasan Ghaznawī. Taḳī places his death in A. H. 543 (comp. A. Sprenger, Catal., p. 16). Ff. 303<sup>b</sup>-305<sup>a</sup> (i. r-r-i.).

42. *Lāmī*, a native of Gurgān, and probably contemporary with the preceding poets (A. Sprenger, Catal., p. 16, calls him Lom'y). Ff. 305-307 (i. r-r-i.).

43. *Saif Isfarang-i-Samarkandī* (i. e. Saif-aldin of Isfarang in Transoxania), born, as the biography states on fol. 18<sup>b</sup>, l. 14, A. H. 581, and died 652 or 660 (comp. A. Sprenger, Catal., p. 561, and Rieu ii. p. 581 sq.). Ff. 307<sup>a</sup>-308<sup>b</sup> (i. r-r-i.).

44. *Rafīz-aldin* of Lunbān (in the district of Iṣfahān), a contemporary of Kamāl Isma'il; died, according to

Takī, A. H. 603 (comp. A. Sprenger, Catal., p. 17, No. 38). Ff. 308<sup>b</sup>-309<sup>b</sup> (110-111).

45. *Iftikhār* of Bukhārā. Date unknown. Ff. 309<sup>b</sup>-311<sup>b</sup> (111-113).

46. *Minūcihrī* Shastgallah, a native of Damaghān, as he informs the reader in his own poems, and not of Balkh, as the biography on fol. 18<sup>b</sup>, last line, and Daulatshāh state. He was a pupil of Abū-alfaraj of Sistān (comp. A. Sprenger, Catal., p. 483, and Kazimirski, *Spécimen du divan de Menoutchehri*, 1876). Ff. 311<sup>b</sup>-312<sup>b</sup> (113-114).

47. *Sharaf-aldīn* of Shufurwah (near Isfahān), a contemporary of Kamāl Isma'il (comp. A. Sprenger, Catal., p. 17, No. 35). Ff. 312<sup>b</sup>-315<sup>b</sup> (114-117).

48. *Sirāj-aldīn* Kumri (a native of Kazwin, or as some say, of Ghazna), contemporary with Auhādī Kirmānī, Salmān Sāwajī, and Maulānā Muḥammad 'Assār of Tabriz (the author of *Mihr* and *Mushtari*, who died A. H. 784; comp. A. Sprenger, Catal., p. 311). Ff. 315<sup>b</sup>-316<sup>b</sup> (117-118).

49. *Shihāb-aldīn* of Samarkand (probably identical with the poet Shihāb-aldīn in Sprenger's Catal., p. 19, No. 126, who died A. H. 881). Fol. 316<sup>b</sup> (118).

50, 51. *Rāhī* Lāhijī (perhaps this or the following one in 53 is the same, who is mentioned in 'Aufī's celebrated *tadhkirah* 'Lubāb-ul-Albāb; comp. Bland's paper on the earliest Persian Biography of Poets, *Journal of the Royal Asiatic Society*, ix. p. 122; for other poets of this name, see A. Sprenger, Catal., p. 20, No. 133, and p. 49) and *Zain-aldīn* Sijzi. Fol. 317<sup>a</sup> (119).

52, 53. *Shams-aldīn* Haddād (or Haddādi) and *Rāhī* Shāristānī. Fol. 317<sup>b</sup> (119).

54, 55. *Saif-aldīn* of Bākhaz (in Khurāsān), born A. H. 576, died 645, and *Diya-aldīn* of Fārs. Fol. 318<sup>a</sup> (120).

56, 57. *Asadī* of Tūs, the teacher of Firdausī (comp. A. Sprenger, Catal., pp. 16 and 406), and *Ibn Yamīn*, the son of Yamīn-aldīn, died A. H. 745 (comp. A. Sprenger, Catal., p. 433). Fol. 318<sup>b</sup> (120).

58. *'Ain-alkudāt* of Hamadān. Ff. 319<sup>a</sup>-320<sup>a</sup> (121-122).

59, 60. *Shāh Kabūdjāma* and *Hakim Nūr-aldīn* Muḥammad Šandūki. Fol. 320<sup>a</sup> (122).

61. Kamāl-aldīn *Raiḥānī*. Fol. 320<sup>b</sup> (122).

62, 63. *'Izz-aldīn* (or according to the index Ghazāl-aldīn) Shirwānī and *Hasan* of Dihli, who died, as the biography states on fol. 20<sup>a</sup>, l. 1, A. H. 737; others fix his death in 727, 738, or 745 (comp. A. Sprenger, Catal., p. 418, and Rieu ii. p. 618). Fol. 321<sup>a</sup> (123).

64, 65. *Māsikī Bad'i* and *Abū-a'lalā*-i-Ganjah (a contemporary of Nizāmī). Fol. 321<sup>b</sup> (123).

66, 67. *'Imād-aldīn* Shahriyārī (comp. No. 35) and *Rashid-aldīn*. Fol. 322<sup>a</sup> (124).

68-70. *Sa'id-aldīn* Harawī, or as he is called in the text, *Sa'id ibn Harawī*; died, according to Takī, A. H. 741 (comp. A. Sprenger, Catal., p. 18, No. 67). *Hasan bin 'Alī* Bākhazī lived, according to the biography, during the reign of Jalāl-aulah Malikshāh bin Alp Arslan, and was put to death A. H. 467. *Nāṣir* of Bukhārā, a friend of Salmān Sāwajī, who died, according

to the biography on fol. 20<sup>b</sup>, l. 6, A. H. 777, according to others A. H. 769 or 779 (comp. A. Sprenger, Catal., p. 555, and Rieu ii. p. 625). Fol. 322<sup>b</sup> (124).

71-76. *Nizārī* of Kūhistān, author of a *diwān* and of a *دستور نامه درآداب معاشرت*; died A. H. 721 or 720 (comp. A. Sprenger, Catal., p. 524). Maulānā *Fakhr-aldīn* Hindūshāh. *Humām* of Tabriz, a pupil of Naṣir of Tūs; died A. H. 713 or 714 at Tabriz (comp. A. Sprenger, Catal., p. 17, No. 58). *Badr-aldīn Shāhī*. *'Imād bin Ajal al'abbāsī*. *Imām Shihābī Sultānī*. Fol. 323<sup>a</sup> (125).

77-81. *Shams-aldīn Tāhir Naḥās*. Shaikh *Abū Sa'id Burgush* of Shirāz. Muḥammad *Rāfi'i*. Shaikh *Khusravānī*. *Kādi Nizām-aldīn*. Fol. 323<sup>b</sup> (125).

82-86. *Imāmī* Harawī, a contemporary of Sa'dī and Majd-i-Hamgar; died, according to Takī, A. H. 686 (comp. A. Sprenger, p. 17, No. 46, and p. 439). *'Atikī* of Tabriz, perhaps identical with Jalāl-aldīn 'Atikī in Sprenger, p. 18, No. 72. *Khawājā Kirmānī*, author of *Humāi* and *Humāyūn*; born A. H. 657 (read 679), died 742 (read 753, and comp. Rieu ii. p. 620; A. Sprenger, Catal., p. 471 sq.; Erdmann in *Z. D. M. G.* ii. 205 sq.). *Kādi Humām-aldīn Sāin*. *Jalāl Tabīb*, a native of Shirāz, author of the story *Gul* and *Naurūz*, composed A. H. 784; he died A. H. 795 (comp. A. Sprenger, Catal., p. 18, No. 83). Fol. 324<sup>a</sup> (126).

87-91. *Khaṭīb-i-Ganjah*. *'Abd-almaḥjūd*. *Katibī*, born in the district of Tarshīz, died A. H. 839 (comp. A. Sprenger, Catal., p. 457, and Rieu ii. p. 637). *Abū-'Abdallāh* Muḥammad *Jildī*, the name is so according to the indices, vol. i. p. 25, and the binding of vol. ii; in the biographies the name is wanting, the text shows distinctly *Khuldi*. *Husām-aldīn Bakhshī*. Fol. 324<sup>b</sup> (126).

92-99. *Khawājāh Naṣir* of Tūs, born A. H. 597 and died 672 in Baghdād. *Imām Rāfi'i* of Kazwin. *Nāṣir-i-Ganjah*. *Abū-'Abdallāh* Muḥammad *Jundī*. *Ubaid Zakānī*, famous for his licentious wit, contemporary with Salmān Sāwajī; died according to the biography on fol. 22<sup>b</sup>, l. 8, A. H. 705, but according to Takī 772 (comp. A. Sprenger, Catal., p. 527). *Shams Tabīb*, in the text *Tabībī* (comp. A. Sprenger, Catal., p. 17, No. 43); his *diwān* was highly esteemed by Sultān Sa'id Baisunqar. *Nāṣir Khān*. Shaikh *Nizām*, according to the biography identical with Nizāmī of Ganjah; but others say that all the *qaṣidas* and *ghazals* ascribed to him really belong to Nizāmī 'arūdi. Fol. 325<sup>a</sup> (127).

100-106. *Murshidī*. *Abū-alfaraj* of Balkh, the notice in vol. i, fol. 23, l. 11, states that he is identical with Abū-alfaraj Rūnī, comp. No. 1, but that is a mistake; the *kitāh* quoted here is the same, which is ascribed in all the *tadhkiras* to Abū-alfaraj of Sistān. *Ma'sūd Turkmanī*. *'Uluwwi-Turbatī*. *Shāh Dā'i* of Shirāz, died A. H. 915 (comp. A. Sprenger, Catal., p. 387). *Mubārakshāh Ghūrī*, the contemporary and panegyrist of the king Ghiyāth-aldīn Abū-alfath Ghūrī, who died A. H. 579 (a mistake for 599). *Nizām-aldīn* of Astarābād, died A. H. 921 (comp. A. Sprenger, Catal., p. 518). Fol. 325<sup>b</sup> (127).

107-111. *Nāṣir* of Tūs (the same as No. 92, repeated here). *Ashharī*. *Shāh 'Alī*. *Anonymous* (لا ادري). *Ma'sūd bin Sa'd*, probably bin Sa'd bin Salmān (comp. No. 4). Fol. 326<sup>a</sup> (128).



112. Shaikh *Amīn-aldīn Kāzrānī*, died A. H. 745. Fol. 326<sup>b</sup> (103).

113. Shaikh *Aḥad-aldīn Kirmānī*, died A. H. 635 (read 697) in Baghdād; he was the teacher of Shaikh Aḥadī Isfahānī (comp. A. Sprenger, Catal., p. 360, and Rieu ii. p. 619). Ff. 326<sup>b</sup>-330<sup>a</sup> (103-105).

114. Khwājah *Afḍal Kāshī*. Fol. 330<sup>a</sup> (105).

115. *ʿAin-alkuḍāt* of Hamadān (comp. No. 58), in the text the name is altered into *ʿAin-alʿuṣār* عین العصار. Fol. 330<sup>b</sup> (105).

Here the second volume breaks off; in the biographies are further mentioned: 116. *Zakī* of Marāgha. 117. *Shaikh Abū Saʿīd*. 118. *Saʿīd Warrāk*. 119. Shaikh *Muḥammad Rāz-i-Bahān-alkabir*, died A. H. 604 or 606. 120. Shaikh Mahisti (?), lived during the reign of Sultān Maḥmūd bin Ghiyāth-aldīn Muḥammad bin Malikshāh bin Sanjar Saljūki.

The first volume, ff. 334 (the Arabic pagination begins after the index on fol. 25<sup>b</sup> and goes down to 322); the second volume, ff. 330 (Arab. pag. 322-105). Two columns, surrounded with small gold stripes, each ll. 21, and a third on the margin ll. 36-38; Nastaʿlīk; size, 12½ in. by 6½ in. [ELLIOT 31, 32.]

### 367

Majālis-almuʾminin (مجالس المؤمنین).

A work on the biography of famous men among the Shīʿites, extending from the earliest time of Islām till the establishment of the Shīʿah as the state religion in Persia by the Ṣafawī dynasty, A. H. 905 = A. D. 1499. It was composed by Nūr-allāh bin Sharif Alḥusaini Almarʿashī Alshūstari between A. H. 993 and 1010; comp. Rieu i. p. 337; Goldziher, Beiträge zur Literaturgeschichte der Shīʿah und der sunnitischen Polemik, Wien, 1874; and Loth, Z. D. M. G. xxix. p. 676. He suffered for his religious opinions in the reign of Jahāngir (A. H. 1014-1037 = A. D. 1605-1627), see H. T. Colebrooke, Asiatic Researches, vol. vii. p. 338.

Beginning: نفعات دلکشای حمد و رشحات جانفزای ثنا  
که از مهتّب شمال اعتقاد الخ

It is divided into a preface and twelve chapters (مجلس):

فاتحه در تحقیق تعریف مطلق شیعه و شیعه امامیه  
مجلس ۱ در ذکر بعضی از اماکن لطیفه و مواطن شریفه که  
آنها با ائمه طاهرين و شیعه با اخلاص ایشان اختصاص خاص  
حاصل است, on fol. 6<sup>a</sup>.

مجلس ۲ در بیان طائفه چند که بتشیع مشهور و در  
سلک اهل ایمان مذکورند, on fol. 30<sup>a</sup>.

مجلس ۳ در ذکر اکابر شیعه از اصحاب کرام حضرت سید  
الانام علیه وآله افضل الصلوات والسلام, on fol. 39<sup>a</sup>.

مجلس ۴ در ذکر اکابر دین و افاضل مؤمنین از زمره  
تابعین, on fol. 70<sup>a</sup>.

مجلس ۵ در ذکر بعضی از اکابر متکلمین و افاضل مفسرین  
و محدثین و اعظم اشراف فقهاء و مجتهدین و اعیان قرآء و نجاة  
و لغویین از تبع تابعین, on fol. 82<sup>b</sup>.

مجلس ۶ در ذکر جمعی از صوفیان صافی طویّة  
on fol. 149<sup>a</sup>.

مجلس ۷ در ذکر مشاهیر حکمای اسلام و متکلمین اعلام  
که اکثر ایشان عالم بفروع و اصول شریعت حضرت رسول نیز  
بوده اند, on fol. 196<sup>a</sup>.

مجلس ۸ در ذکر ملوک نامدار و سلاطین کامگار از فرقه  
ناجیه اولی البصائر والابصار, on fol. 211<sup>a</sup>.

مجلس ۹ در ذکر امرای نامدار و سپهسالاران عالی تبار که  
کریمان روزگار و شاهسواران مضمار کارزار بوده اند  
on fol. 250<sup>a</sup>.

مجلس ۱۰ در ذکر وزرای عظام و کاتبان کرام  
on fol. 258<sup>a</sup>.

مجلس ۱۱ در ذکر شعرای عرب که سند ارباب ادب اند  
on fol. 272<sup>a</sup>.

مجلس ۱۲ در ذکر شعرای عجم  
on fol. 293<sup>b</sup>.

This book furnishes most precious and ample information regarding the history of the Shīʿah confession and its famous men; it gives many extracts from the works of Shīʿah authors. For other copies, see C. Stewart, p. 25; also India Office Library. The extract given by H. T. Colebrooke is found in this MS. on ff. 38<sup>a</sup> and 38<sup>b</sup>. It was printed at Ṭaharān, A. H. 1268.

Not dated; but this copy is probably not much later than the date of its composition.

Ff. 321, ll. 31; small, clear Naskhi; size, 13½ in. by 7 in.  
[OUSELEY 366.]

### 368

Another copy of the same work.

The Fātiḥah (here called باب) on fol. 2<sup>b</sup>; Majlis I on fol. 8<sup>a</sup>; II on fol. 39<sup>a</sup>; III on fol. 49<sup>a</sup>; IV on fol. 88<sup>b</sup>; V on fol. 106<sup>a</sup>; VI on fol. 195<sup>a</sup>; VII on fol. 252<sup>b</sup>; VIII on fol. 270<sup>a</sup>; IX on fol. 318<sup>b</sup>; X on fol. 327<sup>a</sup>; XI on fol. 344<sup>a</sup>; XII on fol. 369<sup>a</sup>.

This copy was finished the 7th of Ṣafar, A. H. 1102 = A. D. 1690, November 10, by Muḥammad Karim bin ʿAin ʿAlī of Tabriz.

Ff. 398, ll. 28; excellent Nastaʿlīk; the Arabic quotations in Naskhi; beautifully illuminated frontispiece; the first two pages splendidly adorned; size, 13½ in. by 8½ in. [SALE 68.]

### 369

The same.

The Fātiḥah on fol. 3<sup>a</sup>; Majlis I on fol. 10<sup>b</sup>; II on fol. 54<sup>b</sup>; III on fol. 70<sup>a</sup>; IV on fol. 125<sup>a</sup>; V on fol. 149<sup>a</sup>; VI on fol. 263<sup>b</sup>; VII on fol. 340<sup>b</sup>; VIII on fol. 363<sup>b</sup>; IX on fol. 424<sup>b</sup>; X on fol. 436<sup>b</sup>; XI on fol. 458<sup>b</sup>; XII on fol. 490<sup>b</sup>.

The headings of Majlis VII-X are omitted.  
No date.

Ff. 532, ll. 25; Nastaʿlīk, written by two different hands; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7½ in. [MARSH. 194.]

### 370

The same.

The Fātiḥah on fol. 3<sup>a</sup>; Majlis I on fol. 11<sup>a</sup>; II on fol. 52<sup>b</sup>; III on fol. 66<sup>b</sup>; IV on fol. 117<sup>b</sup>; V on fol.



140<sup>a</sup>; VI on fol. 260<sup>b</sup>; VII on fol. 342<sup>a</sup>; VIII on fol. 367<sup>a</sup>; IX on fol. 434<sup>b</sup>; X on fol. 447<sup>b</sup>; XI on fol. 472<sup>a</sup>; XII on fol. 507<sup>a</sup>.

Not dated; the copyist was Ghulām Husain. The first two pages are beautifully adorned. It seems to have been collated throughout; in some places there are additions on the margin. The upper part of fol. 499 is torn off.

From a seal on the first page with this inscription, خادم الشرع رابرت جمبرز, it is evident that this MS. once belonged to Sir Robert Chambers, Chief-Justice of Bengal, who died A. D. 1803.

Ff. 550, ll. 25; clear Nasta'liq; size, 13½ in. by 8 in.

[Ouseley 367.]

### 371

Majma'-alshu'arā-i-Jahāngirshāhi (مجمع الشعرای جهانگیرشاهی).

Part of a collection of biographies of Persian poets, who wrote in praise of the emperor Jahāngir (died A. H. 1037=A. D. 1627), to whom the work is dedicated.

The title occurs on fol. 5<sup>a</sup>, l. 2, and on fol. 5<sup>b</sup> ult.

The biographies are 151 in number, the last of which (on ff. 121<sup>b</sup>-127<sup>b</sup>) treats of the author himself (الجمعة). His name is Kāṭi'ī (قاطعی); see fol. 41<sup>b</sup>, l. 6; fol. 42<sup>a</sup>, l. 2; fol. 121<sup>b</sup>, l. 9; fol. 122<sup>a</sup>, l. 11; fol. 126<sup>a</sup>, l. 8; and fol. 127<sup>b</sup> ult. He must have been in close connection with the emperor, very likely as an officer of his court. He was an aged man when he wrote this (fol. 5<sup>a</sup>, l. 7); his teacher or spiritual guide was Maulānā Kāsim<sup>1</sup> (fol. 125<sup>a</sup>, l. 8). On fol. 121<sup>b</sup>, l. 7 sq., he says, that he, unlike the poets who spent their whole life on that single art, had devoted the greatest part of his life to 'the acquisition of virtue' (بإكتساب هنر).

This book is the 'third volume' (Daftar) of a larger one, as the author calls it himself at the beginning of the preface (fol. 5<sup>b</sup>, l. 4).

An index of the poets is prefixed on ff. 3, 4 by a more modern hand. Title: فهرست اسمائى شعرا که درین دفتر ثالث تذکره الشعرا ایراد نموده شد در مدح و مذكره حضرت خلافت پناه ظل اله نور الدین محمد جهانگیر پادشاه عادل غازی.

Beginning of the work:

با همه محتاجی و عجز و نیاز- ساختم از بسمله مفتاح راز الخ

On fol. 5<sup>a</sup> is the following note, written by the same hand which wrote the whole book: تقدیم وتأخیری که درین مجمع الشعرای جهانگیرشاهی در آسامی واقع شده باشد بی وجوه نخواهد بود یا از رهگذر سیادت یا از رهگذر منصب پادشاهی و عزت آن یا تأخیر الزمان یا تأخیر جامعیت هر جا تقدیم و تأخیر شده باشد شرف المکان بالملکین است بر اهل عرفان معلوم و هویداست اگر سهو کاتب یا سهوی که لازمه پیری است واقع شده باشد بذیل عفو و مرحمت خواهند پوشید و اصلاح خواهند فرمود الخ

<sup>1</sup> See the article about him on ff. 40<sup>a</sup>-42<sup>a</sup>.

This note makes it evident that copyist (کاتب) and author are the same person, and that this copy is the author's autograph. Indeed, this note would be out of its place in any other copy but the author's autograph. The MS., though not dated, may certainly be as old as the beginning of the seventeenth century, and many additions on the margin (by the same hand) seem to represent the last finishing strokes, applied by the author to his work.

After the preface (ff. 5<sup>b</sup>-6<sup>b</sup>) the biographies begin. The biographical information the author gives is mostly very scanty, the poetical quotations are sometimes of considerable length. After every article, short or long, follows a prayer for the emperor, of one line or two, beginning with الهی. In the arrangement of the poets we cannot recognise a certain system. Every chapter bears the title ذکر خیر.

The MS. is imperfect at the end; there are wanting a few leaves at the utmost, containing the rest of the article concerning the author himself.

End: قطعه در تعریف بیضا

بیضا فرمود شاه ابو الغازی حکم آن باعث سرافرازی  
بیضا ساخته زدقت طبع قاطعی کرده سحرپردازی

Ff. 127, ll. 13; Nasta'liq; size, 9½ in. by 6 in.

[Ouseley 186.]

### 372

Mu'nis-alarwāh (مونس الارواح).

Biographies of Saints and Shaikhs of the C'ishtī order in India, by Jahānārā Begam, the daughter of the emperor Shāhjahān and sister to 'Ālamgir and prince Dārā Shukūh. The illustrious authoress was herself a votary of the great Shaikh Mu'in-aldin Ḥasan alḥusaini (so fol. 5<sup>b</sup>, l. 4, or Mu'in-aldin Muḥammad alḥasan alḥusaini) alsiyzi al'cīstī, with whose biography the work begins on fol. 7<sup>b</sup>. It was completed A. H. 1049=A. D. 1639; see Rieu i. p. 357.

Beginning of the preface: حمد و سپاس افزون از عدد و شمار مرصاع کریمی را جلّ جلاله که بقدرت الخ

رقمه جهان آرا. No date. The colophon is simply

Ff. 83, ll. 11; Nasta'liq; size, 8½ in. by 5½ in.

[FRASER 229.]

### 373

Tadhkirat-i-Naṣrābādī (تذکره نصرآبادی).

Biographies of contemporary poets, by Muḥammad Ṭāhir Naṣrābādī (or Naṣirābādī according to Rieu), who began to compile this work A. H. 1083=A. D. 1672, 1673, and divided it into a preface, five sections (صّف), and a conclusion.

Preface: Account of kings and princes (مقدمه در ذکر (پادشاهان و پادشاهزادگان), on fol. 7<sup>b</sup>, first line.

Section I: Account of the Amirs, Khāns, and Wazirs of Īrān and Hindūstān (صّف اول در ذکر امرا و خوانین و وزرا و کتاب دفترخانه), in three classes, on fol. 15<sup>a</sup>.

Section II: Account of Sayyids, noblemen, etc. (صّف دوم در ذکر سادات عالیمقدار و نجبا و سائر جماعت), on fol. 103<sup>b</sup>.

Section III: Account of wise and learned men,

calligraphers, fakirs, etc. (صف سیم در ذکر علما و فضلا و غیره), in three classes, on fol. 139<sup>a</sup>.

*Section IV:* Account of the professional poets in Īrān, Khurāsān, Transoxania, and Hindūstān, in three classes. The beginning of this principal section is not to be found in this copy; there must be a lacuna between ff. 204 and 205, or in the context itself, because fol. 204 concludes with one of the dervishes (belonging to the third class of the third section), and on fol. 205<sup>b</sup> appears already Abū Ṭālib Kalīm, the fourth of the professional poets; comp. A. Sprenger, Catal., p. 90.

*Section V:* Account of poets belonging to the author's own family (صف پنجم در ذکر اشعار اقوام کمینه و فقیر), on fol. 426<sup>a</sup>. The author's biography occurs on fol. 432<sup>a</sup>.

*Conclusion*, containing an appendix of chronograms, logogriphs, riddles, etc. etc. A heading to this part is likewise not to be found, but it begins, there is no doubt, somewhere on fol. 439<sup>a</sup> or 439<sup>b</sup>, where the author's biography concludes.

Beginning: حمد الله على افضاله والصلوة والسلام على اشرف الخلائق محمد وآله واصحابه اجمعين سر سبزی نهال خامه آینه

An account of this work and of its author is written on the fly-leaves by Sir Gore Ouseley, but it is rather incorrect in the subdivisions; for a detailed description and a complete list of the principal poets, quoted by Naṣrābādī, see Bland in the Journal of the Royal Asiatic Society, ix. pp. 137-140; A. Sprenger, Catal., pp. 88-108; and Rieu i. p. 368.

This copy is dated the first of Jumādā-althāni, in the second year of Muḥammadshāh's reign, A. H. 1132 = A. D. 1720, 10th of April.

Ff. 493, ll. 13; Nasta'liq; size, 8½ in. by 5 in.

[OUSELEY ADD. 33.]

### 374

Mirāt-alkhayāl (مرآت الخيال).

Biographies of Persian poets and poetesses, styled 'The Mirror of Fancy,' by Shirkhān ibn 'Alī Aḥmad-khān Lūdi, who completed his work, according to the chronogram on the last page, ll. 18 and 19, A. H. 1102 = A. D. 1690, 1691; comp. Journal of the Royal Asiatic Society, ix. pp. 140-142, and Rieu i. p. 369 sq.

Contents:

Preface on fol. 1<sup>b</sup>, beginning: ای زبونند بر زبان نطقی سخن سرای را - فکر تو باعث جنون عقل گره کشای را - گلدستة محمدت آینه

(القول فی ایجاد شعر), on fol. 4<sup>a</sup>.

Introduction on fol. 6<sup>a</sup>.

در بیان خط و اقسام آن, on fol. 6<sup>b</sup>.

در بیان حروف والفاظ و اعراب,

Beginning of the biographies on fol. 9<sup>b</sup>, first line; the following poets are quoted in it, with extracts from their works:

1. Abū-alḥasan Rūdagī, flourished under Amīr Naṣr-aldin ibn Aḥmad Sāmāni, on fol. 9<sup>b</sup>. 2. 'Adairī Rāzi, under Sultān Maḥmūd, on fol. 9<sup>b</sup>. 3. Asadī Ṭūsi,

Firdausī's teacher, on fol. 10<sup>a</sup>. 4. Abū-alkāsim Hasan al-'Unsurī, the king of poets at Maḥmūd's court, died A. H. 431, on fol. 10<sup>b</sup>. 5. Asjadī of Harāt, one of 'Unsurī's pupils, on fol. 10<sup>b</sup>. 6. Firdausī Ṭūsi, with his original name Hasan bin Ishāq bin Sharafshāh, on fol. 10<sup>b</sup>. 7. Nāṣir Khusrau of Isfahān, on fol. 11<sup>b</sup>. 8. 'Abd-alwāsi' Jabali, flourished under Sultān Sanjar, on fol. 12<sup>a</sup>. 9. Ibrāhīm ibn 'Alī Khāḳānī of Shirwān, his first takhalluṣ was Ḥaḳāiki, died A. H. 582 or 595, on fol. 12<sup>b</sup>. 10. Auḥad-aldin Anwari, originally of Abiward; his first takhalluṣ was Khāwari (not Hāwī, as this copy, or Ghāzi, as Elliot 397, fol. 21<sup>b</sup>, reads), on fol. 13<sup>a</sup>. 11. Rashid bin 'Abd-aljalil Waṭwāt, died A. H. 578, on fol. 13<sup>b</sup>. 12. Abū-almajd Majd-aldin 'Adam Sanā'i of Ghazna, born A. H. 437, on fol. 14<sup>a</sup>. 13. Sayyid-alḥusaini Hasan of Ghazna, under Sultān Bahrāmshāh, died A. H. 565, on fol. 14<sup>b</sup>. 14. Farid Kātib, a pupil of Anwari, on fol. 15<sup>a</sup>. 15. Athir-aldin Akhsikati, one of Khāḳānī's contemporaries, panegyrist of Kizil Arslan, on fol. 15<sup>a</sup>. 16. Nizāmi of Ganjah, on fol. 15<sup>a</sup>. 17. Zāhir-aldin Muḥammad Fāryābī, panegyrist of Kizil Arslan, died A. H. 598, on fol. 15<sup>b</sup>. 18. Majd-aldin Hamgar of Fārs, flourished under Atābeg Sa'd bin Abū Bakr bin Sa'd, on fol. 16<sup>a</sup>. 19. Kamāl-aldin Isma'il, son of Jamāl-aldin 'Abd-alrazzāq of Isfahān, with the epithet المعاني, on fol. 16<sup>a</sup>. 20. Kādi Shams-aldin Tabasi (according to Elliot 397, fol. 28<sup>b</sup>, Ḍalabi), was in his later years intimately acquainted with Khwājah Nizām-almulk, Sultān Jalāl-aldin Malikshāh Saljūki's wazīr of Khurāsān, on fol. 17<sup>a</sup>. 21. Khwājah Shams-aldin Muḥammad Diwān, author of the رسالة شمسية در عالم منطق, grand wazīr of Sultān Jalāl-aldin Saljūki, killed at Tabriz, A. H. 683, by Arghūnkhān's order, on fol. 17<sup>b</sup>. 22. Imāmi (in Elliot 397 Imām) of Harāt, contemporary with Sa'di, on fol. 17<sup>b</sup>. 23. Shaikh Farid-aldin 'Attār of Nishāpūr, with his full name: Abū Ḥamid Abū Bakr Muḥammad bin Ibrāhīm, born A. H. 513, killed 607 or 619, on fol. 17<sup>b</sup>. 24. Maulānā Jalāl-aldin Rūmī of Balkh, died A. H. 661, or 672, on fol. 18<sup>a</sup>. 25. Saif of Isfaraug, on fol. 18<sup>b</sup>. 26. Humām-aldin of Tabriz, contemporary with Sa'di, on fol. 18<sup>b</sup>. 27. Muṣliḥ-aldin Sa'di of Shirāz, died A. H. 691, on fol. 19<sup>a</sup>. 28. Shaikh Fakhr-aldin 'Irāqi, with his genuine name: Ibrāhīm bin Shahriyār of Hamadān, a pupil of Suhrawardi, died A. H. 688 (so according to Elliot 397, fol. 34<sup>a</sup>, last line; our copy has 608), on fol. 19<sup>b</sup>. 29. Rukn Ṣāin, flourished under Tughān Timūrkhān, on fol. 20<sup>a</sup>. 30. Amīr Khusrau of Dihli, born A. H. 651, died 725 (chronogram of his death: طوطی شکر مقل), on fol. 20<sup>a</sup>. 31. Khwājah Hasan of Dihli, died A. H. 707 (!), on fol. 20<sup>b</sup>. 32. Khwājā Kirmāni, contemporary with Sa'di, on fol. 21<sup>a</sup>. 33. Jalāl-aldin 'Aḳud of Tabriz, a protégé of Sultān Muḥammad bin Muẓaffar, on fol. 21<sup>b</sup>. 34. Hāfiẓ of Shirāz, died A. H. 791 (chronogram of his death: حاک مصلی), on fol. 21<sup>b</sup>. 35. Shāpūr of Nishāpūr, a protégé of Sultān Jalāl-aldin Muḥammad Khwārizmshāh's wazīr Khwājah Nūr-aldin, on fol. 22<sup>a</sup>. 36. Khwājah Jamāl-aldin Salmān bin Khwājah 'Alā-aldin Sāwaji, died A. H. 769, on fol. 22<sup>b</sup>. 37. Sirāj-aldin Kumri of Transoxania, contemporary with the preceding poet, on fol. 23<sup>a</sup>. 38. 'Ubaid Zākāni, lived at the same time, on fol. 23<sup>a</sup>. 39. Khwājah Nāṣir Bukhārī,



at the same time, on fol. 23<sup>b</sup>. 40. Maulânâ Lutf-allâh Nishâpûrî, lived in Timûr's reign, on fol. 24<sup>a</sup>. 41. Shaikh Kamâl Khujandî, a younger contemporary of Hâfiz, on fol. 24<sup>b</sup>. 42. Maulânâ Muhammad Shirîn (in Elliot 397 Sirin) Maghribî, was in friendly connection with the preceding one, on fol. 25<sup>a</sup>. 43. Sayyid 'Arif Mir Ni'mat-allâh, died in Shâhrukh's reign, A. H. 827, on fol. 25<sup>b</sup>. 44. Khwâjah 'Ismat-allâh of Bukhârâ, flourished under Sultân Khalil bin Mirânshâh (bin Timûr), on fol. 25<sup>b</sup>. 45. Hakîm Jamâl-al-din Abû Ishâk of Shirâz, flourished under Sultân Sikandar bin 'Umar Shaikh, on fol. 26<sup>a</sup>. 46. Maulânâ Bahâ-al-din Barandâk (or Parandâk, according to Elliot 397, fol. 47<sup>a</sup>) of Samarkand, was the panegyrist of prince Baikarâ ibn 'Umar Shaikh, on fol. 26<sup>b</sup>. 47. Shâh Kâsim-i-Anwâr, died A. H. 835, on fol. 27<sup>a</sup>. 48. Maulânâ Muhammad Kâtibî, died A. H. 839, on fol. 27<sup>b</sup>. 49. Khwâjah Rustam of Jûzbân (in the district of Bisâm), panegyrist of 'Umar ibn Mirânshâh, on fol. 27<sup>b</sup>. 50. Kamâl-al-din Muhammad ibn Ghiyâth-al-din of Shirâz, flourished under Ibrâhim Sultân Mirzâ, on fol. 28<sup>a</sup>. 51. Maulânâ Sharaf-al-din 'Ali of Yazd, the author of the Zafarnâma or history of Timûr, which he composed at the request of Sultân Ibrâhim bin Shâhrukh, on fol. 28<sup>a</sup>. 52. Shaikh Âdhuri, died A. H. 866, 82 years old, on fol. 28<sup>b</sup>. 53. Âkâ Malik bin Jamâl-al-din Amir Shâhî, died A. H. 859 at Astarâbâd, on fol. 29<sup>a</sup>. 54. Amir Amin-al-din Tarlâbâdî (?), contemporary with Kâtibî, on fol. 29<sup>b</sup>. 55. Maulânâ Sharifi of Balkh, panegyrist of the kings of Badakhshân, died A. H. 871, on fol. 29<sup>b</sup>. 56. Tâhir of Bukhârâ, came under Bâbar to Harât, on fol. 30<sup>a</sup>. 57. Amir Nizâm-al-din 'Ali Shir, Sultân Husain Mirzâ's famous wazir, on fol. 30<sup>a</sup>. 58. Maulânâ 'Abd-alrahmân Jâmi, born A. H. 817, on fol. 30<sup>b</sup>. 59. Mullâ Fighânî, contemporary with Jâmi, on fol. 31<sup>a</sup>. 60. Khwâjah Âsafi, was a pupil of Jâmi and a friend of 'Ali Shir, on fol. 31<sup>b</sup>. 61. Mirzâ Jalâl Asir, under Shâh 'Abbâs, on fol. 32<sup>a</sup>. 62. Mullâ Zulâlî, a pupil of the preceding one (?), on fol. 33<sup>a</sup>. 63. Faghfûr of Yazd, on fol. 34<sup>b</sup>. 64. Mullâ Zuhûrî of Tarshiz, contemporary with Faiḍî, on fol. 35<sup>a</sup>. 65. Abû-alfaid alfayyâdî ibn Shaikh Mubârak, with the takhallus Faiḍî, died A. H. 1004, on fol. 37<sup>a</sup>. 66. Mullâ 'Urfi of Shirâz, contemporary with Faiḍî, on fol. 38<sup>a</sup>. 67. Nawwâb Kâsimkhân, flourished under Jahângir, on fol. 38<sup>b</sup>. 68. Maulânâ Sahâbî of Najaf, contemporary with Zuhûrî and Faiḍî, on fol. 39<sup>b</sup>. 69. Hâjî Muhammad Jân Kudsi of Mashhad, died a few years after A. H. 1069, on fol. 40<sup>b</sup>. 70. Muhammad 'Ali Sâ'ib Tabrizi, the king of poets at the court of Shâh 'Abbâs II, on fol. 42<sup>a</sup>. 71. Talib Kalim, died A. H. 1062, on fol. 43<sup>b</sup>. 72. Wahshî of Daulatâbâd, died A. H. 1063, on fol. 44<sup>b</sup>. 73. Mullâ Shaidâ, contemporary with Kudsi, on fol. 44<sup>b</sup>. 74. Mir Ilâhî, lived at the same time, friend of Kudsi, on fol. 57<sup>a</sup>. 75. Mullâ Munir of Lâhûr, on fol. 57<sup>b</sup>. 76. Mullâ Farrukh Husain Nâzim of Harât, died A. H. 1068, on fol. 57<sup>b</sup>. 77. Mullâ Shâh of Badakhshân, died at Lâhûr, A. H. 1072, on fol. 61<sup>b</sup>. 78. Candarbhân Brahman, author of an Inshâ, styled چار چمن, died A. H. 1073, on fol. 66<sup>a</sup>. 79. Hakîm Sarmad, an Armenian, was on friendly terms with Dârâ Shukûh, killed in 'Âlamgir's reign, A. H. 1072, on fol. 67<sup>a</sup>. 80. Shâh Ni'mat-allâh of Nârnaul in India, died A. H. 1077, on fol. 68<sup>a</sup>. 81. Mirzâ Rûshan

Damir, composed poetry in Persian, Arabic, and Hindûstânî, died A. H. 1077, on fol. 71<sup>a</sup>. 82. Mullâ Muhammad Tâhir Ghani of Kashmir, died A. H. 1079, on fol. 76<sup>b</sup>. 83. Shaikh Mun'im of Lâhûr, with the takhallus Niyâm, a favourite of Sultân Muhammad Shujâ' Bahâdur, on fol. 77<sup>b</sup>. 84. Mullâ Subhî of Kashmir (in Elliot 397, fol. 128<sup>b</sup>, the same poet is called Mulhamî of Kashmir), panegyrist of Sultân Shujâ', on fol. 78<sup>a</sup>. 85. 'Âli Fitrat Sultân Shâdmân, died A. H. 1079, on fol. 78<sup>b</sup>. 86. Shaikh Muhsin Fânî of Kashmir, died A. H. 1081 under 'Âlamgir, on fol. 80<sup>a</sup>. 87. Mir Raḍî Dânish, a favourite of Sultân Dârâ Shukûh, on fol. 81<sup>a</sup>. 88. Mir Muhammad Mukim Fauji of Shirâz, a friend and companion of Bahâdur Zafarjang, who is commonly known as Mirzâ Jânbeg Shâh Shujâ', on fol. 81<sup>a</sup>. 89. Shaikh Muhammad Sa'id Kuraishi, panegyrist of Sultân Murâdbakhsh, died A. H. 1087, on fol. 87<sup>b</sup>. 90. Mirzâ Muhammad Sâlih of Kâbul, on fol. 97<sup>b</sup>. 91. Muhammad 'Ali Mâhir, lived in Akbarâbâd, died A. H. 1089, on fol. 98<sup>a</sup>. 92. Mirzâ Muhammadbeg Hâkikî of Transoxania (in Elliot 397 called Mirzâ Ahmadbeg of Ahmadâbâd, with the takhallus Hâkikî), a friend of Shaikh Muhammad Sa'id, on fol. 99<sup>b</sup>. 93. Shaikh 'Abd-al'aziz Nau Sarfarâz (نو سرفراز) of Akbarâbâd, died A. H. 1091, on fol. 103<sup>b</sup>. 94. Imâm Wirdibeg Intikhâbî (this takhallus is missing in Elliot 397) of Khurâsân, died very young in India, contemporary with 'Ali Sâ'ib Tabrizi, on fol. 106<sup>b</sup>. 95. Mirzâ Yûsufbeg Shâ'ik, died under 'Âlamgir, A. H. 1098, on fol. 107<sup>a</sup>. 96. Mir Mu'izz Fitrat, flourished under 'Âlamgir, died A. H. 1101, on fol. 112<sup>b</sup>. 97. Nawwâb Mir 'Askari 'Âkikhân Râzi, under 'Âlamgir, on fol. 113<sup>a</sup>. 98. Nawwâb Shukr-allâhkhân, contemporary with Nâsir 'Ali, on fol. 115<sup>a</sup>. 99. Khwâjah Mu'in-al-din Shâh Ghâzi, one of the princes of Transoxania, flourished under 'Âlamgir, on fol. 119<sup>b</sup>. 100. Mirzâ Muhammad Khalil of Khurâsân, was still alive in India at the time when this work was compiled, on fol. 120<sup>a</sup>. 101. Muzaffarkhân, also contemporary with the author, on fol. 122<sup>b</sup>. 102. Mirzâ 'Ajam (in Elliot 397 Muhammad) Kuli Turkman, belonging to a Shirâz family, born in India, lived at the same time, on fol. 124<sup>a</sup>. 103. Mirzâ Muhammad Naḍî ibn Mirzâ Muhammad Mas'ûd of Andujân, with the takhallus Purdil (پردل), on fol. 125<sup>a</sup>. 104. Mir Jamil Sûzi, belonging to a Bukhârâ family, was born and flourished in India, on fol. 125<sup>a</sup>. 105. Hakîm Faiḍ 'Ali of Mashhad, with the takhallus Hakîm, poet in Arabic and Persian, on fol. 125<sup>b</sup>. 106. Mir Muhammad Afḍal Sarkhush, on fol. 142<sup>a</sup>. 107. Ahmad 'Ibrat, lived in Shâhjahânâbâd at the time of the composition of this work; he used originally as takhallus Maftûn, but assumed later on that of 'Ibrat, after the advice of Mirzâ 'Abd-alkâdir, on fol. 142<sup>b</sup>. 108. Shaikh Nâsir 'Ali, a friend of the author, on fol. 145<sup>a</sup>. 109. Mirzâ 'Abd-alkâdir Bidil, lived at the same time, on fol. 149<sup>a</sup>. 110. Muhammad Sa'id Ijâz of Akbarâbâd, was, at the time when the author wrote, in the service of Nawwâb Mukrimkhân, the governor of Multân, on fol. 153<sup>a</sup>. 111. Mir Muhammad Zamân Râsikh, originally of the Persian Irâk, but born in India, was in Sultân Muhammad A'zam-shâh's service, on fol. 154<sup>a</sup>. 112. Mirzâ Mubârak-allâh Wâḍihî, on fol. 157<sup>a</sup>. 113. Shaikh 'Abd-alwâhid Wah-



shat, on fol. 157<sup>b</sup>. 114. Mirzâ 'Iwâd beg (in the text عیوض) Na'im of Badakhshân (of Āghatâi origin), in Sultân Murâdbakhsh's service, on fol. 158<sup>b</sup>. 115. Nawâzishkhân Lâhûrî, still alive when the author wrote, like all the preceding ones (where no date of death is given), on fol. 159<sup>a</sup>. 116. Muḥammad Fâdil of Dihlî, with the takhalluṣ 'Aishî, on fol. 159<sup>b</sup>. 117. Ḥabib-allâh of Nârnaul, a friend of 'Aishî, on fol. 160<sup>b</sup>. (114-117 are missing in Elliot 397.) 118. Mir Muḥammad Ḥusain of Andujân, with the takhalluṣ Nâjî, on fol. 161<sup>a</sup>. 119. Mirzâ Muḥammad Muḥsin, contemporary with the author, on fol. 161<sup>b</sup>. 120. Mirzâ Muḥammad Ibrâhîm Inṣâf, a pupil of I'jâz, born in the Panjâb, on fol. 162<sup>a</sup>. 121. Shaikh 'Abd-alkâdir, originally of the district of Ghazna, born in India, son of Shaikh Auliya, contemporary with the author, on fol. 163<sup>a</sup>. *Poetesses* (تذکرۃ الشاعرات): 122. Mihrî of Harât, in the service of Nûr Jahân Begam, on fol. 174<sup>b</sup>. 123. Nihâni, in the ḥaram of Shâh Sulaimân's mother, on fol. 175<sup>a</sup>. 124. Buzurgî of Kashmir, under Jahân-gîr, on fol. 175<sup>a</sup>. 125. Tûnî Âtûn (تونی آتون), the wife of Mullâ Bakâi, on fol. 175<sup>b</sup>. 126. Âkâ Bigah Abâk Jalâir, lived in Harât under Sultân Ḥusain Bahâdur-khân, on fol. 175<sup>b</sup>. 127. Ârzûi of Samarkand, on fol. 175<sup>b</sup>. 128. Âkâ Bigah, her father was a native of Khurâsân, and in the service of Muḥammadkhân Turkman, on fol. 175<sup>b</sup>. 129. Âgha Dûst, daughter of Darwish Kiyâm of Sabzwâr, on fol. 176<sup>a</sup>. 130. Ḥijâbî, daughter of Khwâjah Ḥadî of Astarâbâd, on fol. 176<sup>a</sup>. 131. 'Ismatî. 132. Bidilî. 133. Nisâi of Khurâsân. 134. Khânzâda-i-Tabrizî, daughter of Amîr Yâdgâr. 135. Sayyid Begam of Jurjân, all on fol. 176<sup>a</sup>. 136. Sharifah Bânû Hamdamî, on fol. 176<sup>b</sup>.

The whole work is interspersed with various scientific treatises on prosody, versification, music, medicine, ethics, physics, etc. etc. The right order of ff. 151-157 is as follows: 151, 155, 156, 152-154, 157. This copy is dated the 15th of Jumâdâ-althânî, A. H. 1133 = A. D. 1721, 13th of April.

Ff. 177, ll. 21-23; very unequally and carelessly written, partly in Nasta'liq, partly in Shikasta; illuminated frontispiece; size, 11½ in. by 6 in. [OUSELEY ADD. 2.]

### 375

Another copy of the same work.

Another copy of the Mirât-alkhayâl, beginning like Ouseley Add. 2: ای زبند بر زبان آید.

Introduction on fol. 8<sup>b</sup>.

Copied and collated at Lucknow, A. H. 1213 = A. D. 1798, 1799.

Ff. 281, ll. 17-21; Nasta'liq, written by different hands; size, 9½ in. by 5½ in. [ELLIOT 397.]

### 376

Safinah (سفینه).

The *second volume* (دفتر ثانی) of the valuable tadhkirah of Persian poets, by Khushgû, who began this work A. H. 1137 = A. D. 1724-1725, and completed it A. H. 1147 = A. D. 1734-1735. In A. H. 1155 = A. D. 1742-1743 he gave it to his master Ârzû, who added some glosses and a preface. According to Sprenger, Catal. Oudh, p. 130 sq., this tadhkirah consists of three

volumes, the *first* containing 362 ancient poets in chronological order, the *second* 545 of the poets of the Middle Ages (شعراى متوسّطین) in chronological order, and the *third* the modern or contemporary poets. Well, this copy represents the *second volume*, and gives us biographies and specimens of 811 poets (266 more than in Sprenger). It begins on fol. 7<sup>b</sup>, like Sprenger's copy: الحمد لله و الممت که بتوفیق از تسوید دفتر اول سفینه خوشگوئی فراغ حاصل شد الخ.

Ff. 1<sup>b</sup>-6<sup>b</sup> contain a complete index of the whole volume in *alphabetical* order. We give now a full list of all the poets mentioned in this volume:

1. Maulânâ 'Abd-alrahmân Jâmî, died A. H. 898 or 899, on fol. 7<sup>b</sup>. 2. Kâdî Masîḥ-aldin 'Isâ of Sâwa, under Sultân Ya'qûb, killed A. H. 896 or 898, on fol. 11<sup>b</sup>. 3. Bâbâ Fighânî of Shirâz, whose first takhalluṣ was Sakkâkî, died A. H. 911 (so !), on fol. 11<sup>b</sup>. 4. Ahli Tûrânî, one of the Amîrs of Sultân Ḥusain Baikarâ and pupil of Jâmî, died A. H. 902, on fol. 14<sup>a</sup>. 5. Maulânâ Darwish Dihakî of Kazwin, contemporary with Jâmî and Mir 'Ali Shîr, on fol. 14<sup>b</sup>. 6. Mir Ḥâjj of Tûn, on fol. 15<sup>a</sup>. 7. Mullâ Maktabî, the author of a لیلی و مجنون (A. H. 895), contemporary with Jâmî, on fol. 15<sup>a</sup>. 8. Amîr 'Ali Shîr Nawâi, died A. H. 906, the 11th of Jumâdâ-alawwal (others give A. H. 896 as date of his death), on fol. 15<sup>b</sup>. 9. Amîr Abû-albarakah, born near Samarkand, contemporary with Mir 'Ali Shîr, on fol. 16<sup>b</sup>. 10. Amîr Nizâm-aldin Suhailî, under Sultân Ḥusain Baikarâ, contemporary with Mir 'Ali Shîr, on fol. 17<sup>a</sup>. 11. Amîr Ḥusain Jalâir Tufailî, under the same Sultân, on fol. 18<sup>a</sup>. 12. Maulânâ Âgahî of Khurâsân, under Sultân Ḥusain Mirzâ, on fol. 18<sup>a</sup>. 13. Miram Siyâh of Harât, began to flourish under Sultân Ḥusain Baikarâ, on fol. 18<sup>b</sup>. 14. Maulânâ Âhî of Harât, died A. H. 901, on fol. 19<sup>b</sup>. 15. Khwâjah Shihâb-aldin 'Abdallâh Marwârid Bayânî of Kirmân, a protégé of Sultân Ḥusain Mirzâ, author of a diwân, styled مؤنس الاحباب, of a تاریخ شاهی, and a خسرو و شیرین, on fol. 19<sup>b</sup>. 16. Maulânâ Nizâm of Astarâbâd, one of the court poets of Sultân Ḥusain Baikarâ, on fol. 20<sup>a</sup>. 17. Maulânâ Shaukî of Yazd, became renowned under Ḥusain Mirzâ, on fol. 20<sup>b</sup>. 18. Maulânâ Yârî of Shirâz, at the same time, on fol. 20<sup>b</sup>. 19. Mirzâ Ibrâhîm of Harât, at the same time too, author of a تاریخ امیر المؤمنین علی (math-nawî), etc., on fol. 21<sup>a</sup>. 20. Mullâ Muhyî Lâri, on fol. 21<sup>a</sup>. 21. Maulânâ Khâkî, contemporary with Jâmî and one of his rivals, on fol. 21<sup>a</sup>. 22. Maulânâ Bikasî of Shûstâr, on fol. 21<sup>a</sup>. 23. Saifi 'Arûdî of Bukhârâ, friend of 'Ali Shîr, author of the رسالۃ عروض, on fol. 21<sup>b</sup>. 24. Maulânâ 'Abd-alsamad of Tûs, Jâmî's secretary and copyist, on fol. 21<sup>b</sup>. 25. Mullâ Riyâdî of Turbat, under Ḥusain Mirzâ, on fol. 22<sup>a</sup>. 26. Anisi of Khwârizm, in Sultân Ya'qûb's service, died A. H. 910, on fol. 22<sup>a</sup>. 27. Fakhr-aldin As'ad of Astarâbâd, the author of ونس ورامین (usually designated as Fakhr-aldin As'ad of Jurjân), on fol. 22<sup>a</sup>. 28. Maulânâ Shabîdî of Kumm, in Sultân Ya'qûb's service, on fol. 22<sup>b</sup>. 29. Gulkhanî of Kumm, a nephew of the preceding poet, lived under Ḥusain Mirzâ, on fol. 22<sup>b</sup>.

30. Maulânâ Mu'inî of Shirâz, one of Husain Mirzâ's poets, on fol. 23<sup>a</sup>. 31. Maulânâ Mawâlî of Lâr, an enthusiastic admirer of Hâfiz, whose diwân he was continually reading, on fol. 23<sup>a</sup>. 32. Harîfî, son of the preceding poet, on fol. 23<sup>a</sup>. 33. Lâmi'î of Astarâbâd, under Sultân Ya'kûb, on fol. 23<sup>a</sup>. 34. Khwâjah Âsafi of Kûhistân, a pupil of Jâmi, a protégé of Mir 'Alî Shîr, died A.H. 923, on fol. 23<sup>a</sup>. 35. Maulânâ Bannâi of Harât, was for some time on friendly terms with Sultân Ya'kûb, lived afterwards in Transoxania, died A.H. 918, on fol. 24<sup>a</sup>. 36. Ibn Jalâl of Nishâpûr, contemporary with Jâmi, on fol. 24<sup>b</sup>. 37. Mirzâ Asghar of Tûs, a pupil of Jâmi's, on fol. 25<sup>a</sup>. 38. Maulânâ Mânî of Tûs, a favourite of Abû-alhasan Mirzâ ibn Sultân Husain Baiḡarâ, on fol. 25<sup>a</sup>. 39. Amîr Humâyûn of Asfarâ'in, contemporary with Jâmi, a protégé of Sultân Ya'kûb, on fol. 25<sup>a</sup>. 40. Mullâ 'Izz-al-din Râfi'î of Asfarâ'in, on fol. 26<sup>a</sup>. 41. Shâh Karam of Khwandsâr (خوندسار), on fol. 26<sup>a</sup>. 42. Khwâjah Mas'ûd of Kumm, came under Sultân Husain Mirzâ to Harât, celebrated his exploits in a poem of 10,000 baits, and is besides the author of several Munâzarât, for instance, *شمس و تیغ و قلم* and also of a diwân of ghazals, on fol. 26<sup>a</sup>. 43. Mullâ Jâmâlî Kanbû of Dihli, contemporary with Jâmi, went to Khurâsân under Husain Mirzâ; his first takhalluṣ was Jalâlî, died A.H. 925, on fol. 26<sup>b</sup>. 44. Majîd-al-din Bâbarî, one of Sultân Sikandar Lûdî's poets, author of a *شاهنامه*, which sings the exploits of the Khwârizmshâhs, on fol. 27<sup>b</sup>. 45. Maulânâ 'Abdallâh Hâtîfî, Jâmi's nephew, died A.H. 927 or 928, on fol. 27<sup>b</sup>. 46. Jauharî of Samarkand, one of Mir 'Alî Shîr's poets, brought the *سیر النبی* into verse, on fol. 28<sup>a</sup>. 47. Maulânâ Umîdî of Rai, went A.H. 923 to Khurâsân, and was killed A.H. 925, just after having returned to Rai, on fol. 28<sup>a</sup>. 48. Sayyid Ja'far, eldest son of Sayyid Muḥammad Nûrbakhsh of Rai, went to Harât under Husain Mirzâ, on fol. 29<sup>a</sup>. 49. Amîr Sayyid Muḥammad ibn Shâh Kâsim ibn Sayyid Nûrbakhsh of Rai, died very young, on fol. 29<sup>b</sup>. 50. Shâh Kiwâm-al-din Muḥammad bin Shâh Shams-al-din bin Shâh Kâsim bin Sayyid Nûrbakhsh of Rai, who put Umîdî (see No. 47) to death, on fol. 29<sup>b</sup>. 51. Shâh Şafi-al-din Muḥammad Şafi, brother to the preceding poet, on fol. 30<sup>a</sup>. 52. Amîr Ghiyâth-al-din Khulḡî (حُلْغِی) bin Amîr Yûsuf of Şukrab near Damâwand, contemporary with Shâh Isma'il Şafawî, on fol. 30<sup>a</sup>. 53. Bâbâ Naşîbî of Gilân, a favourite of Sultân Ya'kûb, on fol. 30<sup>b</sup>. 54. Mullâ Riyâdî of Samarkand, became very old and went at the end of his life to India, on fol. 31<sup>a</sup>. 55. Mir Kuraishî of Samarkand, on fol. 31<sup>a</sup>. 56. Hâjî Muḥammad of Samarkand, on fol. 31<sup>a</sup>. 57. Amîr Aḥmad Hâjî of Îrân, was some years governor of Harât under Husain Mirzâ, died under Shâh Tahmâsp A.H. 940, on fol. 31<sup>a</sup>. 58. Sâm Mirzâ Sâmî, son of Shâh Isma'il Şafawî, died young A.H. 930; he is the author of the *تذکرہ سامی*, on fol. 31<sup>b</sup>. 59. Khwâjah Muḥammad Mu'min ibn Khwâjah 'Abdallâh Marwârid Bayânî, the teacher of Sâm Mirzâ; afterwards, being insulted by Shâh Tahmâsp, he went to India, on fol. 31<sup>b</sup>. 60. Maulânâ Hilâlî, born at Astarâbâd, of Turkish extraction, author of the *شاه و گدا* and the *صفات العاشقین*, put to death A.H. 936 (so!), on fol.

31<sup>b</sup>. 61. Mullâ Nargisî of Abhar, contemporary with Hilâlî, with whom he had many poetical contests, on fol. 32<sup>b</sup>. 62. Jamâl-al-din of Abhar, on fol. 33<sup>a</sup>. 63. Sa'id-al-din Mas'ûd Daulatyâr of Bukhârâ, son of a Parsee, on fol. 33<sup>a</sup>. 64. Malik-alkalâm Bahâ-al-din of Andujân, on fol. 33<sup>a</sup>. 65. Maulânâ 'Ajibî of Khujand, on fol. 33<sup>b</sup>. 66. Shihâbî Ghazzâlî of Khujand, on fol. 33<sup>b</sup>. 67. Mullâ Janûbî of Badakhshân, contemporary with the emperor Humâyûn, on whose conquest of Badakhshân (A.H. 927) he composed a chronogram, viz. *محمد همايون شه بحر و بر*, on fol. 33<sup>b</sup>. 68. Shaikh Zain-al-din Khwâfî, with the takhalluṣ Wafâi, under Bâbar, translator of the Turkish original of *واقعات بابری*, author also of another historical work: *فتح هندوستان*, died A.H. 940, on fol. 33<sup>b</sup>. 69. Shaikh 'Abd-alwâhid Fârighî of Harât, great friend of the preceding poet, died in the same year 940, on fol. 34<sup>a</sup>. 70. Shâh Tâhir Dakhanî, went to Hindûstân A.H. 923, and entered into Burhân Nizâmshâh of the Dakhan's service, on fol. 34<sup>b</sup>. 71. Zâhir-al-din Muḥammad Bâbar Pâdishâh bin Mirzâ 'Umar Shaikh bin Mirzâ Abû Sa'id bin Mirzâ Sultân Muḥammad bin Mirzâ Mirânshâh bin Amîr Timûr Gurgân, born A.H. 888, died 937. Here is mentioned the other translator of the memoirs, viz. Nawwâb (read *Ibn*) Bairâmkhân, on fol. 35<sup>a</sup>. 72. Mir Ahli of Shirâz (originally of Tarshîz), under Husain Mirzâ and Shâh Isma'il, died A.H. 942, on fol. 36<sup>b</sup>. 73. Mir Muḥammad 'Alî Sâlik, grandson of Ahli Shirâzi, on fol. 38<sup>a</sup>. 74. Amîr Muḥammad Husain Kudsi, began to flourish under Tahmâsp Şafawî, had poetical contests with Hilâlî and Nargisî, on fol. 38<sup>a</sup>. 75. Maulânâ Ahli of Îrân, under Tahmâsp, on fol. 38<sup>b</sup>. 76. Maulânâ Damîrî of Isfahân, whose first takhalluṣ was Bâghbân (باغبان), gardener, under Tahmâsp, on fol. 39<sup>a</sup>. 77. Maulânâ Dâ'î, the son of the preceding poet, on fol. 40<sup>a</sup>. 78. Anûshirwân bin Amîr Abû Sa'id bin 'Alâ-almulk, governor of Lâr, killed A.H. 948, on fol. 40<sup>a</sup>. 79. Sultân 'Abd-alrashidkhân, with the takhalluṣ Rashîd, one of the rulers of Khotan, ascended the throne A.H. 950, on fol. 40<sup>b</sup>. 80. Mirzâ Kâsim Kâsimî of Gûnâbâd, composed a *شاهنامه* on Shâh Isma'il Şafawî's exploits, on fol. 40<sup>b</sup>. 81. Maulânâ Mânî of Shirâz, under Shâh Isma'il, on fol. 41<sup>a</sup>. 82. Khwâjah Ayyûb Firâkî, second son of Amîr Abû-albarakah, used also Ayyûb sometimes as takhalluṣ, lived for the greater part of his life in Kâbul and Hindûstân, but went afterwards to Gujarât and the Dakhan, on fol. 41<sup>b</sup>. 83. Maulânâ Sharaf-al-din 'Alî Yâfi'î of Yazd, panegyrist of Shâh Tahmâsp, on fol. 42<sup>a</sup>. 84. Maulânâ Muḥammad Sharkî of Yazd, a relation of the preceding poet, wakil of Shâh Nûr-al-din Nî'mat-allâh II, on fol. 42<sup>a</sup>. 85. Mullâ Hayâtî, originally of Bukhârâ, poisoned A.H. 956, on fol. 42<sup>a</sup>. 86. Mir Shams-al-din Muḥammad Hanafî Kirmânî, with the takhalluṣ Fahmî, under Shâh Tahmâsp, died A.H. 956, on fol. 42<sup>b</sup>. 87. Maulânâ Nisbatî of Mashhad, under Shâh Isma'il, lived usually at Tabriz, on fol. 43<sup>a</sup>. 88. Khalîfah Asad-allâh of Isfahân, on fol. 43<sup>a</sup>. 89. Amîr Shujâ'-al-din Mahmûd, ibn Khalîfah Sayyid 'Alî (who got the epithet of *خليفة سلطاني* under Shâh Tahmâsp), grandson of the preceding poet, on fol. 43<sup>a</sup>. 90. Mir Rukn-al-din of Rai, on fol. 43<sup>b</sup>. 91. Amîr Jalâl-al-din Şalâ'î



of Isfahân, had poetical contests with Majd-al-din Kausi of Shûstâr, on fol. 43<sup>b</sup>. 92. Mir Haidar of Tûn, in Humâyûn's service, on fol. 44<sup>a</sup>. 93. Kâdi Ahmad Figârî of Asfarâ'in, on fol. 44<sup>a</sup>. 94. Kâdi 'Abdallâh Yâkînî of Gilân, nephew of Shaikh Ahmad Lâhijî, on fol. 44<sup>b</sup>. 95. Kâdi Yahyâ of Gilân, nephew of the preceding, on fol. 44<sup>b</sup>. 96. Maulânâ Muhammad of Rustamdâr, lectured many years in Mashhad, on fol. 45<sup>a</sup>. 97. Maulânâ Kurbî of Damâwand, on fol. 45<sup>a</sup>. 98. Khwâjah Muhammad Tâhir ibn Maulânâ Umîdî of Rai, on fol. 45<sup>a</sup>. 99. Maulânâ Afzal Nâmî of Rai, was for his whole life Umîdî's pupil, on fol. 45<sup>a</sup>. 100. Mullâ Nithârî of Tabriz, on fol. 45<sup>b</sup>. 101. Haidarbeg Anis of Tabriz, one of Shâh Tahmâsp's friends, on fol. 46<sup>a</sup>. 102. Hasanbeg Shukr 'Ali of Tabriz, great-grandson of 'Ali Shukr, on fol. 46<sup>a</sup>. 103. Amir Mu'in-al-din Ashraf, under Shâh Isma'il, died as kâdi of Makkah, on fol. 46<sup>a</sup>. 104. Maulânâ Mu'in Ladhdhat of Astarâbâd, on fol. 46<sup>b</sup>. 105. Maulânâ Sahâbî Najafî, was originally of Astarâbâd, on fol. 46<sup>b</sup>. 106. Maulânâ Sultân Muhammad Sidkî of Astarâbâd, lived a long time in Kâshân, on fol. 48<sup>a</sup>. 107. Khwâjah Hasan of Kandahâr, on fol. 48<sup>b</sup>. 108. Maulânâ Khâtîmî of Harât, on fol. 48<sup>b</sup>. 109. Malik Jalâl-al-din, one of the kings of Nimrûz, on fol. 48<sup>b</sup>. 110. Sadr-al-din Muhammad Kalâmî of Lâr, on fol. 48<sup>b</sup>. 111. Shams-al-din Muhammad of Lâr, brother to the preceding poet, on fol. 49<sup>a</sup>. 112. Mir Muhammad Bâkir of Yazd, on fol. 49<sup>a</sup>. 113. Maulânâ 'Abdî of Âbarkûh, on fol. 49<sup>a</sup>. 114. Amir Shâh Ridâi of Rai, on fol. 49<sup>a</sup>. 115. Mullâ Fikrî of Rai, went to Shâh Tâhir in the Dakhan, on fol. 49<sup>b</sup>. 116. Mirzâ Salmân of Isfahân, under Shâh Tahmâsp, on fol. 49<sup>b</sup>. 117. Mirzâ 'Abdallâh, son of the preceding poet, on fol. 50<sup>a</sup>. 118. Shâh Jahângir Hâshimî of Kirmân, a descendant of Kâsim-i-Anwâr as well as of Shâh Nîmat-allâh Nûrbakhsh, was some years in Sind, and the ruler of that country, Shâh Husain, paid him great honours. He was killed by robbers on the way back from Sind; his mathnawî *مظہر آثار* is an imitation of the Makhzan-alarâr, on fol. 50<sup>a</sup>. 119. Maulânâ Nûrî, one of Maulânâ Hasan Shâh of Harât's grandsons, on fol. 50<sup>b</sup>. 120. Khwâjah Fadl-al-din Muhammad of Isfahân, pupil of Maulânâ Abû-alhasan in Kâshân, became afterwards a protégé of Shâh Tahmâsp, on fol. 50<sup>b</sup>. 121. Maulânâ Fudûlî of Baghdâd, who wrote in Persian and Turkish, and composed a diwân in each of these two languages, lived under Shâh Isma'il and Shâh Tahmâsp, on fol. 51<sup>a</sup>. 122. Hidâyat-allâh, under Shâh Tahmâsp, on fol. 51<sup>a</sup>. 123. Shaikh Shihâb-al-din 'Ali of Rai, on fol. 51<sup>b</sup>. 124. Shaikh Abû-alkâsim, the son of the preceding poet, on fol. 51<sup>b</sup>. 125. Muhammad Mirak Sâlihî, brother of Ahmad Mirak Sâlihî of Tûs, under Shâh Tahmâsp; he was a descendant of Nizâm-almulk, the famous wazir of Malikshâh, on fol. 51<sup>b</sup>. 126. Ahmad Mirak Sâlihî, brother of Muhammad Mirak, also in Tahmâsp's service, on fol. 52<sup>a</sup>. 127. Amir Ghiyâth-allâh of Rai, on fol. 52<sup>a</sup>. 128. Amir Nûr-allâh of Rai, a relation of the preceding poet, on fol. 52<sup>b</sup>. 129. Khwâjah Nizâm-almulk of Rai, on fol. 52<sup>b</sup>. 130. Khwâjah Ja'far of Rai, on fol. 52<sup>b</sup>. 131. Maulânâ Ghafûrî of Rai, on fol. 52<sup>b</sup>. 132. Maulânâ Hâjî of Rai, on fol. 53<sup>a</sup>. 133. Mir Dûst Târamî (طارمی) of Târam,

a favourite of the emperor Humâyûn, on fol. 53<sup>a</sup>. 134. Amir Kamâl-al-din Amirî, one of the wakils of the kings of Sistân, on fol. 53<sup>a</sup>. 135. Kâdi Ahmad Lâghar (لاغر) of Nimrûz or Sistân, on fol. 53<sup>a</sup>. 136. Kâdi Basîr, brother of the preceding poet, on fol. 53<sup>a</sup>. 137. Amir Husain of Sabzwâr, with the takhallus Karbalâi, became greatly renowned at Harât, on fol. 53<sup>b</sup>. 138. Mir 'Ali 'Arab Fikrî of Sabzwâr, brother of the preceding poet, on fol. 53<sup>b</sup>. 139. Amir Nawâi of Sabzwâr, nephew of Mir Husain Karbalâi, went very young to India, on fol. 53<sup>b</sup>. 140. Mir Figârî of Sabzwâr, also a nephew of Mir Husain by his sister, on fol. 53<sup>b</sup>. 141. Amir Shams-al-din Hâshimî of Isfahân, went afterwards to Bijâpûr in the Dakhan, on fol. 53<sup>b</sup>. 142. Zafar-alislâm Sâidî of Isfahân, on fol. 54<sup>a</sup>. 143. Mullâ Niki of Isfahân, on fol. 54<sup>a</sup>. 144. Harfî of Isfahân, nephew and pupil of the preceding poet, on fol. 54<sup>a</sup>. 145. Wafâi Kûr (the blind) of Isfahân, on fol. 54<sup>a</sup>. 146. Mir 'Ali Tajâr (تجار) of Isfahân, on fol. 54<sup>a</sup>. 147. Abû-alkâsim Amirî of Isfahân, was blinded by Shâh Tahmâsp's order, on fol. 54<sup>b</sup>. 148. Sihri (سحری) of Kûmm, on fol. 54<sup>b</sup>. 149. Ghadanfar (غنفر) of Kûmm, author of a mathnawî *پیر و جوان*, on fol. 54<sup>b</sup>. 150. Maulânâ Kamâl-al-din of Kâshân, on fol. 55<sup>a</sup>. 151. Mir Muhammad Taqi Marwârid of Kâshân, a descendant of 'Abdallâh Marwârid Bayânî, on fol. 55<sup>a</sup>. 152. Maulânâ Diyâ-al-din of Kâshân, on fol. 55<sup>b</sup>. 153. Shâh Tabî'î of Khwandsâr, a dervish, on fol. 55<sup>b</sup>. 154. Tasnif of Khwandsâr, on fol. 55<sup>b</sup>. 155. Mullâ Sarûdî of Khwandsâr, on fol. 55<sup>b</sup>. 156. Bâbâ Shaukhi of Khwandsâr, on fol. 55<sup>b</sup>. 157. Shâh Murâd of Khwandsâr, on fol. 56<sup>a</sup>. 158. Sharif of Tabriz, under Shâh Tahmâsp, on fol. 56<sup>a</sup>. 159. Kâdi 'Alâ of Kûmm, on fol. 57<sup>a</sup>. 160. Mullâ Maqsadî of Sâwa, flourished at the courts of Shâh Isma'il and Shâh Tahmâsp, on fol. 57<sup>a</sup>. 161. Mullâ 'Abdî of Sâwa, on fol. 57<sup>a</sup>. 162. Damirî of Hamadân, son of the poet Hâirânî, the author of three mathnawis, viz. *شع و ناهید و بهرام*, *پروانه*, and *آسمان و زمین*; flourished under the Safawis, on fol. 57<sup>a</sup>. 163. Ashki of Hamadân, on fol. 57<sup>a</sup>. 164. Khwâjah Âkâ Mir of Hamadân, on fol. 57<sup>b</sup>. 165. Maulânâ Shams of Yazd, on fol. 57<sup>b</sup>. 166. Mullâ 'Ishratî of Yazd, on fol. 57<sup>b</sup>. 167. Mir Murâdâ Sharifî of Shirâz, went to India and died there, author of a *کافیہ منظوم* and a diwân of ghazals, on fol. 57<sup>b</sup>. 168. 'Abdibeg of Shirâz, author of a khamseh and a diwân of more than 2000 baits, on fol. 58<sup>a</sup>. 169. Malik Kâsim Naqqâsh (the painter) of Shirâz, on fol. 58<sup>a</sup>. 170. Amir Sâfi of Kirmân, a cousin of Amir Fadlî (one of Akbar's poets), was killed by the Tûrânian conquerors of Khurâsân, on fol. 58<sup>a</sup>. 171. Mullâ 'Alî Sâirafî of Kashmîr, father of Muhammad Amin Mustaghni (who lived under Akbar), on fol. 58<sup>b</sup>. 172. Muhammad Kâsimkhân Mauji of Badakhshân, a protégé of Humâyûn, and author of a mathnawî, on fol. 58<sup>b</sup>. 173. Shuhûdî of Sabzwâr, on fol. 58<sup>b</sup>. 174. Maulânâ Kamâlî of Sabzwâr, on fol. 59<sup>a</sup>. 175. Mir 'Abd-alkâkî of Gûnâbâd, on fol. 59<sup>a</sup>. 176. Maulânâ 'Âlimî of Dârâbjard near Ishtakhr, a contemporary of Ghazâlî of Mashhad, on fol. 59<sup>a</sup>. 177. Amir Zahir-al-din Ibrâhîm Wad'î (وعدی) of Rai, on fol. 59<sup>b</sup>. 178. Amir Majd-al-din Isma'il, with



the takhalluṣ Majdī, son of the preceding poet, on fol. 59<sup>b</sup>. 179. Mirzā Sharafjahān of Kazwin, a friend of Maulānā Ḍamirī, born the 18th of Rabi'-alākhar, A. H. 902, died the 7th of Dhū-alkā'dah, A. H. 962, 60 years old (ta'rikh: *آء شرف از جهان شده*), on fol. 59<sup>b</sup>. 180. Kāḍī Rūh'-allāh, the uncle of Sharafjahān, lived in Kazwin, on fol. 60<sup>a</sup>. 181. Naṣir-aldin Muḥammad Humāyūn Pādishāh, Bābar's son, born A. H. 913, ascended the throne 937, died 963, on fol. 60<sup>a</sup>. 182. Mirzā Kāmran, brother of the emperor Humāyūn, was blinded by his brother's command; died, during his pilgrimage, A. H. 964; his son, Mirzā Abū-alkāsim, with the takhalluṣ Shaukati, was likewise a good poet, died A. H. 974, as a prisoner in the fortress of Gwāliyār, on fol. 61<sup>a</sup>. 183. Mirzā Mahdī, second brother of Humāyūn, left a diwān, on fol. 61<sup>b</sup>. 184. Mirzā Ibrāhīm of Badakhshān, son of the governor of Badakhshān Mirzā Sulaimān, born A. H. 941, died, only 26 years old, A. H. 967, on fol. 62<sup>a</sup>. 185. Mullā Raunaqī of Bukhārā, was at first in Mirzā Kāmran's service, afterwards in Mirzā Ibrāhīm's, died A. H. 964, on fol. 62<sup>a</sup>. 186. Maulānā Nādirī of Samarḳand (not of Mashhad, as the Haft Iklim say, nor of Tarshiz), went in later years to Hindūstān, praised Humāyūn in a ḳaṣidah, died A. H. 966, in the early part of Akbar's reign, on fol. 62<sup>a</sup>. 187. Mir Muḥammad Mu'nin of Astarābād, went to the Dakhan, and entered the service of Ibrāhīm Ḳuṭbshāh, afterwards of Muḥammad Ḳulī Ḳuṭbshāh, on fol. 62<sup>b</sup>. 188. Maulānā Sā'il of Āh, near Damāwand, went in his youth to Hamadān and died there, had poetical disputations with Hairatī, on fol. 63<sup>a</sup>. 189. Khwājah Hijrī of Farghāna, was, during the last years of his life, in Akbar's service, on fol. 63<sup>b</sup>. 190. Khwājah Muḥammad Sharif Hijrī of Rai, was, under Shāh Ṭahmāsp, wazir of Yazd and afterwards of Isfahān, on fol. 63<sup>b</sup>. 191. Khwājah Muḥammad Ṭāhir Waṣlī, son of the preceding poet, on fol. 64<sup>a</sup>. 192. Khwājah Mirzā Aḥmad, the younger brother of Sharif Hijrī of Rai, on fol. 64<sup>a</sup>. 193. Khwājah Khwājagi, also a brother of Sharif Hijrī, on fol. 64<sup>a</sup>. 194. Khwājah Shāpūr, the son of the preceding poet, and nephew of Sharif Hijrī, went to Hindūstān in Akbar's time, author of a mathnawī *شیرین و خسرو*, on fol. 64<sup>b</sup>. 195. Mullā Ṣādiḳ Ḥalwāi of Samarḳand, was some time in Lāhūr, went back to Samarḳand and died there, on fol. 66<sup>b</sup>. 196. Saudāi Kalandar of Gujarāt, in the beginning of Akbar's reign, on fol. 66<sup>b</sup>. 197. Ra'is Nūr-aldin, with the takhalluṣ Nūrī of Hurmuz, in the beginning of Akbar's reign, on fol. 66<sup>b</sup>. 198. Maulānā Waḥshī Yāfi'ī (so!) of Yazd, came to Sind in the beginning of Akbar's reign, author of a mathnawī, *شیرین و خسرو*, and of another, *خلد برین*, on fol. 66<sup>b</sup>. 199. Nawwāb Muḥammad Bairāmkhān bin Saif 'Alibeg bin Yār 'Alibeg bin Pir 'Alibeg bin 'Alī Shukrbeg Bahārlū, born in Badakhshān, came to Balkh and entered, sixteen years old, Humāyūn's service, became governor of Kandahār after that emperor's return to power, and died A. H. 968, in Akbar's time. He was the father of Mirzā 'Abd-alrahīm, who was four years old at his father's death, and translated the *واقعات بابری* into Persian, on fol. 68<sup>a</sup>. 200. Muḥammad Shāh Unsi of Kandahār, went with Bābar to India, was afterwards in

Humāyūn's service, and died A. H. 973, on fol. 69<sup>b</sup>. 201. Ṣabūḥī of Cāghatāi extraction, lived in Kābul, died A. H. 972 or 973 at Āgra, on fol. 70<sup>a</sup>. 202. Maulānā Bikasī of Sajāwand near Ghazna, frequented at Kābul the majlis of Muḥammad Ḥakīm Mirzā, the second son of Humāyūn, went afterwards to India, and became one of Akbar's Amīrs; he died A. H. 973, on fol. 70<sup>b</sup>. 203. Sāḳī Bairāmkhānī (so called because he was the *ملازم* of Bairāmkhān), died A. H. 974, on fol. 70<sup>b</sup>. 204. Kāḍī Aḥmad Ghaffārī of Kazwin, author of the *نگارستان* and the *تأریخ جهان آرا*, died A. H. 975, on fol. 71<sup>a</sup>. 205. Mullā Tadrāwī or Tadhrawī of Abhar, nephew of Nargisi, went to India into Bairāmkhān's service, author of the *جواب ده نامه ابن عماد* and of the mathnawī *حسن یوسف*, dedicated to Yūsuf Muḥammadkhān, died A. H. 975, on fol. 71<sup>a</sup>. 206. Kāḍī Muḥammad of Rai, under the Ṣafawis, particularly Shāh Ṭahmāsp, renowned for his chronograms and impromptus, on fol. 71<sup>b</sup>. 207. Kāḍī 'Aṭā-allāh, brother of Kāḍī Muḥammad, at the same time, also renowned for his ta'rikhāt, on fol. 72<sup>a</sup>. 208. Kāḍī 'Abdallāh, son of Muḥammad of Rai, good poet and musician, on fol. 72<sup>a</sup>. 209. Mir Muḥammad Ḳāsim of Rai, under Shāh Ṭahmāsp, went to India and lived with 'Abd-almajid Āsafkhān, on fol. 72<sup>b</sup>. 210. Mirzā Khanjarbeg of Cāghatāi extraction, one of Humāyūn's Amīrs, on fol. 72<sup>b</sup>. 211, 212. 'Alī Kulikhān Khānzamān Sultān and Muḥammad Sa'id Bahādurkhān, sons of Ḥaidar Sultān Uzbek, both killed by Akbar, A. H. 974, on fol. 73<sup>a</sup>. 213. Shāh Nāṣir Khwājah of Tirmidh, went to India in the beginning of Akbar's reign, on fol. 73<sup>b</sup>. 214. Sultān Muḥammad, with the takhalluṣ Sultān, of Salak near Kandahār, composed a ḳaṣidah in honour of Khānzamān Sultān, on fol. 73<sup>b</sup>. 215. Mirzā Sipāhī, grandson of Khwājah Kalānbeḡ, died at Āgra A. H. 973, on fol. 74<sup>a</sup>. 216. Amīr Niyāzi of Bukārā, entered, after many adventures, Akbar's service, on fol. 74<sup>a</sup>. 217. Mirzābeg Sipihri of Tūrān, nephew of Khwājah Amīn-aldin Maḥmūd, who was known under the name of Khwājah Jahān in Akbar's time, died A. H. 979, on fol. 75<sup>a</sup>. 218. Maulānā Yahyājān, son of Aḥmad Ṭabīb of Gilān, went A. H. 967 from Gilān to Kazwin as envoy of Khān Aḥmad, on fol. 75<sup>a</sup>. 219. Mullā Shaikh Aḥmad Fanāi, was in the service of Amīr Ghiyāth-aldin Maṣṣūr, of Maulānā Aḥmad of Abiward, of Shams-aldin Muḥammad Khidri, and of Kamāl-aldin Ḥusain Lāri, died A. H. 975, on fol. 75<sup>a</sup>. 220. Shaikh Mauzūn Nāḡūrī, under Akbar, on fol. 75<sup>b</sup>. 221. Darwish Bahrām Saḳkā of Turkish extraction, became a Ṣūfi, was highly favoured by Akbar, and died during a journey to Sarāndib, on fol. 75<sup>b</sup>. 222. Bayādi of Āgra, in the beginning of Akbar's reign, on fol. 76<sup>a</sup>. 223. Khwājagi Sharif of Shirāz, under Akbar, on fol. 76<sup>a</sup>. 224. Shaikh Aḥmad of Shirāz, brother of the preceding poet, on fol. 76<sup>b</sup>. 225. Amīr Faḍlī of Kirmān, in the beginning of Akbar's reign, on fol. 76<sup>b</sup>. 226. Khwājahzāda of Kābul, in the beginning of Akbar's reign, on fol. 76<sup>b</sup>. 227. Maulānā Nāmī of Kashmir, one of Humāyūn's and Akbar's poets, on fol. 76<sup>b</sup>. 228. Mābirī of Kashmir, under Akbar, on fol. 77<sup>a</sup>. 229. Ḥājī Muḥammad of Kābul, under Humāyūn and Akbar, on fol. 77<sup>a</sup>.

230. Muḥammad Riḍā of Mashhad, under Akbar, on fol. 77<sup>a</sup>. 231. Akḍāsi of Mashhad, under Akbar, on fol. 77<sup>a</sup>. 232. Mullā Shitābi of Gūnābād, at the same time, on fol. 77<sup>b</sup>. 233. Mullā Nuzhatī, contemporaneous with Mullā Aẓhari, at the same time, on fol. 77<sup>b</sup>. 234. Maulānā 'Alī Riḍāi Ghazālī of Mashhad, the king of poets at Akbar's court, the predecessor of Faiḍi, author of a diwān, a mathnawī نقش بدیع, several prose works, viz. رشحات الحیوة, اسرار مکتوم (on Sūfism), and مرآت الکائنات, etc., died at Ahmādābād in Gujarāt A. H. 980, on fol. 77<sup>b</sup>. 235. Mullā Raughanī of Astarābād, went to India, died A. H. 980, during a journey to Gujarāt, on fol. 80<sup>b</sup>. 236. Ilāhī, lived under Bābar, Humāyūn, and died in the early part of Akbar's reign, on fol. 80<sup>b</sup>. 237. Yādgārbeg Hālātī, Ilāhī's son, on fol. 80<sup>b</sup>. 238. Likāi, son of the preceding poet Hālātī, on fol. 81<sup>a</sup>. 239. Maulānā Saif-almulūk Shujā'i of Damāwand, on fol. 81<sup>a</sup>. 240. Amīr Kādi, with the takhalluṣ Amīrī of Rai, pupil of Kādi Maṣ'ūd, went to India, became a Naukar under Akbar, and died A. H. 982, on fol. 81<sup>b</sup>. 241. Amīr Abū Turāb of Rai, brother of the preceding poet, on fol. 81<sup>b</sup>. 242. Mirzā Kūli Mailī of Tūrānīan birth, went to India in the beginning of Akbar's reign, died A. H. 984, on fol. 81<sup>b</sup>. 243. Mullā 'Alī, with the takhalluṣ Tāramī (because he was of Tāram near Samarḳand), under Humāyūn and Akbar, died A. H. 981, on fol. 83<sup>a</sup>. 244. Khwājah Ḥusain of Marw, a pupil of Maulānā 'Iṣām-aldin Ibrāhīm and of Shaikh Ibn Hījri Muftī (who died A. H. 973), tutor of Faiḍi and Abū-alfadl, lived under Humāyūn and Akbar, is mentioned in the Akbar-nāma, was a great composer of chronograms, left India A. H. 989 for his native country, and died on the way near Kābul, on fol. 83<sup>a</sup>. 245. Sayyid Muḥammad Jāmabāf Fikrī of Harāt, went A. H. 969 to India, on fol. 83<sup>b</sup>. 246. Maulānā Kāsim, with the takhalluṣ Kāhī, of Samarḳand, with his full name Najm-aldin Abū-alkāsim; came, fifteen years old, into the service of Jāmī, went to India in the early part of Akbar's reign, died A. H. 968, 110 (or, according to others, even 120) years old, in Agra, on fol. 84<sup>a</sup>. 247. Ghayūri of Kābul (غیوری کابلی), was at first in the service of Akbar's younger brother, Muḥammad Ḥakīm Mirzā, afterwards in that of Akbar himself, on fol. 85<sup>a</sup>. 248. Khwājah Muḥammad Raḥīm of Rai, with the takhalluṣ 'Ahdī, under Akbar, on fol. 85<sup>b</sup>. 249. Maulānā 'Aufī of Ahmādābād in Gujarāt, under Akbar (the statement of the author of the Safī-nah that this 'Aufī wrote a tadhkīrah is an error; he mistook him probably for the older 'Aufī, who lived about A. H. 600), on fol. 85<sup>b</sup>. 250. Mir Amānī of Harāt, used to live in Kābul, fell from horseback in Jaunpūr, and died A. H. 981, on fol. 85<sup>b</sup>. 251. Amīr Sayyid 'Alī Muṣawwir (the artist), with the takhalluṣ Judā'i, son of Pir Maṣṣūr of Tirmidh, under Humāyūn and Akbar, illustrator of the story of Ḥamzah (قصّة امیر حمزه), on fol. 86<sup>a</sup>. 252. Shujā' of Kāshān, under Shāh Tahmāsp and Isma'il II, fled later on to Isfahān, in consequence of a libel directed against the governor of Kāshān, and died there, A. H. 987, on fol. 86<sup>a</sup>. 253. Maulānā Muḥammad Taqī-aldin Hairatī, of Tūn, under Shāh Tahmāsp, author of a diwān and a mathnawī,

died on a journey to Kashmīr in Akbar's reign, A. H. 989, on fol. 86<sup>b</sup>. 254. Shaikh Ḥusain Kuraishī, a friend of Faiḍi, lived from Bābar's time to the middle of Akbar's reign, and died A. H. 989, on fol. 88<sup>b</sup>. 255. Šabūri, son of Karābeg, the goldsmith of Tabriz, on fol. 89<sup>a</sup>. 256. Shāh Ghiyāth-aldin 'Abd-al'ālī, an offspring of Amīr Tāhir-aldin Muḥammad Shahīd of Kirmān, lived under Shāh Tahmāsp, on fol. 89<sup>a</sup>. 257. Saif-aldin Maḥmūd, with the takhalluṣ Rajāi of Isfahān, died in Shāh 'Abbās' reign, on fol. 89<sup>b</sup>. 258. Khān Ahmad of Gilān, one of the rulers of Gilān, was imprisoned for twelve years by Shāh Tahmāsp in A. H. 974, on fol. 89<sup>b</sup>. 259. Amīr Ḥudūri of Kūmm, lived about thirty years in Mashhad, flourished during the reigns of Shāh Tahmāsp and Isma'il, on fol. 90<sup>a</sup>. 260. Mir Ashki of Kūmm, brother of the preceding poet, on fol. 90<sup>b</sup>. 261. Maulānā Lisānī of Shirāz, died A. H. 991, on fol. 90<sup>b</sup>. 262. Hāji Haidari of Tabriz, Lisānī's pupil, went to India and entered Akbar's service, on fol. 91<sup>a</sup>. 263. Mullā Shirī, enjoyed Akbar's favour, on fol. 92<sup>a</sup>. 264. Muḥammad Amīn Mustaghni, son of 'Alī Sairafi of Kashmīr, under Akbar, on fol. 92<sup>b</sup>. 265. Kāsim Arslan of Mashhad, a descendant of Maḥmūd of Ghazna's Amīr Arslan Jādhīb, came from Transoxania to India, entered Akbar's service, and died A. H. 995, on fol. 92<sup>b</sup>. 266. Maulānā Taqī-aldin, with the takhalluṣ Ḥuznī of Isfahān, died in India, under Akbar, A. H. 995, on fol. 93<sup>a</sup>. 267. Khwājah 'Abd-alriḍā of Rai, nephew of Khwājah Sharif Hījri, famous especially for his chronograms, on fol. 93<sup>b</sup>. 268. Khwājah Muḥsin of Rai, nephew of the preceding poet, on fol. 94<sup>a</sup>. 269. Shāh Du'āi, a dervish, under Akbar, on fol. 94<sup>a</sup>. 270. Maulānā Muḥtasham Kāshī, under Shāh Tahmāsp and 'Abbās, on fol. 94<sup>b</sup>. 271. Khwājah Ḥusain Thanāi, probably of Mashhad (not of Nishāpūr, as the Haft Iklim state), author of a diwān and two mathnawīs, سنّد سکندر and باغ ارم, died A. H. 996, buried in Lāhūr, on fol. 96<sup>a</sup>. 272. Sulṭān Ibrāhīm Mirzā Jāhī, one of the Šafawī Sulṭāns, in whose service Thanāi spent some time, author of the فرهنگ ابراهیمی, on fol. 97<sup>b</sup>. 273. Maulānā Sayyidi Muḥammad, with the takhalluṣ 'Urfi, son of Khwājah Zain-aldin 'Alī bin Jamāl-aldin of Shirāz, completed his diwān A. H. 996, wrote imitations of the شعر مخزن الاسرار and شیرین خسرو (not complete)—and a prose treatise on Sūfism, styled نفسیة, died in Shawwāl A. H. 999, on fol. 98<sup>a</sup>. 274. Amīr 'Urfi of Mashhad, under Akbar, on fol. 101<sup>b</sup>. 275. Maulānā 'Urfi Kamāngar (the bow-maker) of Tabriz, panegyrist of Shāh Tahmāsp, on fol. 101<sup>b</sup>. 276. Maulānā Luṭfi, son of the preceding poet, on fol. 101<sup>b</sup>. 277. Mullā Taufi of Tabriz, on fol. 101<sup>b</sup>. 278. Khwājah Fānī of Tabriz, on fol. 102<sup>a</sup>. 279. Ḥaḳīrī of Tabriz, on fol. 102<sup>a</sup>. 280. Faḳīrī of Tabriz, on fol. 102<sup>a</sup>. 281. Sahwī of Tabriz, on fol. 102<sup>a</sup>. 282. Naẓmī of Tabriz, on fol. 102<sup>a</sup>. 283. Jaḳārī of Tabriz, great connoisseur of رمل, on fol. 102<sup>a</sup>. 284. Żarifi of Tabriz, on fol. 102<sup>a</sup>. 285. Wuḳū'i of Tabriz, on fol. 102<sup>a</sup>. 286. Faṣīhī of Tabriz, on fol. 102<sup>b</sup>. 287. Maṣ'ūd, on fol. 102<sup>b</sup>. 288. Maulānā Fahmī of Rai, went to India under Akbar, on fol. 102<sup>b</sup>. 289. Mullā Fahmī of Hurmuz, contemporary with the preceding poet, on fol. 103<sup>a</sup>. 290. Maulānā Fahmī of Kāshān, never went to



India, on fol. 103<sup>a</sup>. 291. Mullâ Muḥammad Sairî of Rai, cousin of Fahmî of Rai, went to India under Akbar, on fol. 103<sup>a</sup>. 292. Amir Muḥammad Sharîf Wuḳû'î of Nishâpûr, son of Rashîd Ghiyâth-al-din Ishâk-âbâdî, became, when he went to India, first attached to Shihâb-al-din Aḥmadkhân, afterwards entered the imperial service, and at last retired from the world altogether; he was a friend of Thanâî's, and died A.H. 1002, on fol. 103<sup>b</sup>. 293. Shaikh Ya'qûb Şarfi of Kashmir, successor to Husain of Khwârizm in the spiritual leadership, teacher of Shaikh Muḥsin Fânî, patronised by Humâyûn, died the 12th of Dhû-alka'dah, A.H. 1003, on fol. 104<sup>b</sup>. 294. Maulânâ Şalâh-al-din Şarfi of Sâwa, contemporary with Maulânâ 'Ahdî, Tariḳî of Sâwa, and others, pupil of Muḥtasham Kâshî, enjoyed for a long time the guidance of Mir Haidar Mu'ammâi, with the takhalluṣ Rafî'î; went twice to India, and was in close connection with 'Urfî and Faiḍî, on fol. 105<sup>a</sup>. 295. Maulânâ Muḥammad Mu'min Husain of Yazd, under Shâh Isma'il II and Shâh 'Abbâs, great rubâ'î-writer, on fol. 107<sup>a</sup>. 296. Maulânâ 'Idî of Gûnâbâd, wrote a mathnawî in imitation of *مختار الاسرار*, flourished under the same two Shâhs, on fol. 107<sup>b</sup>. 297. Maulânâ Ridâi of Kâshân, on fol. 107<sup>b</sup>. 298. Ghiyâth-allâh of Shirâz, a great favourite of Akbar, librarian of the imperial library (*کتابخانه همايون*), on fol. 108<sup>a</sup>. 299. Musallimî (*مسلمی*) of Shirâz, under Akbar, on fol. 108<sup>a</sup>. 300. Arshad of Shirâz, on fol. 108<sup>a</sup>. 301. 'Izâdî of Shirâz, at the same time, on fol. 108<sup>b</sup>. 302. Fatâhâi of Shirâz, went to India under Akbar, on fol. 108<sup>b</sup>. 303. Najâtî of Shirâz, on fol. 108<sup>b</sup>. 304. Hamdamî of Shirâz, a schoolmaster, lived in Akbar's time, on fol. 108<sup>b</sup>. 305. Partawî of Shirâz, on fol. 108<sup>b</sup>. 306. Maulânâ 'Abd-al'ali Najâtî of Mashhad, at the same time as all the preceding poets, on fol. 108<sup>b</sup>. 307. Maulânâ Darwishî Husain of Shirâz, went to India under Akbar, on fol. 108<sup>b</sup>. 308. Ashrafkhân of Mashhad, Mir-munshî under Akbar, on fol. 109<sup>a</sup>. 309. Maulânâ Shafî'î of Bukhârâ, at the same time, on fol. 109<sup>a</sup>. 310. Mullâ Mushfikî of Bukhârâ, went to India under Akbar, on fol. 109<sup>b</sup>. 311. Malik Maḥmûd, a descendant of the kings of Gujarât, died at Aḥmadâbâd A.H. 1000, on fol. 109<sup>b</sup>. 312. Mir Wâlihi of Kumm, a good musician, on fol. 109<sup>b</sup>. 313. Hâshim of Kandahâr, associated with Bairâmkhân, on fol. 110<sup>a</sup>. 314. Haidarî of Hamadân, went to India under Akbar, attached to Mir Muḥammadkhân, on fol. 110<sup>a</sup>. 315. Mirzâ Rustam Fidâi of Gilân, lived and died in Shirâz, on fol. 110<sup>a</sup>. 316. Kurbi of Gilân, on fol. 110<sup>a</sup>. 317. Shaikh Abû-alfaiḍ Faiḍî Fayyâdî, the great poet, and brother of Abû-alfadl, died A.H. 1004; among his numerous works in prose and verse, in Arabic and Persian, there are mentioned here, *موارد الکلم در علم اخلاقی*, a commentary on the *Kurân* (dated A.H. 993); a Persian translation of two fanns (or parwas) of the Mahâbhârata; and a translation of Lîlâwatî; besides five mathnawîs, *مرکز ادوار*, imitation of Nizâmî's *Makhzan-alasrâr*; *نلدمن*, in the metre of the same poet's *Laila* and *Majnûn*; *سليمان و بلقيس*, in imitation of *Shirin* and *Khusrau*; *هفت کشور*, in imitation of *Haft Paikar*; and the *اکبر نامه*,

in imitation of the *Sikandar-nâma*; all incomplete except the first two, and the well-known *diwân*, on fol. 110<sup>b</sup>. Added to Faiḍî's biography is that of his brother Abû-alfadl, the prime minister of Akbar, and author of the *تاریخ شکرنامه*, which is commonly called *اکبر نامه*, with its third volume, the *اثین اکبری*; murdered A.H. 1011, on fol. 114<sup>a</sup>. 318. Nûr-al-din Muḥammad Karârî, second son of Maulânâ 'Abd-alrazzâq Gilânî, and brother to Hakîm Abû-alfath Gilânî (the eldest son) and Hakîm Humâm (the youngest), on fol. 115<sup>b</sup>. 319. Mir Sayyid Muḥammad 'Itâbî of Najaf, was first in the service of Mir Huḍârî of Kumm, then went to India, was employed at the court of the 'Âdil-shâhs of the Dakhan, afterwards at that of Akbar, was imprisoned in the fortress of Gwâliyâr, released by the emperor's pardon, joined in Aḥmadnagar Burhân-almulk, and died there, on fol. 116<sup>a</sup>. 320. Mullâ Ghairatî of Shirâz, went to India under Akbar, on fol. 116<sup>b</sup>. 321. Maulânâ 'Abd-alḥakḥ Ḥakḥî, under Akbar, on fol. 116<sup>b</sup>. 322. Hakîm 'Ain-almulk Dawâ'î of Shirâz, under Akbar, died A.H. 1004, on fol. 117<sup>a</sup>. 323. Shaikhzâda Fidâi, son of Shaikh Muḥammad Lâhiḳî (the author of a commentary on the *گلشن راز*), on fol. 117<sup>a</sup>. 324. Maulânâ Hâtîm of Kâshân, on fol. 117<sup>b</sup>. 325. Mir Rûzbahân Şabri, lived mostly in Iṣfahân, in Shâh 'Abbâs' time, on fol. 117<sup>b</sup>. 326. Ghanîbeg, with the takhalluṣ Ghanî of Hamadân, under 'Abbâs, went afterwards to India, came to Kashmîr A.H. 1000, was imprisoned after the conquest of that country for two years, and killed, A.H. 1008, in Burhân-pûr, on fol. 118<sup>b</sup>. 327. Maulânâ Maẓbarî of Kashmir, went to Harât, Mashhad, Kâzwin, in the time of Sultân Muḥammad, son of Tuhmâsp, and of poets like Muḥtasham Kâshî, Waḥshî, and others; went afterwards to India, and gained great favour with Akbar and Faiḍî; retired at last to Kashmir, and died there, on fol. 119<sup>b</sup>. 328. Mir Muḥammad Kâsim Asîr of Warâmin near Rai, flourished under the Shâhs Tuhmâsp and 'Abbâs, went also to India, on fol. 120<sup>b</sup>. 329. Mir 'Abd-alghani, with the takhalluṣ Ghanî of *تعرس* (that is, *تفرش* Tafrish in Kâshân, see Barbier de Meynard, *Dictionnaire géographique*, etc., p. 140), a pupil of Abû-alkâsim Kâzrûnî, under Shâh 'Abbâs, never went to India, on fol. 121<sup>b</sup>. 330. Hâjî of Shirâz, brother of Maulânâ Rashkî of Hamadân, began to flourish A.H. 999, left his home for Hamadân A.H. 1001, and went four times to and from the Dakhan, on fol. 122<sup>b</sup>. 331. Mullâ (or Mir) Abû Muḥammad Nuṣratî of Iṣfahân, went to India and entered Faiḍî's service, on fol. 123<sup>b</sup>. 332. Mir 'Aziz, with the takhalluṣ 'Azizî of Kâzwin, went to India under Akbar, wrote besides lyrical poems several other works, viz. *صحيفة العشاق*, *دوحة القناعت*, *گل و مل*, *شهر آشوب*, and a *رساله در علم رمل*, on fol. 123<sup>b</sup>. 333. Mirzâ Hîsâbî of Naẓar (*از ولایت نظر*), good poet and musician, relative of Khwâjah Kâsim Mustaufî, on fol. 124<sup>a</sup>. 334. Mir Muntahâ of Zawâra (*از ولایت زوار*), on fol. 124<sup>a</sup>. 335. Maulânâ Şafiyâi of Iṣfahân, contemporary with the author of the *Haft Iklim*, on fol. 124<sup>a</sup>. 336. Ghiyâth of Iṣfahân, with the takhalluṣ Munşif (or *منصف*), on fol. 124<sup>b</sup>. 337. Âkâ Shâhaki



(شاهکی), on fol. 124<sup>b</sup>. 338. Maulânâ Bâbâshâh of Isfahân, on fol. 124<sup>b</sup>. 339. Bâbâ 'Aidî of Gilân, a Sûfî, on fol. 124<sup>b</sup>. 340. Mir Hâlatî of Gilân, on fol. 125<sup>a</sup>. 341. Mullâ 'Akîfî of Gilân, a good astronomer, on fol. 125<sup>a</sup>. 342. Kâbilî of Gilân, went to India under Akbar, on fol. 125<sup>a</sup>. 343. 'Inâyat Zargar (the goldsmith) of Gilân, on fol. 125<sup>a</sup>. 344. Maulânâ Adham of Kazwîn, on fol. 125<sup>a</sup>. 345. Maulânâ Hilâl of Kazwîn, on fol. 125<sup>b</sup>. 346. Maulânâ Halâkî of Hamadân, was first in the service of Sultân Husain Mirzâ bin Bahrâm Mirzâ Şafawî, and retired afterwards from the world, on fol. 125<sup>b</sup>. 347. Mullâ Junûnî of Kandahâr, on fol. 126<sup>a</sup>. 348. Jauharî of Kandahâr, on fol. 126<sup>a</sup>. 349. 'Abdallâh of Kandahâr, lived at Akbar's court, on fol. 126<sup>a</sup>. 350. Wahshatî Hindî of Âgra, on fol. 126<sup>a</sup>. 351. Sarâbî Hindî (not identical with Sarâbî Shâhjahânî), in Akbar's reign, on fol. 126<sup>a</sup>. 352. Sayyid Shâhî of Lucknow, at the same time, on fol. 126<sup>a</sup>. 353. Shaikh Abû Sa'îd of Kâbul, at the same time, on fol. 126<sup>a</sup>. 354. Darwish Maksûd Tirgar (the arrow-maker), went to India under Akbar, on fol. 126<sup>b</sup>. 355. Shaikh Rubâ'î of Mashhad, at the same time, on fol. 126<sup>b</sup>. 356. Maulânâ Walî of Dasht-i-Bayâd in Kûhistân, flourished in the time of Shâh Tahmâsp and Shâh 'Abbâs, lived in Kazwîn and Khurâsân, was a friend of Maulânâ Dâmîrî, and killed at last by order of Sultân Uzbeg, A.H. 1012, on fol. 127<sup>a</sup>. 357. Maulânâ Haidar, with the takhalluṣ Dhihnî of Kâshân, went to Bijâpûr and entered there the service of Ibrâhîm 'Âdilshâh; Żuhârî praises him in the دیباجة خوان خلیل, on fol. 128<sup>a</sup>. 358. Mullâ Ânî of Kashmir, under Akbar, lived 60 years, on fol. 128<sup>b</sup>. 359. Mullâ Auji of Kashmir, at the same time, on fol. 128<sup>b</sup>. 360. Kâsimî Jund of Khwâf, lived at Harât under Shâh 'Abbâs, spent his later years in India, on fol. 128<sup>b</sup>. 361. Mullâ Hâmîdî, on fol. 129<sup>a</sup>. 362. Mullâ Maḥsharî of Khwand-sâr, a dervish, under Shâh Tahmâsp and Shâh 'Abbâs, died 90 years old; Mullâ Naẓîrî of Nishâpûr was one of his pupils, on fol. 129<sup>a</sup>. 363. Mullâ Karamî, a Turk, but a good Persian poet, renowned in Kâshân, on fol. 129<sup>a</sup>. 364. Mir Taqî-al-dîn Auhâdî, with the takhalluṣ Taqî of Isfahân, author of a rare and little known tadhkirah of Persian poets, of a mathnawî یوسف و یعقوب, and a Sâkinâma, styled نشاء بیخمار (so! comp. A. Sprenger, p. 95), friend of Mullâ Waḥshî Yâfî'î (so!) and Muḥtasham Kâshî, both of whom he survived, on fol. 129<sup>b</sup>. 365. Mullâ Aḥsanî of Khwand-sâr, on fol. 130<sup>a</sup>. 366. Mir Muḥammad Hâshim, with the takhalluṣ Sanjar, son of Mir Haidar Rafî'î Mu'ammâi of Kâshân, followed his father to India A.H. 1000, where Akbar bestowed upon him the takhalluṣ Farâghî (which he uses in some ghazals), served for a time Sultân Khusrau bin Jahângirshâh, then went to Bijâpûr in the Dakhan and died there, on fol. 130<sup>a</sup>. 367. Muḥammad Yûsuf, in Akbar's service, on fol. 134<sup>a</sup>. 368. Maulânâ 'Aishî, known as Miḥnatî, which was his first takhalluṣ, and changed into 'Aishî at Akbar's suggestion; he spent many years in Sirhind, on fol. 134<sup>b</sup>. 369. Khusrawî of Kâ'in in Kûhistân, went to India under Akbar and served prince Salim, on fol. 134<sup>b</sup>. 370. Yûsuf Tab'î, under Shâh Tahmâsp and Shâh 'Abbâs, on fol. 135<sup>a</sup>. 371. The emperor Akbar, on fol. 135<sup>a</sup>. 372. Muḥammad Kûlî Kuṭbshâh, ruler of the Dakhan and contemporary with

Akbar, on fol. 136<sup>a</sup>. 373. Maulânâ Kâmî of Sabzwâr, went to India, contemporary with 'Urfî, Anisî, Nau'î, Shikibî, etc., on fol. 136<sup>a</sup>. 374. Yulkulibeg Anisî, died A.H. 1014 or 1015 in Burhânpur (see A. Sprenger, p. 333), on fol. 137<sup>b</sup>. 375. Mullâ Zamânî of Yazd, under Shâh 'Abbâs, went to India A.H. 1010, was killed by 'Abbâs' order A.H. 1015, on fol. 140<sup>a</sup>. 376. Maulânâ Baḳâi of Bahrâbad (بهرآباد) near Asfarâ'in, killed in Shamsâbâd A.H. 1015, on fol. 140<sup>b</sup>. 377. Mir Husain, with the takhalluṣ Kufri of Turbat in Khurâsân, went to India, served Nawwâb Sayyid Yûsuf Khân of Mashhad, and together with Nau'î, Akbar's second son, prince Daniel, died A.H. 1016, on fol. 142<sup>a</sup>. 378. Râi Manûhar, with the takhalluṣ Tausanî, of a Râjpût family, pupil of Faîdî and highly patronised by Akbar, on fol. 142<sup>b</sup>. 379. Maulânâ Darwish Gunâhî, flourished in India under Akbar, died A.H. 1015, on fol. 143<sup>a</sup>. 380. Mullâ Khuldî, lived at the same time and died in the same year A.H. 1015, on fol. 143<sup>a</sup>. 381. Mir Mughith Maḥwî, came in his twelfth year to Ardabîl, lived eight years in Najaf and Karbalâ, went to Mashhad and Harât, where Mullâ Shikibî and Yulkulibeg Anisî became his pupils, afterwards to India, where he found favour with Akbar, and died A.H. 1015 or 1016 in his native place, Asadâbâd near Hamadân, on fol. 143<sup>a</sup>. 382. Ḥakim Zulâlî of Khwand-sâr, author of the seven mathnawîs (سبعة سیار) composed between A.H. 1001 and 1014, his death is fixed here in A.H. 1016, on fol. 145<sup>a</sup>. 383. Khwâjah Sharîf Fârsî, son of Khwâjah 'Abd-alṣamad Shîrînkalam, Akbar's chief painter, was always with Jahângir, and rose in his reign to the rank of Amîr-alumarâ and privy-councillor, died A.H. 1017, on fol. 148<sup>a</sup>. 384. Sharîf Muḥammad, with the takhalluṣ Sarmadî of Isfahân, whose first takhalluṣ was Faîdî, flourished under Akbar and Jahângir, on fol. 148<sup>b</sup>. 385. Bâbâ Tâlib of Isfahân, under Akbar and Jahângir, died 90 years old, in the reign of the latter emperor, in Kashmir; left, like the preceding poet, a diwân and a mathnawî, on fol. 149<sup>a</sup>. 386. Mullâ Ziwarî, author of a mathnawî شیرین و خسرو, died in the beginning of Jahângir's reign, on fol. 149<sup>b</sup>. 387. Mir 'Alî Akbar of Kâshân, with the takhalluṣ Tashbihî, flourished under Akbar, died, in the beginning of Jahângir's reign, at Lâhûr, author of a mathnawî ذرّ و خورشید, on fol. 149<sup>b</sup>. 388. 'Abd-alrazzâq Rasmi, came to India at the end of Akbar's reign, and went about there as Kalandarî monk for 20 years, on fol. 150<sup>b</sup>. 389. Sâmirî, son of Haidarî of Tabriz, went to India at the beginning of Jahângir's reign, on fol. 150<sup>b</sup>. 390. Kâdî Nûrî of Isfahân, died A.H. 1018, under Jahângir, on fol. 150<sup>b</sup>. 391. Maulânâ Muḥammad Ridâ Nau'î of Khabûshân near Mashhad (see A. Sprenger, Catal., p. 516, and Rieu ii. p. 674), went to India under Akbar, died A.H. 1019 at Burhânpur; author of the famous mathnawî سوز و گداز and of a ساقی نامه in 700 baits, on fol. 152<sup>a</sup>. 392. Maulânâ 'Alî Aḥmad Muhrkan (the seal-engraver) of Dihlî, with the takhalluṣ Nishânî, son of Shaikh Husain Naḳshî, Jahângir's teacher, died A.H. 1019 at Dihlî, on fol. 156<sup>a</sup>. 393. Mullâ Ghulâm 'Alî 'Īshî of Lâhûr, under Akbar, on fol. 157<sup>a</sup>. 394. Mir Rafî'-aldin Haidar Rafî'î Mu'ammâi of Kâshân, the great writer of riddles and chronograms, lived under Tahmâsp

and Isma'il, went to India A. H. 999, made extensive journeys, for instance, to Hijáz, where he spent four years in Makkah and Madinah, and gained afterwards Sháh 'Abbás' favour; Badá'unî fixes his death in A. H. 1032, on fol. 157<sup>a</sup>. 395. Mir Ma'sûm of Kâshân, second son of the preceding poet and younger brother to Mir Hâshim Sanjar, at first in favour with Hasankhân Shâmlû, governor of Harât, went twice to India, and died there in Jahângir's reign, on fol. 158<sup>b</sup>. 396. 'Abd-alsalâm Payâmî, of Arabic extraction, visited the holy cities in Hijáz during Akbar's reign, and died in the Dakhan, on fol. 161<sup>a</sup>. 397. Maulânâ Dakhli of Isfahân, one of Akbar's court poets, on fol. 161<sup>a</sup>. 398. Shaikh Sa'd-aldin, with the takhallus Rahâ'i, spent his whole life in Akbar's service and imitated Nizâmî's five mathnawîs, on fol. 161<sup>b</sup>. 399. Wafâi thâni (the second) of Isfahân, went to India under Akbar, on fol. 162<sup>a</sup>. 400. Shaikh Sâki 'Arab, a dervish, son of Shaikh Ibrâhîm Fa'kihî, born in Mashhad, went to India under Akbar, on fol. 162<sup>a</sup>. 401. Mullâ Kaidi of Shirâz, went to India under Akbar, on fol. 162<sup>a</sup>. 402. Mir Dauri Sultân Bâyezid, was Kâtib-almulk under Akbar, died in Hijáz; author of a diwân and a mathnawî, on fol. 162<sup>b</sup>. 403. Maulânâ Sahmî of Bukhârâ, on fol. 162<sup>b</sup>. 404. Mullâ Nawidi of Turbat (or, according to others, of Nishâpûr), one of Akbar's court poets, on fol. 163<sup>a</sup>. 405. Mullâ Lutfî, under Akbar, on fol. 163<sup>a</sup>. 406. Mir Fârighi of Shirâz, brother of Fath-allâh Shirâzi, at the same time, on fol. 163<sup>b</sup>. 407. Muḥammad Sâlih Diwâna Fârighi, son of Humâyûn's librarian, lived under Akbar, died in Kâbul, where he enjoyed his pension, on fol. 163<sup>b</sup>. 408. Amir 'Ali Asghar, son of Mir Fârighi of Shirâz, on fol. 163<sup>b</sup>. 409. Mir Husain Fardî of Karbalâ, flourished under Akbar, imitated the Makhzan-alasrâr in a mathnawî, on fol. 163<sup>b</sup>. 410. Maulânâ Tariqi of Sâwa, spent fifteen years in Akbar's service, and died in Hijáz; he left a diwân and a mathnawî, on fol. 164<sup>a</sup>. 411. Maulânâ Gharibî of Bukhârâ, came to Akbar's court, returned afterwards to his native place, on fol. 164<sup>a</sup>. 412. Ulfati of Yazd, one of Akbar's court poets, on fol. 164<sup>a</sup>. 413. Nawwâb Kiliġkhân, also with the takhallus Ulfati, under Akbar and Jahângir, on fol. 164<sup>b</sup>. 414. Ulfati of Mashhad, at the same time, on fol. 164<sup>b</sup>. 415. Mullâ Dânahî of Dânah in the district of Nishâpûr, went to India under Akbar, wrote poems in the peasants' dialect of Khurâsân, on fol. 164<sup>b</sup>. 416. Mullâ Khidrî of Kâzwin, on fol. 165<sup>a</sup>. 417. Khidrî of Khwânsâr, on fol. 165<sup>a</sup>. 418. Khidrî Lârî, contemporary with the two preceding poets, spent many years in the service of Imâm Kulikhân, governor of Fârs, on fol. 165<sup>a</sup>. 419. Mullâ Jadhbi of Kâzwin, on fol. 165<sup>b</sup>. 420. Maulânâ Sharmî of Kâzwin, on fol. 165<sup>b</sup>. 421. Khwâjagi Bayânî of Kâzwin, on fol. 165<sup>b</sup>. 422. Asadbeg of Kâzwin, on fol. 166<sup>a</sup>. 423. Maulânâ Murâd of Kâzwin, a dervish, on fol. 166<sup>a</sup>. 424. Mir Muḥammad Kar of Kâzwin, on fol. 166<sup>a</sup>. 425. Mir 'Imâd-aldin of Kâzwin, usually called Mir 'Imâd, lived the greater part of his life in Isfahân, under Shâh 'Abbâs, on fol. 166<sup>b</sup>. 426. Maulânâ Furûghî of Kâzwin, on fol. 166<sup>b</sup>. 427. Sag-i-lawand (سگ لوند, the lazy dog) of Kâzwin (according to the Haft Iklim), of Turkish extraction (according to Naşrâbâdis tadhkirah), under 'Abbâs, on fol. 167<sup>a</sup>.

428. Nizâm Kalâgh of Kâzwin, on fol. 167<sup>a</sup>. 429. Maulânâ Mukârim of Kâzwin, on fol. 167<sup>a</sup>. 430. 'Allâmah Calabîbeg, with the three takhalluses of 'Allâmah, Sayyid, and Fârigh, of Tabriz, son of Mirzâ 'Alîbeg, who in Shâh Tahmâsp's reign was prefect of Tabriz, but settled afterwards in Kandahâr; he wrote kaşidas in praise of Akbar and a رسالة در انكار نبوت, on fol. 167<sup>a</sup>. 431. Maḥmûdbeg, with the takhallus Fusûni of Shirâz, brother-in-law of the preceding poet, flourished at first in Tabriz, went afterwards to India and rose there to high honours; he died in Jahângir's reign, and left, besides poems, a much-esteemed رسالة در علم حساب, on fol. 168<sup>a</sup>. 432. Kâsimî of Ardastân, often confounded with Kâsimî Sairafi, a contemporary poet, on fol. 168<sup>b</sup>. 433. Mir Taifûr of Anjudân in Kâshân, panegyrist of the Safawî prince Mirzâ Sultân Mustafâ, on fol. 169<sup>a</sup>. 434. Maulânâ Ghubârî of Ardastân, on fol. 169<sup>a</sup>. 435. Mullâ Şahîfi of Shirâz, on fol. 169<sup>b</sup>. 436. Mir Ghâzi Asirî, son of the preceding poet, was in Akbar's army, on fol. 169<sup>b</sup>. 437. Kâdi Hasan of Kâzwin, at the same time, on fol. 169<sup>b</sup>. 438. Maulânâ Isma'il Bakhshî of Kâzwin, on fol. 169<sup>b</sup>. 439. Rûsî of Abarkûh, on fol. 169<sup>b</sup>. 440. Mirzâ Ja'far, called Âsaf-khân, with the two takhalluses Ja'far and Ja'fari, of Kâzwin, went young to India, and came through his uncle, Mirzâ Ghiyâth-aldin, the father of Nûrjahân Begam, into Akbar's service, but not being satisfied with it, he was sent for punishment's sake to Bangâlah; afterwards he gained new favour, became Mirbakhshî, received the title of Âsafkhân, and rose in Jahângir's reign even to the post of wazir; he died A. H. 1021, and is buried at Burhânpûr; he is author of a mathnawî شیرین و خسرو, on fol. 169<sup>b</sup>. 441. Mirzâ Zain-al-'âbidin, with the takhallus Dânish, son of the preceding poet, on fol. 171<sup>b</sup>. 442. Mirzâ Sâdik, nephew of Mirzâ Kâfi of Ardûbâr, went to the Dakhan and was slain there; he was a friend of Maulânâ Zuhûrî, on fol. 171<sup>b</sup>. 443. Kâdi Muḥammad Naşirî of Ardûbâr, on fol. 172<sup>a</sup>. 444. Sayyid Hasan Wâ'iz of Shirwân, on fol. 172<sup>a</sup>. 445. Mullâ 'Abdî of Shirwân, on fol. 172<sup>a</sup>. 446. Figârî of Samarġand, lived in his native place from the time of 'Ubaid-allâhkhân to that of 'Abdallâhkhân and 'Abd-almu'minkhân, on fol. 172<sup>a</sup>. 447. Manzari of Samarġand, patronised by Nawwâb Muḥammad Bairâm-khân, on fol. 172<sup>a</sup>. 448. Sâlih Nidâi of Samarġand, he composed a mathnawî عبيد اللہ خان, which, however, met with no favour, on fol. 172<sup>a</sup>. 449. Mir Muḥammad Hâshim, with the takhallus Muḥ-taram, commonly called Kişsakhwân (story-teller) of Samarġand; he knew by heart the whole Mahâbhârata, translated at that time by Naġibkhân at Akbar's request, on fol. 172<sup>b</sup>. 450. Raunaġi of Bukhârâ, on fol. 172<sup>b</sup>. 451. Majd-aldin Fahmî of Bukhârâ, on fol. 172<sup>b</sup>. 452. Rahmî of Bukhârâ, on fol. 172<sup>b</sup>. 453. Kâdi Ghaḍanfarshâhî, on fol. 173<sup>a</sup>. 454. Hazinî of Shâsh, a pupil of Mullâ Kâsim Kâhî, on fol. 173<sup>a</sup>. 455. Mir Ja'far of Harât, under Akbar, on fol. 173<sup>a</sup>. 456. Mullâ Sairî of Ghazna, came to India under Akbar, went afterwards to Hijáz, an expert in metrical art and riddles, on fol. 173<sup>a</sup>. 457. Mullâ Shu'ûrî of Tabriz, on fol. 173<sup>a</sup>. 458. Mullâ Şabûrî of Hamadân, was in the service of 'Ali Kulî Khânzamân Sultân,



after whose fall he was imprisoned for a while and then pardoned, on fol. 173<sup>b</sup>. 459. Kāsim of Māzandarān, under Akbar, on fol. 173<sup>b</sup>. 460. Muḥammad Ma'sūm, with the takhalluṣ Nāmī of Bakar, under Akbar, on fol. 173<sup>b</sup>. 461. Baḳā'i of Jaunpūr, lived, like the preceding poet, a long time with Nizām-al-din Aḥmad Bakhshi, on fol. 173<sup>b</sup>. 462. Mullā Hāli of Gujarāt, friend of the same Nizām-al-din, on fol. 173<sup>b</sup>. 463. Mullā Aminī of India, a friend of the same, on fol. 174<sup>a</sup>. 464. Maulānā Ibn 'Alī Wākifi of Mashhad, under Akbar, on fol. 174<sup>a</sup>. 465. Muḥammad Ridā, at the same time, on fol. 174<sup>a</sup>. 466. Ma'sūm, son of Kādī Abū-alma'ālī, known as Ziyāratgāh, at the same time, on fol. 174<sup>a</sup>. 467. Fanāi Zargar (the goldsmith), a naukār of Mir 'Askari, the brother of Humāyūn, in high favour with Akbar, on fol. 174<sup>a</sup>. 468. Karārī of India, a pupil of Mullā Kāsim Kāhi, on fol. 174<sup>b</sup>. 469. Ghayūrī of India, in Akbar's service, on fol. 174<sup>b</sup>. 470. Khwājah Jān, with the takhalluṣ Rahī, at the same time, on fol. 174<sup>b</sup>. 471. Muḥammad Mu'minlang of Nishāpūr, on fol. 174<sup>b</sup>. 472. Mirzā Jānī, known as Mirzā Ghāzī, with the two takhalluṣes Ghazālī and Waḳārī, a descendant of the old rulers of Sind, was expelled from his realm by Akbar, afterwards again installed; in Jahāngir's time he was for a short while governor of Kandahār, died A. H. 1021, only 25 years old, on fol. 175<sup>a</sup>. 473. Khān'alam, under Akbar and Jahāngir; the latter sent him as envoy to Shāh 'Abbās, on fol. 175<sup>b</sup>. 474. Amirbeg Pairawī of Sāwa, on fol. 176<sup>a</sup>. 475. Mullā Nishāṭī of Shūshtar, under Akbar, on fol. 176<sup>a</sup>. 476. Mullā Nithārī of Shūshtar, at the same time, on fol. 176<sup>a</sup>. 477. Najmāi of Shūshtar, on fol. 176<sup>a</sup>. 478. Wājīd of Kirmān, on fol. 176<sup>a</sup>. 479. Hāfiẓi of Kirmān, under Akbar, on fol. 176<sup>a</sup>. 480. 'Ashīkī of Sistān, at the same time, on fol. 176<sup>a</sup>. 481. Imām Sharaf-al-din Muḥammad Farāhī, on fol. 176<sup>b</sup>. 482. Mirzā Tamar Farāhī, under Akbar, on fol. 176<sup>b</sup>. 483. Mullā Bikhudī Farāhī, on fol. 176<sup>b</sup>. 484. Mir Muḥammadkhān of Sajāwand near Ghazna, one of Akbar's Atābegs, left a Turkish and a Persian diwān, on fol. 176<sup>b</sup>. 485. Mirzā 'Azīz Kokaltash, son of the preceding poet, in high favour with Akbar and the prince Jahāngir, on fol. 176<sup>b</sup>. 486. Maulānā Šafāi of Sirhind, at the same time, on fol. 177<sup>a</sup>. 487. Zain-khān Kokaltash, lived in Kābul under Akbar, on fol. 177<sup>a</sup>. 488. 'Ishḳikhān, a descendant of Isma'il Tash the Turkmān, under Akbar, on fol. 177<sup>a</sup>. 489, 490. Hamdam and Murād, Kāmran's foster-brothers, on fol. 177<sup>a</sup>. 491. Mullā Fathī, of the fortress of Shād-mān, under Akbar, on fol. 177<sup>a</sup>. 492. Maulānā Bāḳī of Khutlān (خُتْلان), at the same time, on fol. 177<sup>a</sup>. 493. Maulānā Shams-al-din of Badakhshān, at the same time, on fol. 177<sup>b</sup>. 494. Hāfiẓ Khatīb of Badakhshān, at the same time, on fol. 177<sup>b</sup>. 495. Maulānā Abtarī (ابتری) of Badakhshān, at the same time, on fol. 177<sup>b</sup>. 496. Maulānā Badakhshi, at the same time, on fol. 177<sup>b</sup>. 497. Mullā Nadimī of Badakhshān, at the same time, on fol. 177<sup>b</sup>. 498. Maulānā 'Alim of Kābul, came at the end of his life to Akbar's court, on fol. 177<sup>b</sup>. 499. Darwish Wāṣilī, at the same time, on fol. 178<sup>a</sup>. 500. Gharbijang of Harāt, also one of Akbar's poets, on fol. 178<sup>a</sup>. 501. Maulānā Fath-allāh of Harāt, under Akbar, the poetical rival of Mullā Mushfiḳī of Bukhārā, on fol. 178<sup>a</sup>. 502.

Maulānā Farḳī of Harāt, under Akbar, on fol. 178<sup>a</sup>. 503. Shādī Rammāl of Harāt, at the same time, on fol. 178<sup>a</sup>. 504. Ismī of Harāt, on fol. 178<sup>b</sup>. 505. Khwājah Majd-al-din of Khwāf, flourished, like the preceding poet, under Akbar, on fol. 178<sup>b</sup>. 506. Darwish Nizām of Mashhad, on fol. 178<sup>b</sup>. 507. Muḥammad Hāshim of Mashhad, also at the same time, on fol. 178<sup>b</sup>. 508. Mir 'Arab Badihi of Mashhad, under Akbar, on fol. 178<sup>b</sup>. 509. Mirzā Jān of Nishāpūr, one of the Amirs of Akbar's reign, on fol. 178<sup>b</sup>. 510. Mir Šafi of Nishāpūr, on fol. 179<sup>a</sup>. 511. Āfātī of Tūn, in Akbar's time, left a diwān and a mathnawī, on fol. 179<sup>a</sup>. 512. Mir Amānī of Isfahān, was an opium-eater for fifty years, on fol. 179<sup>a</sup>. 513. Āshūbī of Naẓar, on fol. 179<sup>a</sup>. 514. Maulānā Nuzli (نُزْلِي) of Isfahān, on fol. 179<sup>a</sup>. 515. Mir Ḥusainī Kāshī, nephew and pupil of Mir Haidar Rafī'i Mu'ammā'i, on fol. 179<sup>a</sup>. 516. Mir Rafī-al-din Kāshī, on fol. 179<sup>a</sup>. 517. Maḳṣūd of Kāshān, on fol. 179<sup>b</sup>. 518. Adham of Kāshān, on fol. 179<sup>b</sup>. 519. Maulānā Bahārī of Kumm, on fol. 179<sup>b</sup>. 520. Malik Tū'i Sarkānī of Hamadān, on fol. 179<sup>b</sup>. 521. Kaīṣarī of Hamadān, on fol. 179<sup>b</sup>. 522. Bazmī of Hamadān, on fol. 179<sup>b</sup>. 523. Mashrabi of Hamadān, on fol. 180<sup>a</sup>. 524. Panāhi of Hamadān, on fol. 180<sup>a</sup>. 525. Yamīnī of Simnān, on fol. 180<sup>a</sup>. 526. Amir Sayyid 'Alī of Simnān, wrote the تاريخ دکن at Akbar's request, on fol. 180<sup>a</sup>. 527. Karībī of Simnān, on fol. 180<sup>a</sup>. 528. Maulānā 'Alī Kal (کَل) of Astarābād, was in the service of the kings of the Dakhan, on fol. 180<sup>a</sup>. 529. Sayyid 'Abd-alḥaḳḳ of Astarābād, on fol. 180<sup>a</sup>. 530. Mir Murādi of Astarābād, on fol. 180<sup>a</sup>. 531. Maulānā Nāṭīkī of Astarābād, died on his way to India in his old age, on fol. 180<sup>b</sup>. 532. Nasīm of Astarābād, on fol. 180<sup>b</sup>. 533. Muḥammad Muḳīm, son of Sayyid Muḥammad Dāniyāl of Astarābād, in Akbar's service, on fol. 180<sup>b</sup>. 534. Kismatī of Astarābād, lived with Ḥusain Thana'i, on fol. 180<sup>b</sup>. 535. Rafī'i (or Rafīkī, the index has Rafī) of Māzandarān, on fol. 180<sup>b</sup>. 536. Sayyid Nūr-allāh of Qazwin, on fol. 180<sup>b</sup>. 537. Badi'i of Tabriz, on fol. 181<sup>a</sup>. 538. Khwājah Ghiyāth-al-din of Tabriz, on fol. 181<sup>a</sup>. 539. Malik Maḥmūd of Tabriz, on fol. 181<sup>a</sup>. 540. Maulānā Muḥammad 'Alī, son of 'Ināyat-allāh of Tabriz, who was some time Shaikh-alislām of Adharbaijān; after his father's death Muḥammad 'Alī became Shaikh-alislām himself, on fol. 181<sup>a</sup>. 541. Mullā Muḥammad Ḥusain, second son of 'Ināyat-allāh, on fol. 181<sup>a</sup>. 542. Mir 'Abd-albāḳī of Tabriz, a pupil of Maulānā Mirzā Jān, went to India, on fol. 181<sup>b</sup>. 543. Maulānā Ḥusain of Ardabil, in high favour with Sulṭān Haidar Šafawī, died in Shāh 'Abbās' time, more than 100 years old, on fol. 181<sup>b</sup>. 544. Khān Mirzā, son of Ma'sūm-beg of Ardabil, was the Wakil-i-Mutlaḳ of Shāh Tahmāsp, on fol. 181<sup>b</sup>. 545. Wārithī of Ardabil, on fol. 181<sup>b</sup>. 546. Jāmī of Ardabil, on fol. 181<sup>b</sup>. 547. Fardī of Ardabil, on fol. 182<sup>a</sup>. 548. Nāmī (in the same line he is called Imāmī) of Ardabil, on fol. 182<sup>a</sup>. 549. Shaikh 'Alī Naḳī of Kamarah, panegyrist of Hātim-beg I'timād-aldaulah (who died A. H. 1023), flourished in 'Abbās' time, on fol. 182<sup>a</sup>. 550. Ulfatī, a younger brother of the preceding poet, on fol. 183<sup>a</sup>. 551. Maulānā Muḥammad Ridā Shikībī, son of Zāhir-al-din 'Abdallāh Imāmī of Isfahān,



lived in Mashhad, Harât, Shirâz, then went to India, and died A.H. 1023, in Jahângir's reign, as prefect of Dibli; he left a Sâkinâma, entitled *عشرت آباد*, and a mathnawî in the metre of Shirin and Khusrau, besides a diwân, on fol. 183<sup>a</sup>. 552. Maulânâ Muḥammad Ḥusain Nazîrî of Nishâpûr, under Akbar and Jahângir, lived some time in Kâshân, then went to India, made a pilgrimage to Makkah A.H. 1012, and died, according to the *Ṭabakât-i-Shâhjahânî*, A.H. 1019; according to others (and that appears to be more correct) A.H. 1023, in Gujarât, on fol. 186<sup>b</sup>. 553. Mirzâ Muḥammad Majdhûb of Isfahân, author of three mathnawîs, one entitled *شاهزاد نجات* (composed A.H. 1006), the others in the metre of the *Shâhnâma* and the *Mathnawî*, on fol. 189<sup>a</sup>. 554. Mirzâ Aḥmadbeg, brother of the preceding poet, on fol. 189<sup>b</sup>. 555. Kâkâi of Kâzwin, on fol. 189<sup>b</sup>. 556. Maulânâ Majd-al-dîn Kâusî of Shûshtar, on fol. 190<sup>a</sup>. 557. Mir Mushtari, on fol. 190<sup>a</sup>. 558. Muḥammad Aḳîl Ghairat of India, on fol. 190<sup>a</sup> (part of fol. 190<sup>b</sup>, and the whole of ff. 191, 192 left blank). 559. Maulânâ Nûr-al-dîn Muḥammad Żuhûrî of Tarshîz, born in Khujand near Tarshîz, was in the service of Nawwâb Mir Ghiyâth-al-dîn Muḥammad Mir Mirân in Yazd, then went to Shirâz, and lived there seven years with Darwish Ḥusain Walîh; he went afterwards to India, and, after a pilgrimage to Makkah, settled at Aḥmadnagar in the Dakhan; later on he took up his abode in Bijâpûr under Ibrâhîm 'Âdilshâh, in whose honour he wrote his three prose dibâças to the *نورس*, the *گلزار ابراهيم*, and the *خوان خليل*; he also left a *نامے ساقی*; he was a renowned shikasta writer, and copied the *Raudat-al-safâ* a hundred times, died A.H. 1025, on fol. 193<sup>a</sup>. 560. Maulânâ Malik of Kûmm, went to Aḥmadnagar in the Dakhan, and afterwards to Bijâpûr, where he, together with Żuhûrî, served Ibrâhîm 'Âdilshâh, died A.H. 1025, two months before his friend Żuhûrî, on fol. 196<sup>a</sup>. 561. Mirzâ Isma'ilbeg Shâmlû Unsi, son of Nawwâb Yûnus Sultân Shâmlû, governor of Harât, was slain in India, where he had joined Shâhjahân's party, the 21st of Sha'bân, A.H. 1026, on fol. 198<sup>b</sup>. 562. Maulânâ Hayâtî of Gilân, joined the imperial service in India, became court poet under Jahângir in A.H. 1025, completed *Amir Khusrau's* unfinished *تقلىقنامه*, and died at Âgra A.H. 1028, on fol. 199<sup>b</sup>. 563. Bâbâ Shâh Kuli Jadhbî, son of Shâhkuḳlikhân Nâranjî (نارنجى), of Kurdistân near Baghdâd, one of Jahângir's Amirs, on fol. 201<sup>b</sup>. 564. Hakîm Faghfûr Lâhijî, a splendid Ta'lik writer, had poetical contests with Mullâ Nâdim of Gilân and Muḥammad Kuli Salim; his first takhalluṣ was Rasmi, he also used Mir and Faghfûr, went to India A.H. 1012 and was attached to prince Parwiz, Jahângir's son; he died A.H. 1030, on fol. 201<sup>b</sup>. 565. Maulânâ 'Abd-alkhâlik, with the takhalluṣ Samandar, flourished under Akbar and Jahângir, died A.H. 1029, on fol. 203<sup>a</sup>. 566. Maulânâ Kamâl-al-dîn Sultân Muḥammad Jismi of Hamadân, pupil and friend of Mirzâ Ibrâhîm of Hamadân, rose to high honours under the Safawis, went to India A.H. 1016, was Maulânâ Nazîrî Nishâpûrî's poetical rival in Aḥmadâbâd, stayed in Khândîs till A.H. 1024, and died about five or six years afterwards in Hindûstân, on fol. 203<sup>a</sup>. 567. Hakîm 'Arif, under Akbar and Jahângir,

died in Bangâlah A.H. 1028, on fol. 204<sup>a</sup>. 568. Mullâ Mushfikî, died A.H. 1027 under Jahângir, on fol. 204<sup>b</sup>. 569. Mirzâ Mashrabi Tuklû, stayed a longer time in Hamadân, together with Damîrî, Halâkî, Rashkî, Bazmî, etc., went afterwards to India and entered Akbar's service, died A.H. 1029, on fol. 204<sup>b</sup>. 570. Mirzâ Amân-allâh, son of the preceding poet, in Jahângir's service, on fol. 205<sup>a</sup>. 571. Kalb 'Alibeg, in Shâh 'Abbâs' service, went afterwards to India, on fol. 205<sup>b</sup>. 572. Shaikh Bahâ-al-dîn Muḥammad Âmulî, with the takhalluṣ Bahâ'î, author of *نان و حلو*, of a *كشكول*, and of almost 100 prose treatises in Arabic, for instance, *مشرق العين*, *رسالة اصطرباب*, *خلاصة الحساب*, *مفتاح القلاع* (on law), etc. etc.; he died in Isfahân the 12th of Shawwâl, A.H. 1030, on fol. 205<sup>b</sup>. 573. Mullâ Zakî of Hamadân, was, together with Mullâ Shukûbî, pupil of Mirzâ Ibrâhîm of Hamadân, on fol. 207<sup>a</sup> (part of fol. 208<sup>a</sup> and the whole of fol. 208<sup>b</sup> left blank). 574. Maulânâ Muhibb 'Alî of Sind, son of Haidar 'Alî, flourished in Tatah, the capital of Sind, retired from the world A.H. 1029, grieved at the death of his son Nawwâbshâh Nawâzkhân; he left a diwân, a mathnawî, and a Sâkinâma, on fol. 209<sup>b</sup>. 575. Maulânâ Takî-al-dîn Muḥammad Ghayûrî of Shûshtar, went at first to Shirâz, afterwards to India, flourished under Akbar and Jahângir, and died after A.H. 1024, on fol. 210<sup>b</sup>. 576. Maulânâ Jamâl-al-dîn Muḥammad Mulbamî of Shirâz, son of Khwâjah Kamâl-al-dîn (who died A.H. 982), died in Khândîs, where he had gone A.H. 1033, on fol. 211<sup>b</sup>. 577. Ibrâhîm Husain Dairî, born in Balkh, educated in Kâbul, went with his father to India under Akbar, died after A.H. 1024, on fol. 213<sup>a</sup>. 578. Dairî of Kûmm, one of Shâh 'Abbâs' poets; he never went to India, on fol. 213<sup>b</sup>. 579. Muḥammad Sharif, with the takhalluṣ Sharif, of Bâdkân in the district of Kâshân, joined the Khânkhanân's service in Sind, settled afterwards in Gulkundah, died in Jahângir's reign, on fol. 213<sup>b</sup>. 580. Maulânâ Jalâl-al-dîn Hasan of Nishâpûr, was nearly 20 years in the Khânkhanân's service, afterwards in Akbar's, on fol. 215<sup>a</sup>. 581. Mullâ Muḥammad Yûsufî of Hamadân, elder brother of Muḥammad Sâdik, the author of the *Ṭabakât-i-Shâhjahânî*, died A.H. 1033, on fol. 215<sup>b</sup>. 582. 'Iwâdbeg Munshî, was munshî in the service of prince Shâhjahân, died A.H. 1035, on fol. 215<sup>b</sup>. 583. Mullâ Şûfî, with the takhalluṣ Muḥammad, of Mâzandarân, quoted in the *آئين اكبرى*, died A.H. 1032 on the road from Aḥmadâbâd in Gujarât to Lahûr, on fol. 215<sup>b</sup>. 584. Murshidkhân, with the takhalluṣ Murshid, born near Hamadân, was called to India by the governor of Sind, Mirzâ Ghâzi Tarkhân, the son of Mirzâ Jânî, and accompanied him A.H. 1019 to Kandahâr, was from A.H. 1023 to 1026 a companion of Nawwâb Mahâbatkhân, with the takhalluṣ Sausani, on fol. 216<sup>b</sup>. 585. Maulânâ Muḥammad Bâkîr of Kâshân, a pupil of Mir Mu'izz-al-dîn Kâshî and of Muhtasham Kâshî, contemporary with Mullâ Hâtîm and Mullâ Fahmî, was imprisoned by Shâh 'Abbâs' order, went to the Dakhan A.H. 1006, entered the service of Ibrâhîm 'Âdilshâh of Bijâpûr, and died in the Dakhan A.H. 1034, on fol. 218<sup>b</sup>. 586. Muḥammad 'Isâ Şafîrî of Jaunpûr, flourished under Akbar, committed suicide at the end of Jahângir's reign, on fol. 220<sup>b</sup>. 587. Mirzâ Ḥasan,

with the takhalluṣ Ṭālib of Tirmidh, under Akbar, composed a mathnawī *خورشید فیروز*, A. H. 975, and another one *طالب و مطلوب*, died very old at the end of Jahāngir's reign, on fol. 220<sup>b</sup>. 588. Mir Ḥamzah of Tāshkand, went to India at the end of Akbar's reign, on fol. 220<sup>b</sup>. 589. Mullā Ḥamdi of Kashmir, flourished from the end of Akbar's reign to that of Jahāngir's, on fol. 220<sup>b</sup>. 590. Khwājah Ghiyāth Nakshband of Yazd, under 'Abbās, on fol. 221<sup>a</sup>. 591. Muḥammad Ibrāhīm Tasallī of Shirāz, went to India under Jahāngir, made a pilgrimage to Makkah A. H. 1034 and died after his return to India, on fol. 221<sup>b</sup>. 592. Mullā Yahyā of Shirāz (a village near Farāhān), died A. H. 1035, on fol. 221<sup>b</sup>. 593. Ṣādiqibeg, with the takhalluṣ Ṣādiqī of Harāt, educated at Kāndahār, wrote a mathnawī on the exploits of Shāh 'Abbās, in whose service he was in his later years, on fol. 222<sup>a</sup>. 594. Mir Husain Tajalli of Kāshān, flourished in the last years of Akbar's reign and during the whole of Jahāngir's, on fol. 222<sup>b</sup>. 595. Muḥammad Ṭālib of Āmul, with the takhalluṣ Ṭālib, the chief of all the poets of Jahāngir's reign, in the beginning of which he had come to India; he is author of a diwān and of a mathnawī *جهانگیر نامه*, died A. H. 1035 (not 1040, as others state), on fol. 223<sup>a</sup>. 596. Hakim Sharaf-al-dīn Hasan Shifā'i, son of the great physician Khwājah Mullā of Isfahān, under Shāh 'Abbās, died 5th of Ramadān, A. H. 1037; left several mathnawīs besides his diwān, for instance, *دیدۀ بیدار*, *مهر و محبت*, and *نمکدان حقیقت*, on fol. 226<sup>b</sup>. 597. Mullā Shukūhī of Hamadān, a pupil of Mirzā Ibrāhīm of Hamadān, contemporary with Mullā Zakī, on fol. 230<sup>a</sup>. 598. Husainbeg, with the takhalluṣ Khurūshī of Tabriz, flourished under Shāh 'Abbās, went afterwards to India under Jahāngir, on fol. 230<sup>b</sup>. 599. Khwājah Shu'āib of Kāshān, under Shāh 'Abbās, on fol. 230<sup>b</sup>. 600. Mirzā Ṣādiq, son of Mirzā 'Abd-alhusain and brother of Zain-al'ābidīn, on fol. 231<sup>a</sup>. 601. Mirzā Nūr-allāh of Kufrān in the districts of Isfahān, under Shāh 'Abbās, on fol. 231<sup>a</sup>. 602. Mirzā Muḥim Jauhari, son of Ustād Mirzā Ali Zargar (the goldsmith) of Tabriz, who lived in Isfahān; he went to India at the beginning of Jahāngir's reign, on fol. 232<sup>a</sup>. 603. Mir 'Ain 'Alī, who lived in Jarbādḳān, a dervish and poet in Shāh 'Abbās' reign, on fol. 232<sup>b</sup>. 604. Mir Bākīr of Mashhad, son of Mir 'Arabshāh, on fol. 232<sup>b</sup>. 605. Mirzā Jāni, with the takhalluṣ Ghazalī of Shirāz, was secretary to Shāh 'Abbās, on fol. 233<sup>a</sup>. 606. Mirzā Nizām Dast-i-ghaib of Shirāz, one of Shāh 'Abbās' poets, died only 30 years old, on fol. 233<sup>a</sup>. 607. Mirzā Abū Turābbeg of Anjudān, under Shāh 'Abbās, on fol. 234<sup>a</sup>. 608. Tāhir, different from Tāhir Dakhani, but likewise born in the Dakhan, flourished after Mullā Zuhūri, on fol. 234<sup>b</sup>. 609. Mir Ṣadr-al-dīn, with the takhalluṣ Ilāhī of Hamadān, went to India under Akbar A. H. 1010, died at the end of Jahāngir's reign, in which he had been honoured by the title *مسیح الزمان* (the Messiah of the age), on fol. 235<sup>a</sup>. 610. Mullā Tughra of Mashhad (according to others, of Tabriz), came to India in the beginning of Jahāngir's reign, went at the end of his life to Kashmir and died there; he is famous by his *منشآت* and by a mathnawī *کشمیر در تعریف*, on fol.

236<sup>b</sup>. 611. Hāji Faridūn Husain, with the takhalluṣ Ṣābiḳ, a Turk; made a pilgrimage some years after A. H. 1000, on fol. 238<sup>a</sup>. 612. Mullā Muḥammad Samī' Bazmī, of Hindū extraction, flourished under Jahāngir, author of the mathnawī *یدماوت*, on fol. 238<sup>b</sup>. 613. Mullā Jamāl-al-dīn Khāwari of Gilān, went to India A. H. 1015, on fol. 238<sup>b</sup>. 614. Mullā Abū Muḥammad, with the takhalluṣ Sarābī of Siyālkūt in the Panjāb, flourished under Jahāngir, on fol. 238<sup>b</sup>. 615. Mullā Shitābī, a younger brother and pupil of Mullā Sarābī, on fol. 239<sup>a</sup>. 616. Mullā Fā'iḳ of Abhar, son of Ustād Kāsim, went to India under Jahāngir, on fol. 239<sup>a</sup>. 617. Mai-i-Kalāl, a descendant of the Timūride family, under Jahāngir, on fol. 239<sup>b</sup>. 618. Kāsimkhān, with the takhalluṣ Kāsim, brother of Nūrbahān Begam, Jahāngir's wife, on fol. 240<sup>b</sup>. 619. Nawwāb 'Abd-alrahīm, with the takhalluṣ Raḥīm, son of Muḥammad Bairāmkhān, born the 14th of Ṣafar, A. H. 964, in high favour with Akbar, composed poetry in four languages, Arabic, Turkish, Persian, and Hindūstānī, and died in the 72nd year of his age, A. H. 1036, on fol. 241<sup>a</sup>. 620. Abū-almuẓaffar Nūr-al-dīn Muḥammad Jahāngir Pādishāh, the Moghul emperor, on fol. 243<sup>b</sup>. 621. Mullā 'Abd-albāqī, with the takhalluṣ Bāqī, of Tabriz, lived in Baghdād in Shāh 'Abbās' reign, died one year after Shāh 'Abbās, that is, A. H. 1039, on fol. 245<sup>a</sup>. 622. Mir Ahsani, whose father had settled in the Panjāb, died in the first year of Shāhjahān's reign (A. H. 1037), and left, besides a large diwān, two mathnawīs, viz. *دلبر و شیدا* and *شاه و ماه*, on fol. 245<sup>b</sup>. 623. Mir Muḥammad Bākīr, with the takhalluṣ Ishrāk, son of Sayyid Muḥammad Dāmād and grandson of Shaikh 'Abd-alma'ālī; his home was Astarābād, died A. H. 1040; among his Arabic works the most prominent are: *روائع سماویة*; *تفسیر القرآن*; *افاق المبین*; *صراط المستقیم*; *حاشیة*; *نصایب الرضاع*; *عیون المسائل*; *رسالة خلق العمال*; *حلقة الملکوت*, etc. etc.; in Persian he wrote *kaşidas*, *ghazals*, a mathnawī, and tales, on fol. 245<sup>b</sup>. 624. Hāji Shāh Bākīr of Kāshān, on fol. 246<sup>b</sup>. 625. Maulānā Muḥammad Bākīr of Isfahān, on fol. 246<sup>b</sup>. 626. Mullā Ḥasan'ālī of Yazd, went to India and lived with Mullā Muḥammad Ṣūfī of Māzandarān, died at Yazd, 90 years old, in the beginning of Shāh Ṣafī's reign, on fol. 246<sup>b</sup>. 627. Mullā Sakhi (سخی) of Kirmān, panegyrist of Shāh 'Abbās, on fol. 247<sup>a</sup>. 628. Mullā Shānī Tuklū, panegyrist of Shāh 'Abbās, was on very hostile terms with Ḥakim Shifā'i, on fol. 247<sup>b</sup>. 629. Mullā Yūsufī of Jarbādḳān, at the same time, on fol. 248<sup>a</sup>. 630. Mullā Dhauḳī of Ardestān, another rival of Shifā'i, on fol. 248<sup>a</sup>. 631. Sa'dāi of Ardestān, lived some time in the Dakhan, died in Irān; he wrote *kaşidas* in honour of Shāh 'Abbās, on fol. 248<sup>b</sup>. 632. Mullā Makhfī of Rasht, on fol. 249<sup>a</sup>. 633. Mir 'Akīl, with the takhalluṣ Kauthari of Hamadān, under Shāh 'Abbās, on fol. 249<sup>a</sup>. 634. Mullā Nawīdī of Shirāz, one of Shāh 'Abbās' poets, on fol. 249<sup>b</sup>. 635. Bābā Sulṭān Nawā'i of Kūmm, a Kalandarī monk, under Shāh 'Abbās, on fol. 250<sup>a</sup>. 636. Muḥammad Kāsim, with the takhalluṣ Surūri, author of the dictionary *مجمع القوس*, went to Hindūstān under Jahāngir, and



amplified his dictionary on the basis of Jamâl-al-din Husain Anjû's *فرہنگ جہانگیری*; he also wrote *qaṣidas* in honour of Jahāngir, on fol. 250<sup>a</sup>. 637. Mullâ Kalâmî of Iṣfahân, brother of the poet Salâmî, on fol. 250<sup>b</sup>. 638. Mir Muḥammad Mu'min, with the takhalluṣ Adâ'i of Yazd, went to India and died in Sûrat, on fol. 250<sup>b</sup>. 639. Mullâ Ṭāhîrî of Nâ'in, on fol. 251<sup>a</sup>. 640. Mir Ja'far Kāshî, with the takhalluṣ Ja'far, on fol. 251<sup>b</sup>. 641. Diyâ of Taharân, a friend of Mullâ Ṣabûḥî, on fol. 252<sup>a</sup>. 642. Mir Abû-alḥasan of Farâhân, wrote a commentary on Anwarî's diwân, on fol. 252<sup>a</sup>. 643. Mir Muḥammad Husain Shaikhî, son of Mir 'Aziz-allâh of Sâwa, was first in Khwâjah Shu'aib Kāshî's service, went afterwards to India in Jahāngir's reign, returned to his native country and became attached to Mir Jamâl Sultân, on fol. 252<sup>b</sup>. 644. Mir Muḥammad Rafî', with the takhalluṣ Dastûr, went to India under Jahāngir and entered afterwards Shâhjahân's service, on fol. 253<sup>a</sup>. 645. Hâfiz Muḥammad, with the takhalluṣ Khayâlî, grandson of Maulânâ Hâjî Muḥammad Kashmirî Hamadânî, under Jahāngir and Shâhjahân; he is called by the *Ṭabaqât-i-Shâhjahânî* *انوری دوم* (the second Anwarî), on fol. 253<sup>a</sup>. 646. Shaikh 'Abd-alfattâḥ, with the takhalluṣ Fattâḥî, born in *کرناں*, a place four manzils from Dihli, son of Shaikh 'Abd-alwahhâb Ilhâmî; he flourished under Jahāngir and in the beginning of Shâhjahân's reign, died A.H. 1044, on fol. 253<sup>b</sup>. 647. Maulânâ Nûr Muḥammad Anwar, died A.H. 1044, on fol. 253<sup>b</sup>. 648. Sa'idâi of Gilân, under Jahāngir and Shâhjahân, on fol. 254<sup>a</sup>. 649. Maulânâ Yâri of Yazd, under Shâh 'Abbâs, on fol. 254<sup>a</sup>. 650. Âkâ 'Abd-albâkî, with the takhalluṣ Bâkî of Nahâwand, went to India and entered the Khânkhanân's service, on fol. 254<sup>a</sup>. 651. Mirzâ Rafî' Shabrastânî, in Shâh 'Abbâs' and Shâh Ṣafî's time, on fol. 254<sup>b</sup>. 652. Khwâjah 'Abd-almuhaiman Ahrârî, under Jahāngir and Shâhjahân, on fol. 255<sup>a</sup>. 653. Mullâ Muḡhtanam, at the same time, on fol. 255<sup>a</sup>. 654. Mullâ Jalâl-al-din Jalâlî of Dihli, used at first as takhalluṣ Jalâlî, died A.H. 1045, on fol. 255<sup>a</sup>. 655. Mullâ Dilîrî of India, on fol. 255<sup>b</sup>. 656. Nawwâb Mahâbatkhân, with the takhalluṣ Sausanî, son of Ghayûrbeg of Kâbul, under Jahāngir and Shâhjahân, died A.H. 1045, on fol. 255<sup>b</sup>. 657. Mullâ Shu'ûrî Kâshî, author of a mathnawî and of *qaṣidas* in honour of Shâh 'Abbâs' wazir Hâtimbeg I'timâd-aldaulah, on fol. 256<sup>a</sup>. 658. Husain Ṣarrâf of Iṣfahân, on fol. 256<sup>b</sup>. 659. Muḡimâi of Shirâz, on fol. 256<sup>b</sup>. 660. Kaiṣar Shâmlû, in the service of Ḥasankhân Shâmlû, governor of Harât, was a poetical rival of Shukûhî of Hamadân, on fol. 256<sup>b</sup>. 661. Mullâ Madhâkî of Iṣfahân, under Shâh 'Abbâs, on fol. 257<sup>a</sup>. 662. Zulâlî of Harât, on fol. 257<sup>a</sup>. 663. Mirzâ Malik, with the takhalluṣ Mashriḳî, was in Ḥasankhân Shâmlû's service, wrote *qaṣidas* in honour of Shâh 'Abbâs, on fol. 257<sup>a</sup>. 664. Mullâ Auji of Nâzar, was in the same service and contemporary with the preceding poet, on fol. 258<sup>a</sup>. 665. Mirzâ Faṣihî of Harât, a descendant of Shaikh 'Abdallâh Anṣârî, was the spiritual teacher of Nâzim of Harât, Darwish Wâlih, and Mirzâ Jalâl Asir, and, like some of the preceding poets, in Ḥasankhân Shâmlû's service, on fol. 258<sup>b</sup>. 666. Maulânâ Ṭabî of Kâzwin, pupil

and friend of Ḥakim Shifâ'î, on fol. 260<sup>a</sup>. 667. Âghâ Kiwâm-al-din of Âdharbaijân, under Shâh 'Abbâs, on fol. 260<sup>a</sup>. 668. Mirzâ Muḥammad Shafî' of Mâzan-darân, composed a *Ta'rikh* or chronicle of universal history from the creation to Shâh 'Abbâs in 300,000 baits, on fol. 260<sup>a</sup>. 669. Mirzâ Zain-al'âbidin, with the takhalluṣ Munshî, son of the *منشی المالك ايران* Mirzâ 'Abd-alhusain, on fol. 260<sup>b</sup>. 670. Mirzâ Muḥammad Ridâ of Juwain near Kâzwin, in Shâh 'Abbâs' service, on fol. 260<sup>b</sup>. 671. Mir 'Abd-alḥaḳḳ of Kumm, contemporary with Mullâ Mushfiḳî, on fol. 261<sup>a</sup>. 672. Âkâ Malik Mu'arrif (*مُعَرِّف*) of Iṣfahân, brother of Âkâ Ṣafî Mu'arrif, wrote poems in honour of Hâtimbeg I'timâd-aldaulah, on fol. 261<sup>b</sup>. 673. Sayyid Murtaḏâ, with the takhalluṣ Raḍî of Shirâz, was chief *kâdî* of Shirâz in the time of the wazirship of Mirzâ Mu'in-al-din Muḥammad, on fol. 261<sup>b</sup>. 674. Aminâi of Farâhân, under Shâh 'Abbâs, on fol. 262<sup>a</sup>. 675. Mirzâ Muḡim, with the takhalluṣ Muḡtasham, son of Mirzâ Hâdî, on fol. 262<sup>a</sup>. 676. Mullâ Faridûn, lived in Shirâz and Iṣfahân, died in Shâh Ṣafî's time, on fol. 262<sup>b</sup>. 677. Shaikh Ṣamdâ (*صَمْدَا*), one of the descendants of Sa'dî of Shirâz, on fol. 262<sup>b</sup>. 678. Ghiyâthâi Ḥalwâ'î of Shirâz, contemporary with Mullâ Mulhamî and Mirzâ Nizâm Dast-i-ghaib, died by falling from a roof in Shâh Ṣafî's time, on fol. 262<sup>b</sup>. 679. Ṭâ'ib of Kirmân, on fol. 264<sup>a</sup>. 680. Fadlî of Jarbâdkân, one of Ḥakim Shifâ'î's pupils, on fol. 264<sup>a</sup>. 681. Mullâ Sairî of Jarbâdkân, on fol. 264<sup>b</sup>. 682. Mullâ Nâdim of Gilân (or Lâhijân), went to India in the beginning of Jahāngir's reign, died at Iṣfahân in Shâh Ṣafî's time, on fol. 265<sup>a</sup>. 683. Mullâ 'Ishratî, with the name Âkâ 'Ali, son of Hâjî 'Ali Furûshânî, went to India, returned and lived at Mashhad in intimate friendship with Hâjî Muḥammad Jân Kudsi, died in Shâh Ṣafî's time, on fol. 266<sup>a</sup>. 684. Muḥammad Ibrâhîm Fâriḡh, brother of 'Ishratî, died at Lâhûr, on fol. 266<sup>b</sup>. 685. Asadbeg, with the takhalluṣ Asad of Tûrân, a descendant of the Timûride family, flourished under Jahāngir, died in the beginning of Shâhjahân's reign, on fol. 266<sup>b</sup>. 686. Mir Saif-allâh Huznî (*حُزْنِي*), went to India under Jahāngir, on fol. 266<sup>b</sup>. 687. Mullâ Jamâl-al-din Khâwarî of Gilân, went to India A.H. 1015, on fol. 267<sup>a</sup>. 688. Shaikh Sa'd-allâh, with the takhalluṣ Masihâ, born in a village about seventeen parasangs from Dihli, called *کیرانه*, flourished in Jahāngir's time, translated the Indian mathnawî of *رام و سیتا* into Persian, on fol. 267<sup>a</sup>. 689. 'Urûjî of India, under Jahāngir, author of an imitation of the *Makhzan-alarâr*, styled *معدن ابرار*, besides a diwân, on fol. 267<sup>b</sup>. 690. Muḥammad Haider, with the takhalluṣ Khîṣâlî of Harât, whose father had come to India under Akbar; he himself flourished under Jahāngir, on fol. 267<sup>b</sup>. 691. Muḥammad Ibrâhîm, with the takhalluṣ Tulû'î of Kashmîr, under Jahāngir, on fol. 268<sup>a</sup>. 692. Ḥakim Muḥammad Ḥasan 'Arîf of Shirâz, court-physician of Jahāngir, on fol. 268<sup>a</sup>. 693. Mullâ 'Atâ'î of Jaunpûr, author of a mathnawî, under Jahāngir, on fol. 268<sup>a</sup>. 694. Mullâ Mukhtarî, at the same time, on fol. 268<sup>a</sup>. 695. Mullâ Muḥammad Ridâi, with the takhalluṣ Kaidî of Nishâpûr, nephew of Maulânâ Nâzi'î; went



to India under Jahāngir, on fol. 268<sup>a</sup>. 696. Mullā Nisbatī of Thānīsar (or Thānīshar, تھانیسری in one line and تھانیشری in the next), twenty parasangs from Dihli, wrote Hindūstāni and Persian poetry, composed a mathnawī in imitation of the Makhzan-alasrār, flourished under Jahāngir and Shāhjahān, on fol. 268<sup>b</sup>. 697. Mullā Shaukī of Shāshṭar, wrote a dībāca to Khākānī's diwān, on fol. 269<sup>b</sup>. 698. Mirzā Muḥammad Akbar, son of Ākā Mirzā Daulatābādī (who was مستوفی الممالك under Shāh 'Abbās), author of two mathnawīs, one in the metre of Jalāl-al-dīn Rūmī's, entitled زاهد نامه, the other in the metre of Shīrīn and Khusrau, on fol. 269<sup>b</sup>. 699. Mirzā Sādiq, brother of Mirzā Abū-alma'ālī, who was one of the famous men of Shāh 'Abbās' reign, on fol. 270<sup>a</sup>. 700. Šafi Kūlibeg, with the takhalluṣ Šafi, son of Karākhān, who lived under Shāh 'Abbās, on fol. 270<sup>a</sup>. 701. Yūsufbeg Shāmlū, died on his way to India, on fol. 270<sup>b</sup>. 702. Mirzā Muḥammad Husain, the son of Mirzā Ibrāhīm, the grandson of Mir Shams-al-dīn Muḥammad Hanafī Kirmānī, on fol. 270<sup>b</sup>. 703. Bākirkhān, with the takhalluṣ Bākīr, one of Jahāngir's and Shāhjahān's Amirs, on fol. 271<sup>a</sup>. 704. Mirzā Muḥammad Amin, usually called Mir Jumla Rūḥ-alamin Shahrastānī, went young to India, and joined Jahāngir's service, went then to the Dakhan and afterwards to Irān, where he rose to high dignity under Shāh 'Abbās; later on he went a second time to India, and died A. H. 1047; he left a diwān and a Khamsah, on fol. 271<sup>a</sup>. 705. Hakim Kamāl-al-dīn, with the takhalluṣ Hādīk, son of Hakim Humām and nephew of Hakim Abū-alfath of Gilān, born in Fathpūr under Akbar, was for a longer time companion of prince Parwīz, and died in the middle of Shāhjahān's reign, on fol. 271<sup>b</sup>. 706. Mullā Shaidā of India, born and educated in Fathpūr, contemporary with Muḥammad Jān Kudsi and Ṭalīb Kalīm, flourished under Jahāngir and Shāhjahān, and died in the middle of the latter emperor's reign; he left a diwān and a mathnawī in imitation of the Makhzan-alasrār, in 12,000 baits, on fol. 272<sup>b</sup>. 707. Mirzā Amān-allāh, with the takhalluṣ Amānī, called Khān-zamān, son of Nawwāb Mahābatkhān Sausanī, pupil of Murshidkhān, died in the middle of Shāhjahān's reign, on fol. 275<sup>b</sup>. 708. Mullā Ṭahmāsp Kulī 'Arshī, usually styled Yazdī, of Turkish extraction, went to India under Jahāngir, and lived in Lāhūr, on fol. 276<sup>b</sup>. 709. Mullā Fathī of Ardastān, on fol. 277<sup>a</sup>. 710. Hasanbeg, with the takhalluṣ Unsi, wrote a تذکرة الشعرا, but left it incomplete, on fol. 277<sup>b</sup>. 711. Šafiyāi of Iṣfahān, contemporary with Hakim Shifā'i, like the preceding poet, on fol. 277<sup>b</sup>. 712. Mullā 'Asrī of Tabriz, brought up in Yazd, on fol. 277<sup>b</sup>. 713. Najātī Yāfi, on fol. 278<sup>a</sup>. 714. Mullā Bikhudī, a great Shāh-nāma reciter, under Shāh 'Abbās, author of a mathnawī, on fol. 278<sup>a</sup>. 715. Mullā Afḍal, with the takhalluṣ Himmātī, son of Mullā Ya'kūb, pupil of Mullā Mu'izz-al-dīn Yazdī in science, of Khwājah Ikhtiyār Muṣhī in calligraphy, and of Hakim Shifā'i in poetry, on fol. 278<sup>b</sup>. 716. Mullā Kādī Rushdī, brother of the preceding poet, on fol. 278<sup>b</sup>. 717. Mir Mashrab, son of Mir Husain, known as Shīshagar (glass-maker) of

Kumm, under Shāh 'Abbās, on fol. 278<sup>b</sup>. 718. Shāh Rashidāi Kāshī, lived some time in India, on fol. 279<sup>a</sup>. 719. 'Arif of Shirāz, a dervish, went to Iṣfahān in the beginning of Shāh Šafi's reign, on fol. 279<sup>a</sup>. 720. Shāh Murād of Khwānsār, a good poet and musician, under Shāh 'Abbās, on fol. 279<sup>a</sup>. 721. Mullā Muḥammad Ridāi, with the takhalluṣ Mushfikī of Kumm, on fol. 279<sup>a</sup>. 722. Mast 'Alī of Iṣfahān, contemporary with Shifā'i, went to India in the beginning of Shāh Šafi's reign, but returned afterwards, on fol. 279<sup>b</sup>. 723. Amīrbeg Kaṣṣāb, was butcher in Iṣfahān, lived at the same time, on fol. 279<sup>b</sup>. 724. Mirzā Raḍī of Artīmān (in the district of Hamadān), father of Mirzā Ibrāhīm Adham, on fol. 279<sup>b</sup>. 725. Mullā Binīsh, usually styled Kashmīrī, because he lived in Kashmir, on fol. 280<sup>a</sup>. 726. Mullā Tarzī of Tarasht (in the district of Rai), on fol. 280<sup>b</sup>. 727. Mullā Mulhamī of Tabriz, survived Mulhamī of Shirāz, never came to India, died A. H. 1048, on fol. 280<sup>b</sup>. 728. Hājī Muḥammad Jān Kudsi of Mashhad, went to India A. H. 1042, author of the ظفرنامه شاهجهان, in 8000 baits, died A. H. 1056, at Lāhūr; he also wrote a descriptive mathnawī on Kashmīr (در تعریف کشمیر), on fol. 281<sup>a</sup>. 729. Hakim Bākīr, with the takhalluṣ Shifā'i of Iṣfahān, died A. H. 1052 (the first year of Shāh 'Abbās II's reign), on fol. 283<sup>b</sup>. 730. Fakhrāi Ummatī of Turbat in Khurāsān, contemporary with Jān Kudsi, was in the service of Kādī Sultān Turbatī, the Kādī of Mashhad in Shāh 'Abbās' time, on fol. 283<sup>b</sup>. 731. Muḥammad Kulī Salīm of Ṭabarān in the district of Rai, author of a mathnawī on Lāhijān (در تعریف لاهجان), went to India in the beginning of Shāhjahān's reign, and entered the service of the grand wazīr Islāmkhān; he also wrote a mathnawī on the war of his master with the people of Āshām, died A. H. 1057 in Kashmīr, on fol. 284<sup>a</sup>. 732. Ḥasanikhān, son of Husainkhān Shāmlū, with the takhalluṣ Ḥasan, was governor of Harāt till the beginning of Shāh 'Abbās II's reign, and saw in his majlis poets like Mirzā Malik Mashriqī, Mirzā Faṣlī, and Mullā Auji, on fol. 285<sup>a</sup>. 733. Mirzā Muḥimā of Kufrān, died in the beginning of Shāh 'Abbās II's reign, on fol. 285<sup>b</sup>. 734. Mirzā Abū-alḳāsim of Astarābād, went to India in Jahāngir's time, returned afterwards to Iṣfahān, and died in the beginning of Shāh 'Abbās II's reign, on fol. 285<sup>b</sup>. 735. Mullā Takī of Mashhad, entered the service of the preceding poet in Iṣfahān, and died in Shāh 'Abbās II's reign, whilst on the way to Mashhad to visit his father, on fol. 286<sup>a</sup>. 736. Jalālā of Nā'in, contemporary with Hakim Shifā'i, on fol. 286<sup>b</sup>. 737. Najibāi of Shirāz, under Shāh Šafi and Shāh 'Abbās II, on fol. 286<sup>b</sup>. 738. Muḥammad Amin (or Aminā), with the takhalluṣ Khāzin and the epithet Kāsi (قاسی), died in Shirāz, on fol. 286<sup>b</sup>. 739. Mir 'Atāi Muntahā of Ṭabarān, under Shāh Šafi and Shāh 'Abbās II, on fol. 287<sup>a</sup>. 740. Mirzā Khaṣmī of Iṣfahān, went to India and entered Shāhjahān's service, died shortly after his return to Iṣfahān, on fol. 287<sup>a</sup>. 741. Mir Ghurūrī Kāshī, on fol. 287<sup>b</sup>. 742. Mullā Ghurūrī of Shirāz, author of a mathnawī در معراج, under Shāh 'Abbās, on fol. 287<sup>b</sup>. 743. Shu'ūrī of Mashhad, under Shāh Šafi and Shāh 'Abbās II, on fol. 288<sup>a</sup>. 744. Mullā Šufī of

Kirmân, also known as Shirâzî, on fol. 288<sup>a</sup>. 745. Bairâmbeg Sâmî of Hamadân, son of Bâkirbeg Rustam Khâni, who was killed in Kazwin, on fol. 288<sup>b</sup>. 746. Furûghî of Kashmîr, one of Shâhjahân's poets, author of a mathnawî on Shâhjahânâbâd (در تعریف آبادی دار), on fol. 288<sup>b</sup>. 747. Abû Tâlib Kalim of Hamadân, lived in Kâshân, came in the beginning of Jahângîr's reign to India, and joined the service of Rûh-alamîn, accompanied him, A.H. 1028, to Irâk, returned two years after to India, and was honoured by the title of 'king of poets,' died A.H. 1061 in Kashmîr; his tomb is close by those of Kudsi, Salim, and Ghani, on fol. 289<sup>a</sup>. 748. Mirzâ Hasan Wâhib, brother of Mirzâ Husain, under Shâh Safî, died in Yazd, on fol. 292<sup>a</sup>. 749. Zâghî Kahwajî of Isfahân, the favourite of the preceding poet, on fol. 292<sup>b</sup>. 750. Mirzâ Jân, with the takhalluṣ Bahâ'î, brother of Hasan Wâhib, was a short time wazîr of Kâshân, died young, on fol. 292<sup>b</sup>. 751. Mirzâ Ibrâhîm Adham of Hamadân, son of Mir Radî of Artimân, went to India in the middle of Shâhjahân's reign, died A.H. 1060; he left a diwân, a mathnawî, and a ساقی نامه, on fol. 293<sup>a</sup>. 752. Tâ'ib Tafrusî (or Tafrushî), went to India under Jahângîr, on fol. 294<sup>a</sup>. 753. Mullâ Darkî of Kumm, on fol. 294<sup>a</sup>. 754. Mullâ Kausî of Tabriz, was some time in the service of Âkâ Husain in Isfahân, on fol. 294<sup>b</sup>. 755. Mullâ Mirak Jân, with the takhalluṣ Mir of Balkh, lived forty years in Isfahân, under Shâh 'Abbâs and Shâh Safî, died A.H. 1061, on fol. 294<sup>b</sup>. 756. Maulânâ 'Abd-alhakḳ, born in the district of Isfahân, died A.H. 1063, in the reign of Shâh 'Abbâs II; he was an intimate friend of Mullâ Muḥammad Sharif, on fol. 295<sup>a</sup>. 757. Darwish Muḥammad Sâlih, died in the reign of Shâh 'Abbâs II, on fol. 295<sup>a</sup>. 758. Mirzâ Sâdiḳ Dast-i-ghaib, a cousin of Mirzâ Nizâm, was, like his father, chief kâdî of Shirâz, went under Shâh 'Abbâs II to India, and died in Lâhûr, on fol. 295<sup>a</sup>. 759. Mullâ Siratî, contemporary with Tâlib Kalim, under Shâhjahân, on fol. 295<sup>b</sup>. 760. Muḥammad Takî, with the takhalluṣ Ghâfilâ of Tâlakân, died under Shâh 'Abbâs II, on fol. 296<sup>a</sup>. 761. Hâjî Binâ, an Indian, made the pilgrimage to the holy cities three times, died in Ahmadâbâd in Gujarât, on fol. 296<sup>a</sup>. 762. Sayyid Jalâl Ridâ'î, on fol. 296<sup>a</sup>. 763. Muḥammad Sa'id, known as Sa'idkhân Kuraishî Multânî, one of Shâhjahân's servants, on fol. 296<sup>b</sup>. 764. Zamânâ of Bukhârâ, went to India under Shâhjahân, on fol. 296<sup>b</sup>. 765. Muḥammadbeg, with the takhalluṣ Hakîkî of Tûrân, lived in Ahmadâbâd under Shâhjahân, on fol. 296<sup>b</sup>. 766. Sayyâh, one of Shâhjahân's poets, on fol. 297<sup>a</sup>. 767. Mullâ Dâna, at the same time, on fol. 297<sup>a</sup>. 768. Mullâ Sâjid of Kazwin, at the same time, on fol. 297<sup>a</sup>. 769. Muḥammad Husain, with the takhalluṣ Mashhadî, went to India at the same time, on fol. 297<sup>b</sup>. 770. Shâh Husain, with the takhalluṣ Munâsib of Samarḳand, went to India under Shâhjahân, on fol. 297<sup>b</sup>. 771. Mullâ Muḥammad Hasan, with the takhalluṣ Shâdânî of Jaunpûr, at the same time, on fol. 297<sup>b</sup>. 772. Muḥammad Takîbeg Nash'ah (نشأه) of Tûrân, at the same time, on fol. 297<sup>b</sup>. 773. Mir 'Abd-alrahîm Jaishî, pupil of Mullâ Hâli, one of Shâhjahân's poets, on fol. 297<sup>b</sup>. 774. Khulqî, on fol. 297<sup>b</sup>. 775. Mir

Radî, on fol. 298<sup>a</sup>. 776. Ridâ of Kashmîr, under Shâhjahân, on fol. 298<sup>a</sup>. 777. Mullâ A'lâ, whose name was 'Alî Kulîbeg of Tûrân, at the same time, on fol. 298<sup>a</sup>. 778. Mirzâ Mahdî, with the takhalluṣ Bayân of Îrân, went to India at the same time, on fol. 298<sup>a</sup>. 779. Mir Yahyâ, with the takhalluṣ Shitâb of Îrân, at the same time, on fol. 298<sup>a</sup>. 780. Sharaf-al-din of Tarshîz, one of Shâhjahân's poets, on fol. 298<sup>a</sup>. 781. Mir Burhân, with the takhalluṣ Ghurûrî of Bukhârâ, went to India at the same time, on fol. 298<sup>b</sup>. 782. Kânî of Harât, on fol. 298<sup>b</sup>. 783. Sultân Muṣṭafâ Mirzâ, grandson of Shâh Tahmâsp Safawî, on fol. 298<sup>b</sup>. 784. Muẓaffâr Husain Mirzâ, also a descendant of Tahmâsp by his mother, and of Shâh Ni'mat-allâh Walî by his father, under Shâh Safî, on fol. 298<sup>b</sup>. 785. Abû-alkâsim Mirzâ, a descendant of Shâh 'Abbâs by his mother, lived at the same time, on fol. 298<sup>b</sup>. 786. Mirzâ Muḥammad Sâdiḳ, with the takhalluṣ Fâ'iz, known as Mirzâ 'Alâ-aldin Muḥammad, a descendant of Shâh 'Abbâs by his mother, and of Mirzâ Rafî' Šadr Shahrastâni by his father; he got his takhalluṣ from Sâ'ib, under Shâh Safî, on fol. 299<sup>a</sup>. 787. Mirzâ 'Abdallâh Irfân, son of the preceding poet, on fol. 299<sup>a</sup>. 788. Mirzâ Dâ'ûd, a descendant of Shâh 'Abbâs by his mother, on fol. 299<sup>b</sup>. 789. Khalifah Sultân 'Alâ-aldin Husain, son of Rafî'-aldin Muḥammad Khalifah, who flourished under Shâh 'Abbâs, became grand wazîr of Shâh 'Abbâs II, died 1064, on fol. 299<sup>b</sup>. 790. Kaikhusrâukhân, nephew of Rustamkhân, on fol. 300<sup>a</sup>. 791. Murtaḍâ Kulikhân, under 'Abbâs II, on fol. 300<sup>a</sup>. 792. 'Alî Kulikhân, with the takhalluṣ A'zam, son of Hasankhân Shâmlû, at the same time, on fol. 300<sup>b</sup>. 793. Safî Kulîbeg, son of Malik Sultân چارچى باشى, who was in Shâh 'Abbâs' service, under Shâh 'Abbâs II, author of a mathnawî, on fol. 300<sup>b</sup>. 794. Safî Kulîbeg, with the takhalluṣ Safî, son of Muḥammad 'Alîbeg, was wazîr of Yazd under 'Abbâs II, on fol. 301<sup>a</sup>. 795. Bawâdiḳbeg Shâmlû, with the takhalluṣ Nasim, was some time in the service of Hasankhân Shâmlû, the governor of Harât, died in Shâh 'Abbâs II's reign, on fol. 301<sup>a</sup>. 796. Sababbeg, the grandson of Tahmâsp Kulikhân, at the same time, on fol. 301<sup>b</sup>. 797. Pâbandarkhân, of the Šafawî family, on fol. 301<sup>b</sup>. 798. Hasanbeg, pupil of Mirzâ Ibrâhîm Hamadânî, on fol. 301<sup>b</sup>. 799. Diyâ of Kazwin, on fol. 302<sup>a</sup>. 800. Mirzâ Zain-al'âbidin, with the takhalluṣ Taslim, son of Mirzâ Mu'in Muḥammad, the wazîr of Begtashkhân, governor of Baghdâd, on fol. 302<sup>a</sup>. 801. Mirzâ Hâdî, son of Mirzâ Rafî' Šadr Shahrastâni, went at the end of his life to India and gained the favour of prince Murâdbakhsh, on fol. 302<sup>a</sup>. 802. Mirzâ Mahdî, with the takhalluṣ Hujjat, on fol. 302<sup>b</sup>. 803. Mirzâ Šadr-aldin Muḥammad, with the takhalluṣ Ârâm, died in Shâh 'Abbâs' time, on fol. 302<sup>b</sup>. 804. Mirzâ Sâlih, with the takhalluṣ Sâlih of Tabriz, on fol. 302<sup>b</sup>. 805. Mirzâ 'Inâyat, brother of the preceding poet, on fol. 303<sup>a</sup>. 806. Muḥammad Ridâ, with the takhalluṣ Fikrî of Isfahân, died 100 years old in the reign of 'Abbâs II, on fol. 303<sup>a</sup>. 807. Mullâ Shauḳî of Shûshṭar, wrote a dibâca to Khâkânî's diwân, on fol. 303<sup>b</sup>. 808. Adhambeg, with the takhalluṣ Adham, son of Shâh Kulîbeg Turkmân (who died in Arabia in Shâh



'Abbās' reign), on fol. 303<sup>b</sup>. 809. Mirzā Shams-al-din Shahrastānī, son of Mirzā Muḥammad Ridā'i, a descendant of Mir 'Ināyat-allāh Shahrastānī by his father, and of Mirzā Rafī' Ṣadr by his mother, on fol. 303<sup>b</sup>. 810. Ḥājī Muḥammad 'Alī of Iṣfahān, went to India under Shāhjahān, on fol. 304<sup>a</sup>. 811. Maulānā Shugūnī of Irān, went to India under Shāhjahān, died a few years after A. H. 1060, on fol. 304<sup>b</sup>.

Ff. 304, ll. 17; Nasta'liq; size, 13<sup>5</sup>/<sub>8</sub> in. by 8<sup>3</sup>/<sub>8</sub> in. [ELLIOT 400.]

### 377

Riyāḍ-alshu'arā (رياض الشعراء).

A large biographical work on ancient and modern Persian poets, with numerous and valuable specimens, composed by 'Alī Kulī (or Kulikhān) of Dāghistān, with the takhalluṣ Wālih, and completed A. H. 1161 = A. D. 1748. The author was born A. H. 1124 = A. D. 1712, 1713, and died A. H. 1169 or 1170 = A. D. 1756 or 1757. This tadhkirah is arranged alphabetically, and contains 2496 biographies. For further details see the Journ. of the Roy. As. Soc. ix, p. 143 sq.; A. Sprenger, Catal., p. 132. Other copies of the same work are in Berlin, Sprenger's Coll., No. 332, and in the British Museum, Rieu i. p. 371.

A complete index on ff. 1<sup>b</sup>-10<sup>a</sup>. Beginning of the tadhkirah on fol. 11<sup>b</sup>: تذکرة محفل خاطر قدس مآثر صاحب‌دلان آگاه حمد ناطقیست که نظم مجموعه ممکنات را بکلمه کن معنی طراز صورت نگار الخ.

No date.

Ff. 439, four columns, each ll. 25-29; very careless and irregular Nasta'liq; many small injuries; size, 14<sup>3</sup>/<sub>8</sub> in. by 8<sup>7</sup>/<sub>8</sub> in. [ELLIOT 402.]

### 378

A short fragment of the same.

This portion of Wālih's tadhkirah goes down to the middle of the letter ب, and breaks off in the biography of Mirzā Taqī bin Khwājah Kāsim of Khurāsān (corresponding to the preceding copy, fol. 73<sup>a</sup>, l. 20).

Ff. 67, ll. 25; Nasta'liq; size, 14<sup>1</sup>/<sub>8</sub> in. by 10 in.

[ELLIOT 423.]

### 379

Muntakhab-alash'ār (منتخب الاشعار).

A poetical anthology, with short biographical notices, compiled A. H. 1161 = A. D. 1748 (see the chronogram in the last verse on fol. 197<sup>a</sup>: بی سال تاریخ (نظم معانی), by Muḥammad 'Alikhān bin Muḥammad of Mashhad, with the takhalluṣ Muṭtalā, comp. fol. 12<sup>a</sup>, ll. 12, 13, etc., and entitled Muntakhab-alash'ār or selections of poetry.

Contents:

Complete index of the poets quoted in this tadhkirah, on fol. 2<sup>a</sup>.

The author's preface on fol. 11<sup>b</sup>, beginning: منتخب دیباجة حمدی که عندلیبان چمن خوش نوائی به بهترین زمزمه نغمه سرا شوند الخ.

The anthology itself begins on fol. 13<sup>a</sup>, is alphabetically arranged according to the names of the authors, and contains extracts of different kinds from the diwāns of the following 755 poets:

1. Ahlī Shīrāzī, on fol. 13<sup>a</sup>.
2. Ahlī Khurāsānī, who lived under Sultān Ḥusain Mirzā Baiḡarā, on fol. 14<sup>a</sup>.
3. Khwājah Āṣafī, son of Khwājah Muḥim, died under Sultān Ḥusain Mirzā, on fol. 15<sup>b</sup>.
4. Ahlī of Shīrāz, in the same reign, on fol. 16<sup>b</sup>.
5. Ākhund Shafī'ā Athar of Shīrāz, on fol. 17<sup>b</sup>.
6. Mir Muḥammad Bākir Dāmād, with the takhalluṣ Ishrāk, under Sultān 'Abbās, on fol. 18<sup>a</sup>.
7. Amin-al-din Dādāī of Yazd, on fol. 18<sup>a</sup>.
8. Abū-almafākhīr of Rai, under Sultān Ghiyāth-al-din Muḥammad Abū-alfath bin Malik-shāh, on fol. 18<sup>b</sup>.
9. Shaikh Abū Sa'īd Abū-alkhair of Mahna, on fol. 18<sup>b</sup>.
10. Ustād Arshadi of Transoxania, author of a work on poetry, entitled حدائق الشعر السیر در صنائع الشعر, on fol. 19<sup>a</sup>.
11. Ibn Naṣūh, contemporary with Salmān of Sāwa and panegyrist of Sultān Abū Sa'īdkhān, on fol. 19<sup>a</sup>.
12. Mirzā Ibrāhīm of Badakhshān, on fol. 19<sup>b</sup>.
13. Amīr Ḥājj, of the Janābid of Tūn, whose name was Kutb-al-din, under Sultān Ḥusain Mirzā, on fol. 19<sup>b</sup>.
14. Khwājah Afḡal-al-din Muḥammad Kāshī, on fol. 19<sup>b</sup>.
15. Shaikh Auḡadī of Marāgha, a pupil of Shaikh Auḡad-al-din Kirmānī, on fol. 19<sup>b</sup>.
16. Shaikh Abū-alnaṣr Aḡmad ibn Abū-alḡasan, called Aḡmad Nāmāqī Jāmī, on fol. 20<sup>a</sup>.
17. Amināī of Najaf, son of Maulānā Maḡmūd, on fol. 20<sup>b</sup>.
18. Maulānā Adham of Kāzwin, on fol. 20<sup>b</sup>.
19. Akhtari of Yazd, contemporary with Shāh 'Abbās; he went to India and entered the service of Mir Jumla Shahrastānī, on fol. 20<sup>b</sup>.
20. Maulānā Umīdī of Rai, on fol. 20<sup>b</sup>.
21. Hakim Auḡad-al-din Anwari Khāwari, under Sultān Sanjar, died A. H. 547, on fol. 21<sup>a</sup>.
22. Maulānā Muḥammad Aḡdas, called Aḡdasī of Mashhad, on fol. 21<sup>b</sup>.
23. Asadbeg of Kāzwin, went to India under Akbar, on fol. 21<sup>b</sup>.
24. Anisī Shāmlū, on fol. 22<sup>a</sup>.
25. Mir Abū-alḡasan Farāhānī, lived under Shāh 'Abbās, on fol. 22<sup>a</sup>.
26. Shaikh Abū-alḡāsim Kāzarūnī, on fol. 22<sup>b</sup>.
27. Aḡmadkhān Ḥusainī, pādīshāh of Gilān, on fol. 22<sup>b</sup>.
28. Mullā Amān-allāh of Kūhistān, on fol. 22<sup>b</sup>.
29. Khwājah Afḡal-al-din Muḥammad Turk of Iṣfahān, on fol. 23<sup>a</sup>.
30. 'Abd-alrasūl Istighnā, on fol. 23<sup>a</sup>.
31. Mullā Āḡahī of Harāt, on fol. 23<sup>a</sup>.
32. Abū-alfaraj bin Mas'ūd Rūnī, panegyrist of Abū 'Alī of Simjūr (!), on fol. 23<sup>a</sup>.
33. Shaikh Abū Ḥamid Auḡad-al-din of Kirmān, a pupil of Suhrawardī, on fol. 23<sup>b</sup>.
34. Anī of Harāt, on fol. 23<sup>b</sup>.
35. Mir Asīrī of Ṭabarān, with his original name: Amīr Kādī, son of Kādī Mas'ūd Saifi Ḥasanī, went to India and entered Akbar's service, on fol. 23<sup>b</sup>.
36. Maulānā Ummatī Turbatī, a contemporary of Shāh Ṭahmāsp, on fol. 23<sup>b</sup>.
37. Amīr Maḡmūd, called Ibn Amin, on fol. 23<sup>b</sup>.
38. Mir Amānī of Iṣfahān, whose real name was Mir Sharīf, on fol. 24<sup>a</sup>.
39. Afsari of Kirmān, on fol. 24<sup>a</sup>.
40. Kāsim Arslan of Mashhad, was in Akbar's service, on fol. 24<sup>a</sup>.
41. Mirzā Akbar, an inhabitant of Kāzwin, on fol. 24<sup>a</sup>.
42. Mirzā Sharīf Ilhām of Iṣfahān, on fol. 24<sup>a</sup>.
43. Muḥammad 'Alibeg Afsar of Iṣfahān, went to India under 'Ālamgīr, on fol. 24<sup>a</sup>.
44. Ḥaidar 'Alī Azharī, under Jahāngīr, on fol. 24<sup>a</sup>.
45. Ibrāhīm Ādhur, on fol. 24<sup>b</sup>.
46. Mir 'Imād-al-din Maḡmūd bin



Hujjat-allāh, with the takhalluṣ Ilāhī of Hamadān, on fol. 24<sup>b</sup>. 47. Mullā Muḥammad Sa'īd Ashraf, son of Muḥammad Ṣāliḥ of Māzandarān, went to India under 'Ālamgir and passed the last part of his life at Isfahān, on fol. 24<sup>b</sup>. 48. Mullā Abū-alḥasan Fādil of Kāshān, son of Mullā Aḥmad Fādil of Mahna, on fol. 25<sup>a</sup>. 49. Mirzā Aḥsan-allāh, with the takhalluṣ Aḥsan and the epithet Żafarkhān, one of the great Amirs of Jahāngir and Shāhjahān, on fol. 25<sup>a</sup>. 50. Muḥammad Ṭāhir 'Ināyatkhān Aṣhnā, a son of the preceding poet, on fol. 25<sup>a</sup>. 51. Mirzā Ibrāhīm Adham, son of Mir Rāḍi of Artimān, went to India under Shāhjahān, on fol. 25<sup>a</sup>. 52. Khwājah Abū Naṣr of Mahna, the son of Khwājah Mu'ayyad, on fol. 25<sup>a</sup>. 53. Maulānā Abdāl, on fol. 25<sup>b</sup>. 54. Maulānā Ātashī, under Shāh Isma'īl, on fol. 25<sup>b</sup>. 55. Mir Abū-alma'ālī, at Shāh 'Abbās' court, on fol. 25<sup>b</sup>. 56. Mir Abū-alhādī, on fol. 25<sup>b</sup>. 57. Maulānā Ismī of Harāt, on fol. 25<sup>b</sup>. 58. Maulānā Ahli of Tarshiz, on fol. 25<sup>b</sup>. 59. Athir-aldin Muḥammad Akhsikati, contemporary with Khāḡāni, on fol. 25<sup>b</sup>. 60. Āfati of Tūn, on fol. 26<sup>a</sup>. 61. Maulānā Asirī of Mashhad, on fol. 26<sup>a</sup>. 62. Āghā Ibrāhīm Aẓhar, on fol. 26<sup>a</sup>. 63. Adā'i of Samarkand, on fol. 26<sup>a</sup>. 64. Hāji Isma'īl of Kāzwin, under Shāh Tahmāsp, on fol. 26<sup>a</sup>. 65. Afsari, on fol. 26<sup>a</sup>. 66. Haidarbeg Anis of Tabriz, a friend of Shāh Tahmāsp, on fol. 26<sup>a</sup> margin. 67. Amir Mu'in-aldin Ashraf of Shirāz, on fol. 26<sup>a</sup> margin. 68. Mir Ashki of Kumm, on fol. 26<sup>a</sup> margin. 69. Jalāl-aldin Akbar pādishāh, the son of Humāyūn, on fol. 26<sup>b</sup>. 70. Shaikh Jalāl-aldin Ādhuri, on fol. 26<sup>b</sup>. 71. Aṣli of Mashhad, on fol. 26<sup>b</sup>. 72. Hasan Sanjar Anisi of Mashhad, on fol. 26<sup>b</sup>. 73. Maulānā Auji of Natanza, under Shāh 'Abbās, on fol. 26<sup>b</sup>. 74. Anṣārī of Kumm, on fol. 26<sup>b</sup>. 75. Anwār of Hamadān, on fol. 26<sup>b</sup>. 76. Mirzā Akbar, son of Mirzā Naṣir, on fol. 27<sup>a</sup>. 77. Mirzā Abū-alḥasan of Shirāz, contemporary with Shāh Sulaimān, on fol. 27<sup>a</sup>. 78. Mir Ajri of Yazd, on fol. 27<sup>a</sup>. 79. Mirzā Niyāz Umīd of Balkh, on fol. 27<sup>a</sup>. 80. Mullā Muḥammad Hādī of Mashhad, with the takhalluṣ Īmā (ایما), on fol. 27<sup>a</sup>. 81. Mirzā Isma'īl Īmā of Isfahān, on fol. 27<sup>a</sup>. 82. Mirzā Jalāl Asir, on fol. 27<sup>a</sup>. 83. Muḥammad Riḍā Kizilbashkhān Umīd of Hamadān, went to India at the beginning of Bahādurshāh's reign, on fol. 28<sup>a</sup>. 84. Sirāj-aldin 'Alikhān Ārzū of Gwālior, became a naukār at Dihli, on fol. 28<sup>a</sup>. 85. Pir Muḥammad Ulfat of Jaunpūr, on fol. 28<sup>b</sup>. 86. Mir Khwājah Aḥmad of Lakhnau, on fol. 28<sup>b</sup>. 87. Khānzamān, with the takhalluṣ Amānī, the son of Mahābatkhān, on fol. 28<sup>b</sup>. 88. Shaikh Bahā-aldin Muḥammad Āmulī, on fol. 28<sup>b</sup>. 89. Maulānā Kamāl-aldin Bannā'i of Harāt, contemporary with Mir 'Alishir, used as takhalluṣ in his later years Hālī, on fol. 29<sup>a</sup>. 90. Muḥammad Bākīr Khurda of Kāshān, on fol. 30<sup>a</sup>. 91. 'Abd-albākī of Nahāwand, with the takhalluṣ Bākī, the brother of Ākā Khidr, the wazir of Kāshān, on fol. 31<sup>a</sup>. 92. Pūr Bahā'i Jāmī, was a pupil of Maulānā Nūr-aldin Kubā'i and contended in poetry with Khwājah Humām, on fol. 31<sup>b</sup>. 93. Badī' of Samarkand, on fol. 31<sup>b</sup>. 94. Bairamkhān Khānkhānān, wazir of Akbarshāh, on fol. 31<sup>b</sup>. 95. Ākā Ṣāliḥ Burhān of Māzandarān, went to India, on fol. 31<sup>b</sup>. 96. Baḡā'i of Khwārizm, on fol. 32<sup>a</sup>.

97. Bisāti of Samarkand, had many disputes with Kamāl Khujandi, on fol. 32<sup>a</sup>. 98. Kādī Badī'alzamān ibn Kādī Shams-aldin Muḥammad Dastānī of Isfahān, on fol. 32<sup>a</sup>. 99. Pairawī (پیروی) of Kāzwin, on fol. 32<sup>a</sup>. 100. Mir Burhān of Abarkūh, on fol. 32<sup>a</sup>. 101. Mirzā Bākīr, a descendant of the Ṣafawīs, on fol. 32<sup>b</sup>. 102. Bazmī of Karaj, flourished at Shirāz, on fol. 32<sup>b</sup>. 103. Mullā Hāji Bahrām of Bukhārā, on fol. 32<sup>b</sup>. 104. Mirzā Abū-alḥasan Bigāna, related to Mir Abū-alma'ālī of Nishāpūr, on fol. 32<sup>b</sup>. 105. Muḥammad Rafīkhān Bādhil, went to India under 'Ālamgir, author of the *حمله حیدری*, on fol. 32<sup>b</sup>. 106. Bādhilī of Sāwa, on fol. 33<sup>a</sup>. 107. Candrabhān, with the takhalluṣ Brahman, under Shāhjahān, on fol. 33<sup>a</sup>. 108. Mullā Bidil of Balkh, on fol. 33<sup>a</sup>. 109. Bibi Bidilī, a sister of Shaikh 'Abdallāh Diwāna, lived at Harāt, on fol. 33<sup>a</sup>. 110. Pairawī (comp. No. 99), on fol. 33<sup>a</sup>. 111. Burhān-aldin of Ardalān, on fol. 33<sup>a</sup>. 112. Darwish 'Alī, called Pir-i-sadsāla, the centenary, in 'Alishir's time, on fol. 33<sup>a</sup>. 113. Pir Dihkān, on fol. 33<sup>b</sup>. 114. Bikasī of Sabzwār, on fol. 33<sup>b</sup>. 115. Pairawī of Sāwa, on fol. 33<sup>b</sup>. 116. Mirzā Mahdī Bayān, Abū Ṭālib Kalim's nephew, on fol. 33<sup>b</sup>. 117. Maulānā Payāmī of Harāt, on fol. 33<sup>b</sup>. 118. Sharaf-aldin Payām of India, on fol. 33<sup>b</sup>. 119. Mirzā 'Abd-alḡādir Bidil of Dihli, on fol. 34<sup>a</sup>. 120. Mirzā Muḥammad Sa'īd Ḥakīm of Kumm, son of Ḥakīm Muḥammad Bākīr, with the takhalluṣ Tanhā, one of Shāh 'Abbās II's physicians, on fol. 34<sup>b</sup>. 121. Tajallī Kāshī, a pupil of Maulānā Nazirī of Nishāpūr, on fol. 34<sup>b</sup>. 122. Mir Tashbihī Kāshī, on fol. 34<sup>b</sup>. 123. Tajallī Lāhijī, went to India, on fol. 35<sup>a</sup>. 124. Ibrāhīm Tasallī of Shirāz, on fol. 35<sup>a</sup>. 125. Ākā Ṭaqī of Isfahān, on fol. 35<sup>a</sup>. 126. Mir Muḥammad Bākīr Ṭabī' of Kumm, on fol. 35<sup>a</sup>. 127. Mullā 'Alī Riḍā Tajallī, a pupil of Ākā Husain Khwānsārī, on fol. 35<sup>a</sup>. 128. Ṭaqī Auhadī, the author of the celebrated *tadhkirah* (called here *عرفات*), on fol. 35<sup>b</sup>. 129. Mirzā Muḥsin Ta'thir, on fol. 35<sup>b</sup>. 130. Ādina Kulī Ṭabī'ī Khwānsārī, on fol. 35<sup>b</sup>. 131. 'Abd-allāṭifkhān Tanhā, nephew to Mirzā Jalāl Asir, on fol. 35<sup>b</sup>. 132. Khwājah Husain Thanā'i of Mashhad, contemporary with Faīdī, 'Urī, etc., was first in the service of Sultān Ibrāhīm Mirzā (with the takhalluṣ Jāhī, see No. 140), and went later on to India, on fol. 36<sup>a</sup>. 133. Mir Afdal Ṭābit, born at Dihli; his family was originally of Allahābād, on fol. 36<sup>b</sup>. 134. Mir 'Alī 'Azīm Ṭabāt, son of Mir Afdal Ṭābit, lived at Dihli, on fol. 36<sup>b</sup>. 135. Maulānā 'Abd-alrahmān Jāmī, on fol. 36<sup>b</sup>. 136. Mir Sayyid Muḥammad Ṭāḡib, a pupil of Mir Muḥammad Ṭāhir, on fol. 36<sup>b</sup> margin. 137. Mullā Jalālkhān Jamālī of Dihli, contemporary with Jāmī, on fol. 43<sup>a</sup>. 138. Maulānā Jalāl-aldin Muḥammad of Balkh, that is Jalāl-aldin Rūmī, with the takhalluṣes Shams and Maulawī, on fol. 43<sup>a</sup>. 139. Mirzā Ja'far Badī'alzamān of Kāzwin, called Āsafkhān, on fol. 44<sup>a</sup>. 140. Sultān Ibrāhīm Mirzā Jāhī, a brother of Shāh Isma'īl II, the son of Shāh Tahmāsp, on fol. 44<sup>b</sup>. 141. Mirzā Ja'far of Ṭabarān, on fol. 44<sup>b</sup>. 142. Jānī of Bukhārā, on fol. 44<sup>b</sup>. 143. Čākari of Shirāz, on fol. 45<sup>a</sup>. 144. Jismi of Hamadān, on fol. 45<sup>a</sup>. 145. Mullā Ja'fari of Sāwa, under Shāh 'Abbās, on fol. 45<sup>a</sup>. 146. Maulānā

Jārūbilang of Balkh, on fol. 45<sup>a</sup>. 147. Maulānā Jurmī of Bukhārā, on fol. 45<sup>a</sup>. 148. Maulānā Juzwī of Irāk, on fol. 45<sup>b</sup>. 149. Mīr Ja'far of Mashhad, on fol. 45<sup>b</sup>. 150. Jamāl of Khwānsār, on fol. 45<sup>b</sup>. 151. Jadhbi of Khwānsār, on fol. 45<sup>b</sup>. 152. Jamāl 'Adud of Yazd, on fol. 45<sup>b</sup>. 153. Ja'farbeg, under Shāh Safī, on fol. 45<sup>b</sup>. 154. Jalāl of Sistān, on fol. 45<sup>b</sup>. 155. Mirzā Dārāb Jūyā, on fol. 45<sup>b</sup> margin. 156. Jadā'i of Tabriz, on fol. 45<sup>b</sup> margin. 157. Shaikh Jamāl-al-dīn, a pupil of Shaikh Farid-al-dīn Shakarganj, on fol. 46<sup>a</sup>. 158. Khwājah Hāfīz of Shirāz, on fol. 46<sup>a</sup>. 159. Maulānā Haidar Kalūc, under Shāh Isma'il, on fol. 50<sup>b</sup>. 160. Maulānā Taqī-al-dīn Muḥammad Huznī of Isfahān, under Shāh Tahmāsp, on fol. 52<sup>b</sup>. 161. Mirzā Hisābi of Natanza, on fol. 53<sup>a</sup>. 162. Khwājah Amīr Ḥasan of Dihlī, a pupil of Khwājah Nizām-al-dīn Auliya, on fol. 53<sup>b</sup>. 163. Mīr Huḍūrī of Kumm, on fol. 54<sup>a</sup>. 164. Kāsimbeg Hālatī, under Shāh Tahmāsp, on fol. 54<sup>b</sup>. 165. Mullā Hātim Kāshī, on fol. 55<sup>a</sup>. 166. Hairati of Transoxania, in Shāh Tahmāsp's service, on fol. 55<sup>b</sup>. 167. Sayyid Hazīnī of Astarābād, on fol. 55<sup>b</sup>. 168. Maulānā Hājī Fūtah of Samarkand, on fol. 55<sup>b</sup>. 169. Hayātī of Gilān, went to India under Akbar, on fol. 55<sup>b</sup>. 170. Hadithī of Isfahān, on fol. 56<sup>a</sup>. 171. Mullā Ḥusainī of Yazd, on fol. 56<sup>a</sup>. 172. Mullā Haqqī of Khwānsār, on fol. 56<sup>a</sup>. 173. Hātimbeg of Ardūbād, a descendant of Khwājah Naṣir-al-dīn Ṭūsī, on fol. 56<sup>a</sup>. 174. Shamsāi Hāli of Yazd, on fol. 56<sup>a</sup>. 175. Ḥamīdī of Kashmir, on fol. 56<sup>a</sup> margin. 176. Diwāna Ḥusāmī (حُسامی) Kalandar, on fol. 56<sup>b</sup>. 177. Haqīrī of Tabriz, on fol. 56<sup>b</sup>. 178. Hilmī of Ardabil, lived in Isfahān, on fol. 56<sup>b</sup>. 179. Mullā Ḥusainī Šarrāf, contemporary with Shāh 'Abbās, on fol. 56<sup>b</sup>. 180. Harfī of Isfahān, on fol. 56<sup>b</sup>. 181. Hījābi of Ardabil, on fol. 56<sup>b</sup>. 182. Maulānā Ḥamid-al-dīn, on fol. 57<sup>a</sup>. 183. Harfī of Sāwa, on fol. 57<sup>a</sup>. 184. Ākā Ḥusain Khwānsārī, the son of Maulānā Jamāl-al-dīn, on fol. 57<sup>a</sup>. 185. Hairanī of Hamadān, in the service of Sultān Ya'qūb, on fol. 57<sup>a</sup>. 186. Maulānā Hājī Muḥammad Gilānī, under Shāh Sulaimān, and Sultān Ḥusain, on fol. 58<sup>a</sup>. 187. Shaikh Muḥammad 'Alī Hazīn, born in Isfahān, went to India and lived in Shāhjahānābad at the time when this book was written, on fol. 58<sup>a</sup>. 188. Mīr Muhtasham 'Alīkhān, with the takhalluṣ Hishmat, lived at Dihlī, on fol. 59<sup>a</sup>. 189. Khwājah Amīr Khusrau of Dihlī, on fol. 59<sup>b</sup>. 190. Shāh Isma'il Khaṭā'i ibn Sultān Haidar Ḥusainī Šafawī, on fol. 67<sup>a</sup>. 191. Hakim Afdal-al-dīn Khākānī, died A.H. 582, on fol. 67<sup>a</sup>. 192. Sayyid Ḥusain Khāliṣ of Mashhad, with the epithet Imtiyāzkhān, on fol. 67<sup>b</sup>. 193. Khusrawī of Kā'in, nephew of Mirzā Kāsim of Junābid, on fol. 68<sup>a</sup>. 194. Khāshī of Irān, lived in Kashmir, on fol. 68<sup>a</sup>. 195. Khāsmī of Isfahān, on fol. 68<sup>a</sup>. 196. Khidrī of Astarābād, on fol. 68<sup>a</sup>. 197. Maulānā Khidrī of Kāzwin, on fol. 68<sup>b</sup>. 198. Khalaf of Tabriz, on fol. 68<sup>b</sup>. 199. Mullā Khidrī of Khwānsār, son of Maulānā Tajirī, on fol. 68<sup>b</sup>. 200. Mīr Muḥammad Yūsuf Khalkī of Taharān, contemporary with Shāh Tahmāsp, on fol. 68<sup>b</sup>. 201. Khwārī of Tabriz, on fol. 68<sup>b</sup>. 202. Maulānā Khalāṣī, a friend of Muhtasham Kāshī, on fol. 69<sup>a</sup>. 203. Mullā Khayālī of Bukhārā, on fol. 69<sup>a</sup>. 204. Mirzā Jānī Khākī, under Shāh Tah-

māsp, on fol. 69<sup>a</sup>. 205. Khādīm, on fol. 69<sup>a</sup>. 206. Khātami of Isfahān, on fol. 69<sup>a</sup>. 207. Khusrawī of Transoxania, contemporary with 'Abdallāhkhān Uzbeq, on fol. 69<sup>a</sup>. 208. Khidrī of Lār, under Shāh 'Abbās, on fol. 69<sup>b</sup>. 209. Khwājūi Kirmānī, pupil of 'Alā-aldaulah Simnānī, on fol. 69<sup>b</sup>. 210. Khwājazāda Kābulī, under Humāyūn, on fol. 69<sup>b</sup>. 211. Bākirāi Khalil, with the takhalluṣ Kāshī, lived in Mashhad under Shāh Sulaimān, on fol. 69<sup>b</sup>. 212. Maulānā Khākī, a dervish, on fol. 69<sup>b</sup>. 213. Hakim 'Umar Khayyām, under Sultān Sanjar, on fol. 70<sup>a</sup>. 214. Darwish Dahakī of Kāzwin (Dahak is a village near that town), on fol. 70<sup>a</sup>. 215. Mirzā Dānā (whose diwān contains 3000 baits), on fol. 70<sup>b</sup>. 216. Diwāna-i-Ishk, on fol. 71<sup>b</sup>. 217. Mīr Raḍī Dānish of Mashhad, was in Shāhjahān's service, on fol. 72<sup>a</sup>. 218. Mullā Dā'i of Isfahān, the son of Maulānā Dāmīrī of Isfahān, on fol. 72<sup>a</sup>. 219. Mullā Dā'i of Shirāz, on fol. 72<sup>b</sup>. 220. Kādī Rukn-al-dīn Da'wādār of Kumm, with the takhalluṣ Da'wā, the panegyrist of the Amīr Yahyā-al-dīn Murtaḍā of Kumm, on fol. 72<sup>b</sup>. 221. Dakhli of Isfahān, under Shāh Tahmāsp, on fol. 72<sup>b</sup>. 222. Dā'i of Sarakhs, under Shāh Isma'il, on fol. 72<sup>b</sup>. 223. Maulānā Dūst Muḥammad, on fol. 72<sup>b</sup>. 224. Maulānā Darkī of Kumm, under Shāh 'Abbās, on fol. 72<sup>b</sup>. 225. Dilshād Khātun, the daughter of Amīr 'Alī Jalāir and sister of Amīr Ḥasan 'Alī Jalāir, on fol. 72<sup>b</sup> margin. 226. Maulānā 'Alīshāh Dhaūkī of Ardashtān, a contemporary of Shifā'i, on fol. 73<sup>a</sup>. 227. Amīr Muḥammad Amin Dhaūkī, a Turkmān. 228. Dhihnī of Tabriz, on fol. 73<sup>a</sup>. 229. Mīr Muḥammad Dhaūkī of Tafrush, under Shāh Tahmāsp, on fol. 73<sup>a</sup>. 230. Maulānā Muḥsinbeg Rashkī of Hamadān, killed at Tabriz in Shāh Tahmāsp's time, on fol. 73<sup>b</sup>. 231. Maulānā Imām-al-dīn Riyāḍī of Samarkand, under Shāh Isma'il Šafawī, on fol. 74<sup>a</sup>. 232. Raḍī-al-dīn of Nishāpūr, on fol. 74<sup>b</sup>. 233. Rafīkī Kāshī, a son of Mīr Haidar Mu'ammā'i, on fol. 74<sup>b</sup>. 234. Khānkhānān 'Abd-alrahīmkhān ibn Bairam Khānkhānān, with the takhalluṣ Raḥīm, on fol. 74<sup>b</sup>. 235. Mīr Rāzi of Harāt, a good musician, on fol. 75<sup>a</sup>. 236. Maulānā Rāzi of Shirāz, on fol. 75<sup>a</sup>. 237. Maulānā Rāmī, on fol. 75<sup>a</sup>. 238. Maulānā Ridā'i Kāshī, on fol. 75<sup>a</sup>. 239. Maulānā Ridā'i of Mashhad, contemporary with Taqī Aḥadī, on fol. 75<sup>a</sup>. 240. Rashidāi of Tabriz, on fol. 75<sup>b</sup>. 241. Mīr Raḍī of Artīmān, father of Mirzā Ibrāhīm Adham, contemporary with Shāh 'Abbās, on fol. 75<sup>b</sup>. 242. Mirzā Sa'd-al-dīn Muḥammad Rāḥīm, the son of Khwājah 'Ināyat Tajār of Mashhad, was wazīr of Khurāsān in Shāh Sulaimān's reign, on fol. 76<sup>a</sup>. 243. Kādī Raḍī-al-dīn Muḥsin of Isfahān, on fol. 76<sup>a</sup>. 244. Mullā Raughani, went to India under Akbar, on fol. 76<sup>a</sup>. 245. Maulānā Rūhī of Khurāsān, on fol. 76<sup>a</sup>. 246. Gurginbeg Razmī, a son of Siyāwush Sultān, on fol. 76<sup>a</sup>. 247. Mullā Rūhī of Hamadān, whose tongue was cut off by Ya'qūbkhān by order of Shāh 'Abbās, on fol. 76<sup>a</sup>. 248. Mīr Rāsti of Tabriz, on fol. 76<sup>b</sup>. 249. Mīr Muḥammad Zamān Rāsikh 'Ālamgirī, on fol. 76<sup>b</sup>. 250. Mirzā Sayyid Ridā, a son of Shāh Taqī, on fol. 76<sup>b</sup>. 251. Sultān 'Alībeg Rahī, a grandson of 'Alī Kulīkhān Shāmlū, on fol. 76<sup>b</sup>. 252. Ḥasanbeg Rafī of Kāzwin, on fol. 76<sup>b</sup>. 253. Malik Muḥammad Rābiṭ, on fol. 77<sup>a</sup>.



254. Mirzâ Muhammad Ja'far Râhib, a grandson of Mirzâ Rafi' Nâ'inî, born at Isfahân, on fol. 77<sup>a</sup>. 255. Âkâ Ridâ of Tarshîz, on fol. 77<sup>a</sup>. 256. Rafîkî of Âmul, on fol. 77<sup>b</sup>. 257. Rushdî Sa'dâbâdî of Hamadân, his real name was Amir Khalîl, on fol. 77<sup>b</sup>. 258. Sa'd-aldin Rahâ'î of Harât, on fol. 77<sup>b</sup>. 259. Rafî'â of Nishâpûr, on fol. 77<sup>b</sup>. 260. Muḥammad Arshad Rasâ'î, a dervish, on fol. 77<sup>b</sup>. 261. Mir Muḥammad 'Alî Râ'ij (or Râ'ih according to the index) of Siyâlkût, on fol. 77<sup>b</sup>. 262. Hasan 'Alî Rajâ'î of Harât, on fol. 77<sup>b</sup>. 263. Rafî'-aldin of Lunbân, on fol. 78<sup>a</sup>. 264. Zamânâi Zar-kash (the goldwire-drawer) of Isfahân, on fol. 78<sup>a</sup>. 265. Zulâlî of Khwânsâr, the author of *محمود و اياز*, etc., on fol. 78<sup>a</sup>. 266. Zulâlî of Harât, on fol. 78<sup>b</sup>. 267. Zulâlî Ūrganjî, was a vinegar-seller in Harât, on fol. 78<sup>b</sup>. 268. Muḥammad Kâsim Zârî of Mashhad, lived at Isfahân, on fol. 78<sup>b</sup>. 269. Bibî Zârî, on fol. 78<sup>b</sup>. 270. Zâ'irâ (or Zâ'ir according to the index) of Dâmaghân, on fol. 78<sup>b</sup>. 271. Zamânî of Yazd, under Shâh 'Abbâs, on fol. 78<sup>b</sup>. 272. Maulânâ Zakî of Hamadân, on fol. 78<sup>b</sup>. 273. Zamânî Hinnâtarâsh (one who shaves henna) of Tabriz, on fol. 79<sup>a</sup>. 274. Zani-khân Kokultash (کوکلتاش), one of Akbar's Amirs, on fol. 79<sup>a</sup>. 275. Shaikh Muṣliḥ-aldin Sa'dî, on fol. 79<sup>a</sup>. 276. Khwâjah Jamâl-aldin Muḥammad ibn 'Alâ-aldin Muḥammad, with the takhalluṣ Salmân of Sâwa, panegyrist of Sultân Uwais, on fol. 82<sup>a</sup>. 277. Maulânâ Sahâbî of Astarâbâd, on fol. 84<sup>b</sup>. 278. Ḥakim Sanâ'î of Ghazna, with the Kunyah Abû-almajd and the name Majd-aldin Âdam, born in Sultân Mahmûd of Ghazna's time, died A. H. 576 (according to this statement he would have reached at least an age of 156 years, for Mahmûd died as early as A. H. 421), on fol. 87<sup>a</sup>. 279. Muḥammad ibn Mu'ayyad Sa'd-aldin Ḥamawî, a friend and companion of Najm-aldin Kubrâ, on fol. 87<sup>b</sup>. 280. Muḥammad Kulî Salim of Taharân, went to India under Shâhjahân, died in the Dakhan, on fol. 88<sup>a</sup>. 281. Darwish Saḳâ Caghataî of Bukhârâ, went to India under Humâyûn, on fol. 89<sup>a</sup>. 282. Ḥâjî Aslam Sâlim, one of the Brahmans of Kashmîr, who afterwards turned Muḥammadan, made the pilgrimage and went then to India, where he attached himself to prince A'zamshâh, on fol. 89<sup>b</sup>. 283. Âkâ Banî Sakhun of Shirâz, on fol. 89<sup>b</sup>. 284. Mir Jalâl-aldin Siyâdat of Lâhûr, under 'Âlamgir, on fol. 90<sup>a</sup>. 285. Sâm Mirzâ ibn Shâh Isma'îl ibn Sultân Haidar Şafawî, on fol. 90<sup>a</sup>. 286. Mahmûdbeg Sâlim, the author of a well-known 'Yûsuf and Zalikhâ,' was in Shâh Tahmâsp's service, on fol. 90<sup>b</sup>. 287. Maulânâ Sairî of Mashhad, on fol. 90<sup>b</sup>. 288. Maulânâ Salâmî, whose real name was Shâh Muḥammad, on fol. 90<sup>b</sup>. 289. Sa'd-aldin Alâla, on fol. 90<sup>b</sup>. 290. 'Âlambeg Surûrî of Kâbul, a naukâr under Jahângir, on fol. 90<sup>b</sup>. 291. Mir Muḥammad Hâshim Sanjar, a son of Mir Haidar Mu'ammâ'î Kâshî, on fol. 90<sup>b</sup>. 292. Amir Nizâm-aldin Aḥmad Subailî, one of Sultân Husain Mirzâ's Amirs, on fol. 90<sup>b</sup>. 293. Sâkî Jarâ'irî, in Akbar's service, on fol. 91<sup>a</sup>. 294. 'Aziz-aldin Sâmî of Kâzwin, on fol. 91<sup>a</sup>. 295. Mullâ Muḥammad Ibrâhîm Sâlik of Kâzwin, went to India under Shâhjahân, on fol. 91<sup>a</sup>. 296. Mullâ 'Alî Nakî Sâbîk of Mâzandarân, on fol. 91<sup>a</sup>. 297. Mir Sayyid 'Alî, with the takhalluṣ Sayyid, of Isfahân, went to

India under 'Âlamgir, on fol. 91<sup>a</sup>. 298. Sirâj-aldin Minhâj, on fol. 91<sup>a</sup> margin. 299. Muḥammad Aḥsan Sâmî, on fol. 91<sup>a</sup> margin. 300. Sâlik of Yazd, on fol. 91<sup>b</sup>. 301. Sa'idâ Naksbband of Yazd, lived under Shâh Sulaimân at Isfahân, on fol. 91<sup>b</sup>. 302. Mirzâ Sa'id, on fol. 91<sup>b</sup>. 303. Sâ'ili of Khurâsân, on fol. 91<sup>b</sup>. 304. Shâh Hasan Arghûn Sipâhî, on fol. 91<sup>b</sup>. 305. Maulânâ Sarwî, on fol. 91<sup>b</sup>. 306. Khwâjah Sa'd Gul of Shirâz, was buried near Sa'dî, on fol. 91<sup>b</sup>. 307. Sultân Muḥammad of Kumm, under Shâh 'Abbâs, on fol. 92<sup>a</sup>. 308. Sanjarî Zâhirâ of Khwânsâr, on fol. 92<sup>a</sup>. 309. Mullâ Sairî of Gulpâyagân, on fol. 92<sup>a</sup>. 310. Mir Husain Sahwî of Tabriz, on fol. 92<sup>a</sup>. 311. Sa'idâi Sarmad, died as a martyr and was buried near the great mosque of Shâhjahânâbâd, on fol. 92<sup>a</sup>. 312. Sâ'irâ of Mashhad, went to Isfahân under Shâh Sulaimân, on fol. 92<sup>b</sup>. 313. Kurbân 'Alibeg of Kâzwin, called Sag-i-lawand (see p. 225, no. 427), on fol. 93<sup>a</sup>. 314. Maulânâ Sa'idî, the cup-maker, on fol. 93<sup>a</sup>. 315. Sayyid 'Alî-khân, went to India under 'Âlamgir, on fol. 93<sup>a</sup>. 316. Luṭf 'Alibeg Sâmî, the son of Isma'îl-beg the Circassian, on fol. 93<sup>a</sup>. 317. Muḥammad Afḍal Sarkhwush 'Âlamgirî, on fol. 93<sup>a</sup>. 318. Zâhid 'Alîkhân Sakhâ, the son of Mirzâ Sa'd-aldin of Rai, on fol. 93<sup>b</sup>. 319. Mir Sanad Kâshî, on fol. 93<sup>b</sup>. 320. Sâṭî' of Kashmîr, died at Shâhjahânâbâd, a little before this anthology was compiled, on fol. 93<sup>b</sup>. 321. Ḥakim Sharaf-aldin Hasan Shifâ'î, on fol. 93<sup>b</sup>. 322. Amir Shâhî of Sabzwâr, his real name was Âkâ Malik, his father was of Firûzkûh, on fol. 96<sup>b</sup>. 323. Mirzâ Sharaf Zamân bin Kâdî Jahân Saifi Husainî of Kâzwin, on fol. 99<sup>a</sup>. 324. Âkâ Arjâsp Shâpûr of Taharân, whose first takhalluṣ was Firibî, on fol. 100<sup>b</sup>. 325. Maulânâ Shahidî of Kumm, was killed in Gujarât, on fol. 101<sup>a</sup>. 326. Maulânâ Sharif of Tabriz, a pupil of Lisâni of Shirâz, on fol. 101<sup>b</sup>. 327. Maulânâ Sharaf-aldin Bâfiḳî, on fol. 102<sup>a</sup>. 328. Sharaf-aldin 'Alî of Yazd, a friend of Timûr, on fol. 102<sup>a</sup>. 329. Nasf Âkâ Shânî Taklû (تکلو), under Shâh 'Abbâs, on fol. 102<sup>b</sup>. 330. Muḥammad Ibrâhîm Shaukat of Isfahân, went to India and was killed there by a young Hindû, on fol. 102<sup>b</sup>. 331. Maulânâ Muḥammad 'Alî Sakkâkî of Shirâz, with the takhalluṣ Shikib, on fol. 102<sup>b</sup>. 332. Maulânâ Shahrî, on fol. 103<sup>a</sup>. 333. Abû-alfawâris Shâh Shujâ' Muza'fari, on fol. 103<sup>a</sup>. 334. Shâdmân, on fol. 103<sup>a</sup>. 335. Amir Husain Shuhûdî of Isfahân, on fol. 103<sup>a</sup>. 336. Shaikhzâda Pûrânî, a son of Shaikh Abû Sa'id, on fol. 103<sup>a</sup>. 337. Shâh Murâd of Khwânsâr, on fol. 103<sup>a</sup>. 338. Shâmilî, on fol. 103<sup>b</sup>. 339. Maulânâ Shujâ' Kâshî, on fol. 103<sup>b</sup>. 340. Mir Shujâ'-aldin Maḥmûd of Isfahân, on fol. 103<sup>b</sup>. 341. Shaikh Rubâ'î, contemporary with Shâh Tahmâsp, on fol. 103<sup>b</sup>. 342. Khwâjah Shu'aib of Jûshkân, on fol. 104<sup>a</sup>. 343. Mirzâ Muḥammad Sharif of Taharân, a son of Mirzâ Ghiyâth-aldin Muḥammad 'Itimâd-aldaulah, who belonged to Jahângir's Amirs, on fol. 104<sup>a</sup>. 344. Maulânâ Nizâm-aldin Aḥmad Sharmî in Shâh 'Abbâs' time, on fol. 104<sup>a</sup>. 345. Shu'ûrî of Nishâpûr, on fol. 104<sup>a</sup>. 346. Shikibî of Rai, on fol. 104<sup>a</sup>. 347. Shauḳî of Yazd, a descendant of the wazir Khwâjah Rashid, on fol. 104<sup>a</sup>. 348. Mullâ Shaidâ of Akbarâbâd, under Shâhjahân, on fol. 104<sup>b</sup>. 349. Malik Shujâ' of Sistân, on fol. 104<sup>b</sup>. 350. Mir Sayyid Muḥammad Shu'lah of



Isfahân, a son of Mîr Şafî Tablîb, on fol. 104<sup>b</sup>. 351. Shaukat of Bukhârâ, on fol. 104<sup>b</sup>. 352. Hakim Shaikh Husain Shuhrat, went from Shirâz to India under 'Âlamgir, on fol. 105<sup>a</sup>. 353. Mirzâ Muḥammad 'Alî Şâ'ib of Tabriz, on fol. 105<sup>a</sup>. 354. Mîr Saïdî of Tahrân, went to India under Shâhjahân, and entered the service of Jahânârâ Begam, on fol. 108<sup>a</sup>. 355. Maulânâ Şabûrî of Tabriz, son of Karâbeg the goldsmith, on fol. 108<sup>b</sup>. 356. Şâdikî of Harât, one of Akbar's panegyrists, on fol. 109<sup>a</sup>. 357. Sadr-al-dîn Muḥammad, on fol. 109<sup>a</sup>. 358. Muḥammad Şâlih, on fol. 109<sup>a</sup>. 359. Mirzâ Şâdik, cousin to Mirzâ Nizâmdast-i-ghaib of Shirâz, on fol. 109<sup>a</sup>. 360. Şabûhî of Samarkand, on fol. 109<sup>a</sup>. 361. Maulânâ Şafâ'î of Khurâsân, on fol. 109<sup>a</sup>. 362. Khwâjah Muḥammad Mirak Şâlihî of Khurâsân, under Shâh Tahmâsp, on fol. 109<sup>b</sup>. 363. Maulânâ Şafî of Shirâz, on fol. 109<sup>b</sup>. 364. Maulânâ Şâbirî, on fol. 109<sup>b</sup>. 365. Maulânâ Husain Şabûhî, a very skilful musician, on fol. 109<sup>b</sup>. 366. Amir Rûzbahân Şabrî of Isfahân, on fol. 109<sup>b</sup>. 367. Khwâjah Bahâ-aldîn Şâbir, on fol. 110<sup>a</sup>. 368. Maulânâ Şarfi of Sâwa, a pupil of Mullâ Muḥtasham Kâshî, on fol. 110<sup>a</sup>. 369. Jalâl-aldîn Hasan Şalâ'î, under Shâh 'Abbâs, on fol. 110<sup>b</sup>. 370. Maulânâ Şan'î, on fol. 110<sup>b</sup>. 371. Maulânâ Şan'atî, under Shâh Tahmâsp, on fol. 110<sup>b</sup>. 372. Maulânâ Muḥammad Şâdik Tausarkânî (توسركانى), Mirzâ Muḥammad Wâkî'nawîs' nephew, on fol. 110<sup>b</sup>. 373. Şâdikîbeg Afshâr, was in Shâh 'Abbâs' service, on fol. 110<sup>b</sup>. 374. Mirzâ Şâlihî of Tabriz, on fol. 110<sup>b</sup>. 375. Masîḥî Kâshî Şâhib, was attached to 'Âlamgir, on fol. 110<sup>b</sup>. 376. Shamsâi Şafir of Tabriz, on fol. 111<sup>a</sup>. 377. Ḍamîrî of Isfahân, under Shâh Tahmâsp, on fol. 111<sup>a</sup>. 378. Khwâjah 'Alâ-aldîn Şan'î, on fol. 111<sup>a</sup> margin. 379. 'Alî Muḥammad Diyâ'î of Muṭṭân, on fol. 111<sup>b</sup>. 380. Shaikh Nizâm Ḍamîrî of Balgrâm, on fol. 111<sup>b</sup>. 381. Shâh Diyâ-aldîn of Kirmân, on fol. 112<sup>a</sup>. 382. Mîr Nizâm Diyâ'î of Nishâpûr, on fol. 112<sup>a</sup>. 383. Mîr Muḥammad Tâhir of Tâlakan, on fol. 112<sup>a</sup>. 384. Tâlib Âmulî, cousin of Rukn-aldîn Mas'ûd Masîḥî of Kâshân, on fol. 112<sup>b</sup>. 385. Tuḡhrâ of Mashhad, went to India under Shâhjahân, on fol. 113<sup>a</sup>. 386. Tûsî Khurâsânî, a panegyrist of Bâbar, on fol. 113<sup>b</sup>. 387. Mîr Muḥammad Tâhir, on fol. 114<sup>a</sup>. 388. Mîr 'Abd-al'âlî Tâlib, on fol. 114<sup>a</sup>. 389. Shâh Tahmâsp ibn Shâh Isma'îl Şafawî, on fol. 114<sup>a</sup>. 390. Maulânâ Tâlib of Jâjarm, flourished in Shirâz, buried near the foot-end of Hâfiz, on fol. 114<sup>a</sup>. 391. Tâhir of the Dakhan, on fol. 114<sup>a</sup>. 392. Bâbâ Tâlib of Isfahân, on fol. 114<sup>a</sup> margin. 393. Tâhirî of Nâ'in, one of Shâh 'Abbâs' pages, on fol. 114<sup>b</sup>. 394. Tâhir 'Attâr of Mashhad, a pupil of Ummatî Turbatî, on fol. 114<sup>b</sup>. 395. Tâ'if of Yazd, on fol. 114<sup>b</sup>. 396. Tâhirbeg of Ardastân, on fol. 114<sup>b</sup>. 397. Tabkhî, a cook of Kazwin, on fol. 114<sup>b</sup>. 398. Maulânâ Tabî of Simnân, on fol. 114<sup>b</sup>. 399. Tâlib of Gilân, on fol. 115<sup>a</sup>. 400. Kamâl-aldîn Tabî of Sistân, on fol. 115<sup>a</sup>. 401. Mîr Tarzî of Shirâz, on fol. 115<sup>a</sup>. 402. Tufailî of Hişâr, on fol. 115<sup>a</sup>. 403. Muḥammad Ibrâhîm Tulû'î of Kashmîr, on fol. 115<sup>a</sup>. 404. Hakim Abû Tâlib of Tabriz, attached to Shâh 'Abbâs, on fol. 115<sup>a</sup>. 405. Maulânâ Taufî of Tabriz, under Shâh Tahmâsp, on fol. 115<sup>b</sup>. 406. Mirzâ Tâhir Tausarkânî (توسركانى), on fol. 115<sup>b</sup>. 407. Tulû'î of Khwân-

sâr, on fol. 115<sup>b</sup>. 408. Tabî of Kazwin, a pupil of Hakim Shifâ'î, on fol. 115<sup>b</sup>. 409. Mirzâ 'Abd-albâkî, with the takhalluṣ Tablîb, on fol. 115<sup>b</sup>. 410. Maulânâ Zuhûrî of Tarshîz, on fol. 116<sup>a</sup>. 411. Maulânâ Zahir-aldîn Tâhir ibn Muḥammad Fâryâbî, lived under Kizil Arslan, on fol. 118<sup>a</sup>. 412. Maulânâ Muḥammadbeg Zarîfî, went to India under Shâh Tahmâsp, on fol. 118<sup>b</sup>. 413. Zâhir allâhîjî, contemporary with Shâh Sulaimân, on fol. 118<sup>b</sup>. 414. Maulânâ Jamâl-aldîn 'Urfî of Shirâz, died A.H. 998, on fol. 119<sup>a</sup>. 415. Shaikh Fakhr-aldîn Ibrâhîm 'Irâkî of Hamadân, was at first a pupil of Shihâb-aldîn 'Umar Suhrawardî's, afterwards of Shaikh Bahâ-aldîn Zakaryâ of Muṭṭân, on fol. 122<sup>b</sup>. 416. 'Abd-alwâsî jabalî, in the service of Bah-râmshâh bin Mas'ûd bin Muḥammad Ghaznawî, on fol. 123<sup>b</sup>. 417. Shaikh Farid-aldîn 'Attâr, on fol. 124<sup>a</sup>. 418. Nîmatkhân 'Alî, a native of Shirâz, but grew up and flourished in India in 'Âlamgir's service, on fol. 125<sup>a</sup>. 419. 'Azîmâi of Nishâpûr, a son of Mullâ Kaïdî, who was a nephew of Mullâ Nazîrî, on fol. 125<sup>b</sup>. 420. Muḥammad Mu'mîn 'Azmi of Shirâz, on fol. 125<sup>b</sup>. 421. Khwâjah 'Ismat of Bukhârâ, on fol. 125<sup>b</sup>. 422. Sayyid 'Alâ-aldîn, with the takhalluṣ 'Alâ, lived at Oudh, on fol. 125<sup>b</sup>. 423. Khwâjah 'Abd-alrahîm 'Âbid, lived at Dihlî, on fol. 126<sup>a</sup>. 424. Shâh Muḥammad 'Arîf of Shirâz, on fol. 126<sup>a</sup>. 425. Kaḍî 'Abd-alkhâlîq of كركړ, on fol. 126<sup>a</sup>. 426. Shaikh 'Aziz-aldîn Nasafî, a Şûfî, on fol. 126<sup>a</sup>. 427. Mîr 'Abd-alwahhâb 'Inâyati of Isfahân, on fol. 126<sup>a</sup>. 428. 'Alî-kulîbeg Turkmân ibn Sultân Khalîfah, on fol. 126<sup>a</sup>. 429. Hakim 'Imâdî of Ghazna, a panegyrist of 'Imâd-aulah Dailamî, on fol. 126<sup>a</sup>. 430. Maulânâ 'Arîf, under Sultân Husain Mirzâ, on fol. 126<sup>b</sup>. 431. Maulânâ 'Ilmî, at the same time, on fol. 126<sup>b</sup>. 432. 'Ubaid-allâhkhân, pâdishâh-i-Tûrân, son of Maḥmûd Sultân and grandson of Shâh Budâgh Sultân, on fol. 126<sup>b</sup>. 433. Maulânâ 'Ilmî of Khurâsân, on fol. 126<sup>b</sup>. 434. Shaikh 'Imâd-aldîn Fakîh of Kirmân, under Shâh Shujâ', on fol. 126<sup>b</sup>. 435. Amir 'Îsâlang, one of the Tarkhân Amirs, on fol. 127<sup>a</sup>. 436. Kaḍî Mâshî-aldîn 'Îsâ of Sâwa, under Sultân Ya'qûb, on fol. 127<sup>a</sup>. 437. Mîr 'Arîf of Yazd, on fol. 127<sup>a</sup>. 438. Maulânâ 'Alî of Bukhârâ, on fol. 127<sup>a</sup>. 439. 'Âridî of Isfahân, on fol. 127<sup>a</sup>. 440. Maulânâ 'Ashîkî of Sistân, attached to Badî'alzamân, the governor of Sistân, on fol. 127<sup>b</sup>. 441. Shaikh Bâ Yazîd 'Arîf of Bukhârâ, on fol. 127<sup>b</sup>. 442. 'Abd-alsalâm, called Kâdîzâda of Samarkand, on fol. 127<sup>b</sup>. 443. 'Abdî of Gunâbâd, was in Sultân Ibrâhîm Mirzâ Jâhî Şafawî's service, on fol. 127<sup>b</sup>. 444. 'Abdî of Abarkûh, under Shâh Tahmâsp, on fol. 127<sup>b</sup>. 445. Mîr 'Abd-alhusain, on fol. 127<sup>b</sup>. 446. Hasanbeg 'Itâbî Taklû, was blind, on fol. 127<sup>b</sup>. 447. Tahmâsp Kulîbeg 'Arshî, under Isma'îl Mirzâ, on fol. 128<sup>a</sup>. 448. Mîr 'Azmi Kâshî, on fol. 128<sup>a</sup>. 449. Mirzâ Jânî 'Izzatî of Kazwin, on fol. 128<sup>a</sup>. 450. Maulânâ 'Ahdî, under Shâh Tahmâsp, on fol. 128<sup>a</sup>. 451. Maulânâ 'Alî Aḥmad of Dihlî, on fol. 128<sup>a</sup>. 452. 'Ubaid Zâkânî, on fol. 128<sup>a</sup>. 453. Karam-allâhkhân 'Ashîk, on fol. 128<sup>a</sup>. 454. Mîr Muḥammad Tâhir, with the takhalluṣ 'Alawî, on fol. 128<sup>a</sup>. 455. 'Arab Âkâ of Kirmân, a dervish, on fol. 128<sup>b</sup>. 456. Âkâ 'Alî, son of Khwâjah 'Abd-alqamâd of Gilân, on fol. 128<sup>b</sup>. 457. Mîr 'Imâd

Khwushnawis (the fair writer) of Kazwīn, under Shāh 'Abbās, on fol. 128<sup>b</sup>. 458. Nāṣir 'Alī, a native of Sahrind (so distinctly written here; comp. Sprenger, Catal., p. 329), lived at Dihlī, on fol. 128<sup>b</sup>. 459. 'Alī 'Azīm, a son of Nāṣir 'Alī, lived at Shāhjahānābād, on fol. 129<sup>a</sup>. 460. Mullā Ghairat of Hamadān, on fol. 129<sup>a</sup>. 461. Muḥammad Tāhīr Ghānī of Kashmīr, on fol. 129<sup>b</sup>. 462. Maulānā Ghazālī of Mashhad, was in the service of the Khānzamān, Bahādurkhān, and Akbar, on fol. 130<sup>a</sup>. 463. Ghāzī Kalandar, flourished at the end of Tahmāsp's reign, on fol. 130<sup>a</sup>. 464. Maulānā Gharībī of Transoxania, on fol. 130<sup>b</sup>. 465. Maulānā Ghubārī of Ardastān, on fol. 130<sup>b</sup>. 466. Ghurūrī Kāshī, went to India, on fol. 130<sup>b</sup>. 467. Mīr 'Abd-alghānī of Tafrush, a pupil of Shaikh Abū-alkāsim Kāzarānī, with the takhalluṣ of Ghānī, on fol. 130<sup>b</sup>. 468. Pahlawān Sharāf Ghairatī of Shīrāz, on fol. 130<sup>b</sup>. 469. Ghiyāth Kūrhālwa'ī (کورحوالوائی) of Shīrāz, under Shāh 'Abbās, on fol. 131<sup>a</sup>. 470. Ghazālī of Harāt, on fol. 131<sup>a</sup>. 471. Ghadanfar کلجاری, on fol. 131<sup>a</sup>. 472. Muḥammad Taqī Ghāfilā Zāhirā of Tālakān, under Shāh 'Abbās II, on fol. 131<sup>a</sup>. 473. Mīr 'Abd-alghānī, attached to 'Abbās, on fol. 131<sup>a</sup>. 474. Ghanimat of India, on fol. 131<sup>b</sup>. 475. Shaikh Farid-aldīn Shakar-ganj, the spiritual teacher of Shaikh Nizām-aldīn Auliya, on fol. 131<sup>b</sup>. 476. Hakīm Abū-alkāsim Firdausī of Tūs, died at Tūs A. H. 411 (a very interesting qaṣidah by him is given here in full length, edited and translated by Dr. H. Ethé, in the Transactions of the Munich Academy, Sitzungsberichte der histor.-philos. Classe, 1873, pp. 635-640), on fol. 131<sup>b</sup>. 477. Bābā Fighānī of Shīrāz, under Sultān Ya'kūb, on fol. 131<sup>b</sup>. 478. Shaikh Faīdī ibn Shaikh Mubārak, a descendant of Kādi Hamid-aldīn Nākūrī, was in Akbar's service, on fol. 133<sup>b</sup>. 479. Abū Turābbeg Firkatī, the son of Mirzā 'Alīkhān of Anjudān; his first takhalluṣ was Kāmi, on fol. 135<sup>a</sup>. 480. Mirzā Faṣīhī Anṣārī of Harāt, contemporary with Shāh 'Abbās, on fol. 135<sup>b</sup>. 481. Maulānā 'Abd-alrazzāk Fayyād Lāhijī (also Kummi), a pupil of Mullā Ṣadrāī of Shīrāz, on fol. 136<sup>b</sup>. 482. Calabibeg Fāriḡh, well known as the علامه of Tabriz, a pupil of Mullā Mirzā Jān, on fol. 136<sup>b</sup>. 483. Muḳīmāi Faujī, the son of Mullā Kaidī, who was the nephew of Mullā Naṣrī of Nishāpūr, on fol. 136<sup>b</sup>. 484. Furūghī 'Attār, on fol. 137<sup>a</sup>. 485. Mirzā Nūrī Fatwā, a nephew of Shaikh Bahā-aldīn, on fol. 137<sup>a</sup>. 486. Fakīrī of Tabriz, under Shāh Tahmāsp, on fol. 137<sup>a</sup>. 487. Maulānā Fāriḡhī, on fol. 137<sup>a</sup>. 488. Maulānā 'Alī Faīdī Turbatī, on fol. 137<sup>b</sup>. 489. Fighānī of Kashmīr, went to India, on fol. 137<sup>b</sup>. 490. Shaikh Abū-almuwahḥid Fāriḡhī, the uncle of Shaikh Zain-aldīn Khwāfī, was in Humāyūn's service, on fol. 137<sup>b</sup>. 491. Jamilah Khānam Faṣīḡah of Isfahān, contemporary with Shāh 'Abbās, on fol. 137<sup>b</sup>. 492. Imām Muḥammad Abū 'Abdallāh ibn alhasan alḡuraishī al-tamīmī albakrī Fakhr Rāzī, on fol. 137<sup>b</sup>. 493. Amīr Fadl-allāh Mūsawī, on fol. 138<sup>a</sup>. 494. Kādi Aḡmad Fighārī of Asfarā'in, contemporary with Shāh Tahmāsp, on fol. 138<sup>a</sup>. 495. Nizām-aldīn Amīr 'Alishīr Fānī, on fol. 138<sup>a</sup>. 496. Fahmī of Samarkand, on fol. 138<sup>a</sup>. 497. Maulānā Pādīshāh Fāriḡhī of Tabriz, on fol. 138<sup>a</sup>.

498. Mullā 'Alī Asghar Fanā'ī, went to India under Akbar, on fol. 138<sup>a</sup>. 499. Alshaikh alfādīl al'arīf alauḡhādī 'Imād-aldīn Fadl-allāh of Mashhad, on fol. 138<sup>a</sup> margin. 500. Farid-aldīn Kātīb, on fol. 138<sup>a</sup> margin. 501. Fikrat of Shīrāz, on fol. 138<sup>a</sup> margin. 502. Hakīm Abū-alhasan Farrukhī, the pupil of 'Unṣurī, on fol. 139<sup>a</sup>. 503. Fakhr-aldīn of Isfahān, on fol. 139<sup>a</sup>. 504. Maulānā Farah-allāh of Shūshtar, on fol. 139<sup>a</sup>. 505. Ustād Najm-aldīn Falakī of Shīrwān, on fol. 139<sup>a</sup>. 506. Mullā Fathī of Ardastān, on fol. 139<sup>a</sup>. 507. Faridūnkhān, on fol. 139<sup>a</sup>. 508. Amīr Kamāl-aldīn Ḥusain Fanā'ī of Harāt, contemporary with Sultān Ḥusain Mirzā, on fol. 139<sup>a</sup>. 509. Fāriḡhī of Mar'ash, on fol. 139<sup>a</sup>. 510. Mīr Fā'id of Natanza, on fol. 139<sup>a</sup>. 511. Fardī of Mashhad, on fol. 139<sup>a</sup>. 512. Mīr Maḡmūd Fuzūnī of Sabzwār, on fol. 139<sup>a</sup>. 513. Maḡmūd-beg Fusūnī of Tabriz, went to India, and entered into Jahāngīr's service, on fol. 139<sup>a</sup>. 514. Fuḡḡlī, on fol. 139<sup>a</sup>. 515. Fahmī of Kāshān, a draper (کریاس فروش), contemporary with Ḥatīm Kāshī, on fol. 139<sup>a</sup>. 516. Mirzā Muḥammad 'Alī Furūḡh, the son of Mirzā Muḥammad Ridā, prince of Īrān, on fol. 139<sup>b</sup>. 517. Shaikh Aḡmad Fanā'ī of Khālajān, on fol. 139<sup>b</sup>. 518. Mullā Muḡsin Faīd, the nephew of Mullā Diyā-aldīn Kāshī, and pupil of Mullā Ṣadrāī of Shīrāz, on fol. 139<sup>b</sup>. 519. Mirzā Muḥammad Fādīl, a son of Muḥammad Bākīr Ṣadr, on fol. 139<sup>b</sup>. 520. Mirzā Mu'izz Fiṭrat, a son of Mirzā Fakhrā of Kumm, under 'Ālamḡir, on fol. 139<sup>b</sup>. 521. Mīr Shams-aldīn Fakīr 'Abbāsī of Dihlī, on fol. 140<sup>a</sup>. 522. Ḥājī Muḥammad Jān Kudsī of Mashhad, was king of poets at Shāhjahān's court, on fol. 140<sup>b</sup>. 523. Mulla Kaidī of Nishāpūr, a pupil of Mullā 'Izzatī, went to India, and entered into Akbar's service, on fol. 142<sup>a</sup>. 524. Mullā Muḥammad Kāsim of Mashhad, went to India, on fol. 142<sup>b</sup>. 525. Maulānā Kīrānī of Mashhad, on fol. 143<sup>b</sup>. 526. Shāh Kāsim-i-Anwār, whose name was Mu'in-aldīn 'Alī, on fol. 143<sup>b</sup>. 527. Kaṭarān Ajālī, under Sultān Sanjar; he was a native of Tabriz, and lived at Balkh, on fol. 143<sup>b</sup>. 528. Mullā Kaust of Harāt, on fol. 144<sup>a</sup>. 529. Mirzā Kāsim ibn Mirzā Murād of the Dakhan, one of Jahāngīr's Amīrs, on fol. 144<sup>b</sup>. 530. Nūr-aldīn Muḥammad Karārī of Gilān, the son of Maulānā 'Abd-alrazzāk, on fol. 144<sup>b</sup>. 531. Kāsim of Māzandarān, on fol. 144<sup>b</sup>. 532. Maulānā Kaust of Shūshtar, on fol. 144<sup>b</sup>. 533. Kurbī of Damāwand, on fol. 144<sup>b</sup>. 534. Kāsimbeg Kīsmī Afshār, the son of Yaktāshkhān, and pupil of Maulānā Wahshī, on fol. 145<sup>a</sup>. 535. Mīr Kiwām-aldīn Naḡīb of Isfahān, on fol. 145<sup>a</sup>. 536. Maulānā Qadīmī نبقاری, on fol. 145<sup>a</sup>. 537. Mīr Ibrāhīm Kānūnī, the son of Khwājah Mūsā, on fol. 145<sup>a</sup>. 538. Maulānā Kānī'ī, on fol. 145<sup>a</sup>. 539. Kādi Sanjānī, a descendant of Shāh Sanjān, on fol. 145<sup>b</sup>. 540. Kāsimkhān, son of Sharīfkhān of Tabriz, on fol. 145<sup>b</sup>. 541. Maulānā Katlī of Bukhārā, attached to 'Abd-al'azizkhān Uzbek, on fol. 145<sup>b</sup>. 542. 'Abd-alghānībeg Kabūl of Kashmīr, on fol. 145<sup>b</sup>. 543. Mullā Asad Kāṣid of Bukhārā, on fol. 145<sup>b</sup>. 544. Shāh Muḥammad Panāh Kābil, lived at Shāhjahānābād, on fol. 145<sup>b</sup>. 545. Kāsimī of Ardastān, on fol. 145<sup>b</sup> margin. 546. Sirāj-aldīn of Kazwīn, with the takhalluṣ Kumrī, on fol. 145<sup>b</sup> margin. 547. Kāsimkhān, on fol. 145<sup>b</sup> margin. 548. Shaikh Kamāl Khujandī, died



A. H. 792, on fol. 146<sup>a</sup>. 549. Maulânâ Muḥammad ibn 'Abdallâh Kâtibî of Nishâpûr, the panegyrist of Timûr, Shâhrukh Mirzâ and Baisunghar Mirzâ, on fol. 147<sup>a</sup>. 550. Kamâl-aldin Isma'îl of Isfahân, with the epithet Khallâk-alma'ânî, on fol. 148<sup>a</sup>. 551. Abû Tâlib Kalim, went to India under Shâhjahân, on fol. 150<sup>a</sup>. 552. Hasanbeg Kirâmî, of the Shâmlû tribe, was in Jahângir's service, on fol. 152<sup>a</sup>. 553. Maulânâ Kâsim Kâhî of Kâbul, was in his early youth a pupil of Maulânâ Jâmî, on fol. 152<sup>a</sup>. 554. Kubâdbeg Kaukabî, a native of Karaj, went to India under Jahângir, on fol. 152<sup>b</sup>. 555. Maulânâ Kalâmî of Isfahân, the brother of Salâmî, on fol. 152<sup>b</sup>. 556. 'Abd-alrahîm Kamgû of Kashmir, on fol. 152<sup>b</sup>. 557. Maulânâ Kâsib of Yazd, on fol. 152<sup>b</sup>. 558. Maulânâ Mîr 'Alî, with the takhalluṣ Kâtib, contemporary with Sultân Husain Mirzâ, on fol. 152<sup>b</sup>. 559. Maulânâ Kâshî of Mashhad, on fol. 153<sup>a</sup>. 560. Amîr Khwâjah Kalân of Transoxania, became governor of Kandahâr under Bâbar, on fol. 153<sup>a</sup>. 561. Mullâ Kâkâ of Kazwîn, on fol. 153<sup>a</sup>. 562. Maulânâ Kîsrâ Kâshî, a descendant of Ahlî Shîrâzi, on fol. 153<sup>a</sup>. 563. Kâmi of Sabzwâr, went to India, on fol. 153<sup>a</sup>. 564. Kâmi Lâhijî, on fol. 153<sup>a</sup>. 565. Mullâ Kamâl-aldin Husain, on fol. 153<sup>a</sup> margin. 566. Maulânâ Kamâlî of Sabzwâr, under Shâh 'Abbâs, on fol. 153<sup>b</sup>. 567. Karamî Kâshî, on fol. 153<sup>b</sup>. 568. Muḥammad Kâẓim of Kumm, a pupil of Mirzâ Muḥammad Sa'id, on fol. 153<sup>b</sup>. 569. Kaifi of Sistân, went to India under Jahângir, on fol. 153<sup>b</sup>. 570. Mirzâ Kâmrân Gûyâ, brother of Mirzâ Dârâb Jûyâ, on fol. 153<sup>b</sup>. 571. Maulânâ Lisânî of Shîrâz, teacher of Maulânâ Sharîf of Tabriz, on fol. 153<sup>b</sup>. 572. Hakim Lâ'ik of Balkh, in the service of Imâm Kulikhân, on fol. 154<sup>b</sup>. 573. Lutfî of Shîrâz, on fol. 154<sup>b</sup>. 574. Kâdî Lutf-allâh of Bukhârâ, was professor at the madrasah of 'Abd-al-'azîzkhân, on fol. 154<sup>b</sup>. 575. Âghâ Latîf of Isfahân, on fol. 154<sup>b</sup>. 576. Maulânâ Lutfî of Mashhad, on fol. 154<sup>b</sup>. 577. Maulânâ Muhtasham Kâshî, under Shâh Isma'îl and Shâh Tahmâsp, died A. H. 996, on fol. 154<sup>b</sup>. 578. Hakim Rukn-aldin Mas'ûd Masîh Kâshânî, a son of Hakim Nizâm-aldin 'Alî, was in Shâh 'Abbâs' service, and the teacher of Sâ'ib, on fol. 156<sup>b</sup>. 579. Maulânâ Shaikh Abû Hayât Mânî of Shîrâz, contemporary with Shâh Isma'îl, on fol. 157<sup>b</sup>. 580. Maulânâ Mirzâ Muḥammad Majdhûb of Tabriz, on fol. 158<sup>a</sup>. 581. Mirzâ Kulî Maill, under Shâh Tahmâsp, on fol. 159<sup>a</sup>. 582. Maulânâ Malik of Kumm; Zuhûrî was his pupil and son-in-law, on fol. 160<sup>a</sup>. 583. Mirzâ Malik Mashriqî of Mashhad, under Shâh 'Abbâs, on fol. 160<sup>b</sup>. 584. Mirzâ Muḥammad Mukhlîs Kâshî, on fol. 161<sup>a</sup>. 585. Murtaḍâ Kulî, on fol. 161<sup>a</sup>. 586. Mullâ Mufîd of Balkh, went to India under 'Âlamgîr, on fol. 161<sup>b</sup>. 587. Murshid Yazdajirdî, was in Mirzâ Ghâzi's service, on fol. 161<sup>b</sup>. 588. Mullâ Mufrad of Hamadân, spent the greater part of his life at Isfahân, under Shâh Sulaimân, on fol. 162<sup>b</sup>. 589. Maḥsharî of Nishâpûr, on fol. 162<sup>b</sup>. 590. Sultân Mustafâ Mirzâ ibn Shâh Tahmâsp, the brother of Shâh Isma'îl II, on fol. 162<sup>b</sup>. 591. Musawwir of Kâshân, on fol. 162<sup>b</sup>. 592. Muẓaffar Husain Kâshî, with the takhalluṣ Muẓaffar, a dervish, on fol. 162<sup>b</sup>. 593. Malîkî of Sirkân, on fol. 162<sup>b</sup>. 594. Mushfiqî of Bukhârâ, was under 'Abdallâhkhân the king of poets of Turkistân, on fol. 163<sup>a</sup>. 595.

Malik Taifûr of Anjudân, brother of Mirzâ Dâ'i, on fol. 163<sup>a</sup>. 596. Mîr Muḥsin of Mashhad, in Akbar's service, on fol. 163<sup>a</sup>. 597. Pahlawân Madhâkî of Isfahân, under Shâh Tahmâsp, on fol. 163<sup>a</sup>. 598. Munâsib of Kashmir, on fol. 163<sup>b</sup>. 599. Shaikh Muḥammad Shîrin Maghribî, on fol. 163<sup>b</sup>. 600. Muḥsin of Kâshân, on fol. 163<sup>b</sup>. 601. Miḥnattî, on fol. 163<sup>b</sup>. 602. Maḥsharî of Khwânsâr, on fol. 163<sup>b</sup>. 603. Mirzâ Muḥim of Isfahân, in the service of Shâh Sulaimân, on fol. 164<sup>a</sup>. 604. Hasanbeg Shakar Oghlû, with the takhalluṣ Muḥimî, on fol. 164<sup>a</sup>. 605. Khwâjah Mas'ûdbeg of Bukhârâ, on fol. 164<sup>a</sup>. 606. Mai-i-Kalâl, under Jahângir, on fol. 164<sup>a</sup>. 607. Khwâjah Majd-aldin Hamgar Fârsî, contemporary with Atâbeg Sa'd bin Abû Bakr Zangî, on fol. 164<sup>a</sup>. 608. Amîr Fakhr-aldin Mas'ûd ibn Abî Bahman alkirmânî, on fol. 164<sup>a</sup>. 609. Khwâjah Mu'in-aldin Cîshtî alsijzi, went from Cîsht to India, and settled in Ajmîr, on fol. 164<sup>b</sup>. 610. Picâ Mahtî, Sultân Sanjar's sweetheart, on fol. 164<sup>b</sup>. 611. Majlisî of Harât, on fol. 164<sup>b</sup>. 612. Darwish Majnûn of Samarḳand, on fol. 164<sup>b</sup>. 613. Muḥammad Mu'min Mirzâ ibn Sultân Husain Mirzâ, on fol. 165<sup>a</sup>. 614. Maulânâ Mu'inî of Shîrâz, on fol. 165<sup>a</sup>. 615. Mîr Makhbûl of Kumm, at the time of Sultân Husain Mirzâ, on fol. 165<sup>a</sup>. 616. Khwâjah Mansûr of Tûs, on fol. 165<sup>a</sup>. 617. Kâdî Mirzâda, on fol. 165<sup>a</sup>. 618. Mithâlî of Kâshân, on fol. 165<sup>a</sup>. 619. Mubârak Shîrin, on fol. 165<sup>a</sup>. 620. Maulânâ Majd-aldin of Khwâf, went to India, and was received at Akbar's court, on fol. 165<sup>b</sup>. 621. Maulânâ Mas'ûd of Harât, author of a mathnawî *شمس و قمر و ناز و یوسف و زلیخا*, on fol. 165<sup>b</sup>. 622. Mullâ Majlisî of Isfahân, a pupil of Muhtasham Kâshî, on fol. 165<sup>b</sup>. 623. Kulikhânbeg Mujrim bin Hasan Sultân Shâmlû, on fol. 165<sup>b</sup>. 624. Darwish Maḳṣûd Tîrgar (the arrow-maker) of Harât, on fol. 165<sup>b</sup>. 625. Maulânâ Malik of Khwâf, on fol. 166<sup>a</sup>. 626. Maḥwî of Hamadân, with his real name Mîr Mughith-aldin, under Shâh 'Abbâs, on fol. 166<sup>a</sup>. 627. Masîh, a piece-broker, of Shîrâz, on fol. 166<sup>a</sup>. 628. Maulânâ 'Abd-al'alî Maḥwî of Ardabil, under Shâh 'Abbâs, on fol. 166<sup>a</sup>. 629. Maulânâ Muḥammad Sâfi of Mâzandarân, went to India, and died in Kashmir in Jahângir's time, on fol. 166<sup>a</sup>. 630. Maulânâ Muḥammad Hâdî, under Shâh Tahmâsp, on fol. 166<sup>b</sup>. 631. Khwâjah Maḥmûd, contemporary with Tahmâsp, on fol. 166<sup>b</sup>. 632. Murâdî Bâfiqî, elder brother of Maulânâ Wahshî, on fol. 166<sup>b</sup>. 633. Mîr Muḥammad Maṣûm of Kâshân, son of Mîr Haidar Mu'ammâ'i, on fol. 166<sup>b</sup>. 634. Maḳṣadî of Sâwa, on fol. 167<sup>a</sup>. 635. Maulânâ Maḫharî of Kashmir, contemporary with Muhtasham Kâshî and Wahshî Bâfiqî, on fol. 167<sup>a</sup>. 636. Malik Maḥmûd bin Malikshâh of India, on fol. 167<sup>a</sup>. 637. Maulânâ Maḳṣûd Khurda Kâshî, contemporary with Muhtasham, on fol. 167<sup>a</sup>. 638. Maulânâ Malik Muḥammad of Tûn, on fol. 167<sup>a</sup>. 639. Maulânâ Muhlami of Tabriz, was in the service of the governor of his town, Pir Budâkḳhân, on fol. 167<sup>b</sup>. 640. Muḥammad Sultân, younger brother of Muḥammad Amin Sultân Turkmân, on fol. 167<sup>b</sup>. 641. Maulawî Sistânî, i. e. Hâjî Aḥmad, on fol. 167<sup>b</sup>. 642. Mawâlî, on fol. 167<sup>b</sup>. 643. Malûlî of Isfahân, i. e. Khalifah Asad-allâh, on fol. 167<sup>b</sup>. 644. Murtaḍâ Kulikhân, son of



Hasan Shâmlû, became governor of Kumm under Shâh Sulaimân, on fol. 167<sup>b</sup>. 645. Isma'il Munṣif, son of Shamsâ of Shirâz, on fol. 168<sup>a</sup>. 646. Maḥḍari of Hamadân, under Shâh Sulaimân, on fol. 168<sup>a</sup>. 647. Muḥammad Mu'min, a native of Dâmaghân, spent his life at Shirâz, on fol. 168<sup>a</sup>. 648. Muḥsinâ of Shirâz, companion of Muḥammad Ṣabûḥî, on fol. 168<sup>a</sup>. 649. Walî Muḥammadkhân Masrûr, one of the Shâmlû-Amirs, on fol. 168<sup>a</sup>. 650. Mir Muḥammad Sa'id Muḥit of Isfahân, on fol. 168<sup>a</sup>. 651. Munîr of Lâhûr, under 'Âlamgir, on fol. 168<sup>b</sup>. 652. Mukhtâr Shûstânî, on fol. 168<sup>b</sup>. 653. Amîr Musabbab of Mashhad, on fol. 168<sup>b</sup>. 654. Majnûn al'âmîrî, whose real name was Kais, on fol. 168<sup>b</sup>. 655. Maulânâ Muḥammad Muṣṭafâ of India, on fol. 168<sup>b</sup>. 656. Râi نذر Mukhlîs, lived at Dihlî, on fol. 168<sup>b</sup>. 657. Tâjbeg Mamnûn Shâhjahanpûrî, on fol. 169<sup>a</sup>. 658. Shaikh 'Abd-alridâ Matin, of Arabian extraction, born at Isfahân, on fol. 169<sup>a</sup>. 659. Mirzâ Jânjânân Mazhar, lived at Dihlî, on fol. 169<sup>a</sup>. 660. Mirzâ Majidâi of Shûstâr, went from Irân to India, and served the grand wazîr Nawwâb Abû-almanṣûrkhân Bahâdur Ṣafdarjang, on fol. 169<sup>a</sup> margin. 661. Mir Madhûsh, brother of Mir Jalâl-al-dîn Siyâdat, lived at Lâhûr under 'Âlamgir, on fol. 169<sup>a</sup> margin. 662. Muṭtalâ, the author of this tadhkirah, on fol. 169<sup>b</sup>. 663. Shaikh Nizâm-al-dîn Abû Aḥmad Nizâmî of Ganja, on fol. 170<sup>a</sup>. 664. Sayyid Nûr-al-dîn Nîmat-allâh Walî of Kirmân, on fol. 170<sup>b</sup>. 665. Shaikh Muḥammad ibn Aḥmad ibn 'Alî Nizâm-al-dîn Auliyâ, a pupil of Shaikh Farid-al-dîn Shakharganj (sugar-treasure) and spiritual guide of Amîr Khusrau and Khwâjah Ḥasan of Dihlî, on fol. 171<sup>a</sup>. 666. Ḥakîm Nizâm-al-dîn of Kâshân, a celebrated physician of Shâh Tahmâsp's time, on fol. 171<sup>b</sup>. 667. Maulânâ Nazîrî of Nishâpûr, whose name was Muḥammad Ḥusain, on fol. 171<sup>b</sup>. 668. Shaikh 'Alî Naḳî of Kamarah, on fol. 175<sup>b</sup>. 669. Shâh Nisbatî of Thânisar, on fol. 177<sup>a</sup>. 670. Maulânâ Nisbatî of Mashhad, under Shâh Tahmâsp, on fol. 177<sup>a</sup>. 671. Mirzâ Nizâm Dast-i-ghaib of Shirâz, under Shâh 'Abbâs, on fol. 177<sup>a</sup>. 672. Kâdî Nûr-al-dîn Muḥammad of Isfahân, commonly called Kâdî Nûr, a pupil of Khwâjah Afdal-al-dîn Muḥammad Turk of Isfahân, on fol. 177<sup>b</sup>. 673. Nithârî of Tabriz, under Shâh Tahmâsp, on fol. 177<sup>b</sup>. 674. Niyâzî of Balkh, son of Maulânâ Sayyid 'Alî of Bukhârâ, on fol. 178<sup>a</sup>. 675. Nâfi' of Kumm, whose name was Âkâ Bâkir, a cook, on fol. 178<sup>a</sup>. 676. Mullâ Ibrâhîm Naṣîr of Shirâz, on fol. 178<sup>a</sup>. 677. Âkâ Ḥusain Nâjî, one of 'Âlamgir's munshis, on fol. 178<sup>a</sup>. 678. Nizâm Kulâgh of Kazwîn, on fol. 178<sup>a</sup>. 679. Maulânâ Nargisi, on fol. 178<sup>a</sup>. 680. Nawidî of Turbat, on fol. 178<sup>b</sup>. 681. Najafî, on fol. 178<sup>b</sup>. 682. Shaikh Aḥmad Abû-aljanâb Najm-al-dîn Kubrâ, on fol. 178<sup>b</sup>. 683. Maulânâ Nîmatî, flourished after Sultân Ḥusain's time, on fol. 178<sup>b</sup>. 684. Naẓmî of Isfahân, on fol. 178<sup>b</sup>. 685. Bâbâ Naṣîbî of Gilân, on fol. 178<sup>b</sup>. 686. Maulânâ Nâdim of Gilân, under Shâh 'Abbâs, on fol. 179<sup>a</sup>. 687. Nidâ'î of Yazd, quoted by Taḳî Auhadî, on fol. 179<sup>a</sup>. 688. Mullâ Nithârî of Tûn, on fol. 179<sup>a</sup>. 689. Naṣrâ of Hamadân, contemporary with Shaikh Bahâ-al-dîn Muḥammad, on fol. 179<sup>a</sup>. 690. Nûrbakhsh, on fol. 179<sup>a</sup>. 691. Maulânâ Muḥammad Ridâ Nau'î of جیوشان (Sprenger spells it Khabûshân), the author

of the mathnawî سوز و گداز and a ساقی نامه, on fol. 179<sup>a</sup>. 692. Piçâ Nihânî, on fol. 180<sup>a</sup>. 693. Maulânâ Nikî of Isfahân, on fol. 180<sup>a</sup>. 694. Mullâ Nâẓim of Harât, was in 'Abbâs Kulikhân's service, on fol. 180<sup>a</sup>. 695. Muḥammad Ḥusain Nauras, lived in Isfahân, on fol. 180<sup>a</sup>. 696. Mir Zain al'âbidîn Nashâ' of Isfahân, on fol. 180<sup>a</sup>. 697. Mir Naṣṭbî Nûrbakhshî of Shirâz, on fol. 180<sup>a</sup>. 698. Maulânâ Nauras of Kazwîn, joined the service of the 'Âdilshâhs in the Dakhan, on fol. 180<sup>a</sup>. 699. Maulânâ Nuṭkî of Nishâpûr, contemporary with Hâjî Muḥammad Jân Kudsi, on fol. 180<sup>a</sup>. 700. Maulânâ Hâjî Nigâhî of Harât, on fol. 180<sup>a</sup>. 701. Sayyid Nizâm Ghurrah, on fol. 180<sup>a</sup>. 702. Nihânî, sister of Khwâjah Afdal, councillor of Sultân Ḥusain Mirzâ, on fol. 180<sup>b</sup>. 703. Mir Najât, whose name was 'Abd-al'âl, on fol. 180<sup>b</sup>. 704. Maulânâ Wahshî Bâfiḳî, contemporary with Muḥtasham, on fol. 181<sup>a</sup>. 705. Maulânâ Walî Dasht Bayâdî, contemporary with Khwâjah Ḥusain Thanâ'î, on fol. 183<sup>a</sup>. 706. Mirzâ Tâhir Wahîd of Kazwîn, the wazîr of Shâh Sulaimân, on fol. 184<sup>a</sup>. 707. Mir Sharaf-al-dîn 'Alikhân, with the takhalluṣ Wafâ, on fol. 184<sup>b</sup>. 708. Khwâjah Wâlihi of Bukhârâ, called Khwâjah 'Attâr, on fol. 186<sup>b</sup>. 709. Wafâ'î of Mashhad, on fol. 186<sup>b</sup>. 710. Mir Wâlihi of Kumm, on fol. 186<sup>b</sup>. 711. Maulânâ Wahshî of Jûshkân, on fol. 187<sup>a</sup>. 712. Maulânâ Waṣfî, one of the old poets, on fol. 187<sup>a</sup>. 713. Wafâ'î of Isfahân, on fol. 187<sup>a</sup>. 714. Walâ'î of Sistân, whose name was Mir Hâjî Muḥammad, on fol. 187<sup>a</sup>. 715. Mir Shâh Taḳî, with the takhalluṣ Wâjid (or rather Wâhid) of Isfahân, under Shâh Sulaimân, on fol. 187<sup>b</sup>. 716. Mullâ Wârithî, brother of Kâmil of Sabzwâr, on fol. 187<sup>b</sup>. 717. Maulânâ Wuḳû'î of Tabriz, on fol. 187<sup>b</sup>. 718. Walikhân of Karaj, on fol. 187<sup>b</sup>. 719. Najaf Kulibeg Walî, was in the service of the daughter of Shâh 'Abbâs, on fol. 187<sup>b</sup>. 720. Mirzâ Muḥammad Rafî' Wâ'iz of Kazwîn, the author of the ابواب الجنان, on fol. 188<sup>a</sup>. 721. Imâm Kulibeg Wârasta (وارسته) of Rai under Shâh 'Abbâs II, on fol. 188<sup>a</sup>. 722. Tâlib Wazîr, on fol. 188<sup>a</sup>. 723. Mirzâ Imâm Kulî Wahshat, brother of Khalikhân Bakhti-yârî, on fol. 188<sup>a</sup>. 724. Sayyid Ḥasan Wâ'iz, on fol. 188<sup>a</sup> margin. 725. 'Alî Kulikhân, with the takhalluṣ Wâlih, attached to Muḥammadshâh in India, on fol. 188<sup>b</sup>. 726. Maulânâ Muḥammad Wajih Nizâmâbâdî Jaunpûrî, a pupil of Mullâ Nizâm-al-dîn of Lakhnau, on fol. 189<sup>a</sup>. 727. Mirzâ Muḥammad 'Alî Wafâ of Irân, on fol. 189<sup>b</sup>. 728. Maulânâ Badr-al-dîn Hilâlî, in Amîr 'Alishir's service, born at Astarâbâd, on fol. 189<sup>b</sup>. 729. Amîr Humâ'yûn of Asfarâ'in, was in Sultân Yaḳûb's service, on fol. 192<sup>a</sup>. 730. Khwâjah Humâm-al-dîn of Tabriz, a pupil of Khwâjah Naṣîr-al-dîn of Tûs, and contemporary with Sa'dî, on fol. 194<sup>a</sup>. 731. Hâshimî of Kâshân, whose name was Mir Nizâm-al-dîn, on fol. 194<sup>b</sup>. 732. Khwâjah Hâshimî, a descendant of Khwâjah 'Ismat-allâh Bukhârî, on fol. 194<sup>b</sup>. 733. Shams-al-dîn Hâshimî of Isfahân, on fol. 194<sup>b</sup>. 734. Sayyid Hâshimî, a gold-beater (کوفتگر), on fol. 194<sup>b</sup>. 735. Hijrî of Kumm, a sword-maker, on fol. 194<sup>b</sup>. 736. Mirzâ Hâdî, son of Mirzâ Mu'in-al-dîn Muḥammad Fârsî, was wazîr of Kirmân under Shâh Sulaimân, on fol. 194<sup>b</sup>. 737. Mir Abû-alhâshim of Abarkûh, with the takhalluṣ Hâshim,

on fol. 195<sup>a</sup>. 738. Maulânâ Hawâ'i, brother of Maulânâ Mashriki of Mashhad, on fol. 195<sup>a</sup>. 739. Humâ'i of Astarâbâd, on fol. 195<sup>a</sup>. 740. Maulânâ Halâki of Hamadân, on fol. 195<sup>a</sup>. 741. Mirzâ Abû 'Alî Hâtif, grandson of Mirzâ Isma'il Imâ (ایما) of Isfahân, was attached to Nawwâb Abû-almansûrkhan Safdarjang Bahâdur, on fol. 195<sup>a</sup>. 742. Mir Yahyâ Kâshî, was the chief of Shâhjahan's library, on fol. 195<sup>b</sup>. 743. Maulânâ Yârî of Astarâbâd, on fol. 195<sup>b</sup>. 744. Kâdî Yahyâ Lâhijî, went to India under Shâhjahan, on fol. 195<sup>b</sup>. 745. Yâr Muhammad Rakhna, was in the service of Sultân Husain Mirzâ's son, on fol. 196<sup>a</sup>. 746. Khwâjah Yûsuf, son of Khwâjah Rukn-al-din, who was a descendant of Abû Sa'id bin Abû-alkhair, on fol. 196<sup>a</sup>. 747. Kâdî 'Abdallâh Yâqinî Lâhijî, the uncle of Kâdî Yahyâ, on fol. 196<sup>a</sup>. 748. Maulânâ Yârî of Yazd, on fol. 196<sup>a</sup>. 749. Maulânâ Yamîni of Simnân, under Shâh Tahmâsp, on fol. 196<sup>a</sup>. 750. Mahmûd Yazdajirdî, with the takhalluṣ Yatim, on fol. 196<sup>a</sup>. 751. Mir Yûnus of Abhar, went to India, on fol. 196<sup>a</sup>. 752. Shaikh Ya'qûb of Kashmîr, on fol. 196<sup>a</sup> margin. 753. 'Imâd Yârak, a physician's son of Kâzwin, on fol. 196<sup>b</sup>. 754. Ahmad Yârkhan Yaktâ, son of Allâhyârkhan of Turkistân, went to India, on fol. 196<sup>b</sup>. 755. Târâcand Yaktâ, lived at Dihlî, on fol. 196<sup>b</sup>.

Ff. 1-197, two columns, each ll. 15; large and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned; all the margin with gold arabesques; very fine ornaments are also found on the last page; gilt edges; binding in red and gold; size, 11 in. by 6½ in. [ELLIOT 247.]

## 380

Majma'-al-nafâ'is (مجمع النفائس).

Collection of precious things, a tadhkirah of Persian poets by Sirâj-al-din 'Alikhân Ârzû, who composed it A.H. 1164 = A.D. 1750-51, comp. Sprenger, Catal., p. 132 ff. It contains 1419 biographies and poetical extracts.

Beginning: حمد صانعى كه زبان قلم و قلم زبان را  
تحریر الخ.

No date.

Ff. 262, ll. 18-25; careless and very inelegant Nasta'lik, badly written throughout; size, 11¼ in. by 8¾ in. [ELLIOT 399.]

## 381

Khazâna-i-âmirah (خزانة عامرة).

The Royal Treasury, a well-known and valuable Persian tadhkirah or memoirs of ancient and modern Persian poets, composed A.H. 1176 = A.D. 1762-1763, by Ghulâm 'Alî Husain Wâsiṭi Balgrâmî, with the poetical title of Âzâd, comp. Journal of the Royal Asiatic Society, ix. pp. 40-43, and Rieu i. p. 373, where a full list of Âzâd's authorities is given.

Beginning: سرکلام را جيغه حمد صانعى كه انسان را  
بگوهر گرانمايه الخ.

It is alphabetically arranged, and contains the biographies of the following 135 poets (an index of which is added on the fly-leaves by Sir Gore Ouseley):

1. Anwari Khâwari, the great panegyrist of Sultân Sanjar, on fol. 7<sup>a</sup>. 2. Azrakî, under Sultân Tughânshâh the Saljûk, on fol. 9<sup>b</sup>. 3. Abû Sa'id Mas'ûd bin Sa'd bin Salmân of Lâhûr, died A.H. 515, on fol. 11<sup>b</sup>. 4. Shaikh Âdhuri of Asfarâ'in, died A.H. 866, on fol. 16<sup>b</sup>. 5. Umidî of Rai, died A.H. 925, on fol. 19<sup>a</sup>. 6. Adham Kâshî, died A.H. 969, on fol. 19<sup>b</sup>. 7. Ulfati of Yazd, went to India under Humâyûn, on fol. 21<sup>b</sup>. 8. Mir Muhammad Ahsan Ijâd, died A.H. 1133, on fol. 22<sup>a</sup>. 9. Fakîr-allâh Shâh Âfarin of Lâhûr, died A.H. 1154 at Lâhûr, on fol. 22<sup>b</sup>. 10. Âsafjâh Ghafrânpanâh Âsaf, died A.H. 1161, the 4th of Jumâdâ-alâkhar, on fol. 28<sup>a</sup>. (Here is inserted a long account of the Mahrattas, including biographies of the following distinguished persons: a. Amir-alumarâ Firûzjang Ghâzi-aldinkhan Bahâdur bin Âsafjâh, on fol. 41<sup>b</sup>. b. 'Imâd-almulk, son of the preceding Amir, on fol. 42<sup>b</sup>. c. Nawwâb Nizâm-aldaulah Nâsirjang, Âsafjâh's second son, on fol. 46<sup>a</sup>. d. Hidâyat Muhyi-aldinkhan Muẓaffarjang, Âsafjâh's grandson, on fol. 50<sup>a</sup>. e. Sayyid Muhammadkhan Amir-almamâlik, the third son of Âsafjâh, on fol. 51<sup>b</sup>. f. Nawwâb Âsafjâh II, on fol. 60<sup>b</sup>. g. Sa'adatkhân Burhân-almulk of Nishâpûr, on fol. 63<sup>a</sup>. h. Wazir-almamâlik Abû-almansûrkhan Safdarjang, nephew and son-in-law of the preceding Khân, on fol. 65<sup>a</sup>. i. Wazir-almamâlik Shujâ'-aldaulah, the son of Abû-almansûrkhan, with his original name: Mirzâ Jalâl-al-din Haider, on fol. 73<sup>a</sup>. k. Ahmadshâh Durrânî, on fol. 82<sup>a</sup>.) 11. Sirâj-al-din 'Alikhân Ârzû of Akbarâbâd, born A.H. 1101, died 1169, the 23rd of Rabi'-alâkhar, on fol. 97<sup>a</sup>. 12. Ishâk-khân, called Mu'taman-aldaulah, of Shûshtar, died A.H. 1150, on fol. 101<sup>b</sup>. 13. Fakîr Âzâd alhusainî alwâsiṭi albalgrâmî, the author of this tadhkirah, on fol. 102<sup>b</sup>. 14. Badr of Jâjarm, the pupil of Majd-i-Hamgar, on fol. 117<sup>a</sup>. 15. Bisâtî of Samarqand, flourished under Sultân Khalil bin Mirânshâh Gurgâni, on fol. 118<sup>b</sup>. 16. Bannâ'i of Harât, contemporary with Mir 'Alishir, died A.H. 928, on fol. 119<sup>a</sup>. 17. Bâkiyâi of Nâ'in, went to India under Jahângir, and flourished under him as well as under his successor Shâhjahan, on fol. 119<sup>b</sup>. 18. Mirzâ Badî, the son of Mirzâ Tâhir Nasrâbâdî, flourished under Sultân Husain Mirzâ, on fol. 120<sup>a</sup>. 19. Mirzâ Abû Turâb Baidâ, friend of the Amir-alumarâ Dhû-alfakâr-khân, the son of the grand wazir Asadkhân, on fol. 121<sup>a</sup>. 20. Mirzâ 'Abd-alkâdir Bidil of 'Azîmâbâd, died A.H. 1133, on fol. 121<sup>a</sup>. 21. Tardî (تردى or تروی) of Samarqand, lived under Akbar, on fol. 135<sup>a</sup>. 22. Mulla Turâbî, panegyrist of Imâm Kulikhân, the ruler of Balkh, on fol. 135<sup>b</sup>. 23. Mirzâ Abû Turâb, with the two takhalluṣes Ghubâr and Turâb, died A.H. 1129, or according to Ârzû's Majma'-al-nafâ'is, A.H. 1143, on fol. 135<sup>b</sup>. 24. Mir Muhammad Afḍal Thâbit of Allâhâbâd, died A.H. 1151 (according to this chronogram رحيل ثابت) or A.H. 1157, on fol. 136<sup>a</sup>. 25. Mir Muhammad 'Azîm Thabât, the son of the preceding poet, died A.H. 1162, on fol. 138<sup>b</sup>. 26. Maulânâ Jamâl-al-din bin Husâm-al-din of Dihlî, lived under Sultân Muhammad Tughluqshâh, on fol. 140<sup>a</sup>. 27. Shaikh Jamâlî of Dihlî, whose original name was Shaikh Fadl-allâh, died A.H. 942, on fol. 140<sup>a</sup>. 28. Sayyid Hasan of Ghazna, on fol. 141<sup>a</sup>. 29. Khwâjah Hâfîz of Shîrâz, on fol. 141<sup>b</sup>. 30. Hairatî of Tûn, flourished under Shâh Tahmâsp, died A.H. 961, on fol.



145<sup>a</sup>. 31. Harfī, the nephew of Nikī of Isfahān, died A. H. 971 at Mashhad, on fol. 146<sup>b</sup>. 32. Haidarī of Tabriz, lived under Akbar, on fol. 147<sup>a</sup>. 33. Hayāti of Gilān, died A. H. 1036, buried at Dihli, on fol. 150<sup>a</sup>. 34. Hayāti of Kāshān, under Jahāngir, on fol. 151<sup>b</sup>. 35. Hasharī of Tabriz, under Shāh 'Abbās Šafawī, on fol. 152<sup>b</sup>. 36. Shaikh Muhammad 'Alī Ḥazīn of Isfahān, the famous poet and biographer, born A. H. 1103, still alive, on fol. 153<sup>a</sup>. 37. Ḥakīm Ḥakīm Begkhān of Lāhūr, Āzād's friend and author of a tadhkirah, styled تحفة المجالس, still alive, on fol. 158<sup>a</sup>. 38. Khākānī of Shīrwān, the great panegyrist, died A. H. 582 or 590 (according to Khwāndamir), on fol. 162<sup>a</sup>. 39. Amir Khusrau of Dihli, died A. H. 725 (chronogram طوطی شکر مقل), on fol. 165<sup>b</sup>. 40. Khwājūi Kirmānī, died A. H. 753, on fol. 170<sup>a</sup>. 41. Mir Rādī Dānish of Mashhad, died A. H. 1076, on fol. 172<sup>b</sup>. 42. Nawwāb Dargāh (درگاه) Kulikhān, called Mu'taman-almulk Sālārjang Bahādur, born A. H. 1122, died 1180 (this date shows that the author, although he composed—according to his own statement on fol. 2<sup>b</sup>—this work as early as A. H. 1176, must have added some portions to it like this at a later period of his life), on fol. 175<sup>b</sup>. 43. Sayyid Dhū-al-fakār, a contemporary of Salmān of Sāwa, on fol. 177<sup>b</sup>. 44. Dhaukī of Samarkand, flourished under Kul Ahmadkhān, to whom he dedicated his mathnawī ناز و نیاز, consisting of 4000 baits, on fol. 180<sup>b</sup>. 45. Mir Aulād Muḥammad Dhakā, born A. H. 1151, still alive, on fol. 181<sup>a</sup>. 46. Rūdagi of Samarkand, on fol. 182<sup>b</sup>. 47. Rashīdī of Samarkand, was in the service of Sultān Khidr bin Ibrāhīmikhān and contemporary with Mas'ūd bin Sa'd bin Salmān, on fol. 182<sup>b</sup>. 48. Mir Haidar Mu'ammā'i Rafī'i of Kāshān, the great composer of riddles and chronograms under Sultān Akbar, on fol. 183<sup>b</sup>. 49. Mirzā Ḥasanbeg Rafī' of Qazwin, flourished under Shāhjahān, on fol. 184<sup>b</sup>. 50. Mirzā Sa'd-al-din Muḥammad Mahdī Rāqīm, became wazir of Harāt, and afterwards of the whole province of Khurāsān, under Shāh Sulaimān Šafawī, on fol. 188<sup>a</sup>. 51. Mir Muḥammad 'Alī Rā'ij of Siyālkūt, died at Lāhūr A. H. 1150, on fol. 193<sup>a</sup>. 52. Rāfi, a pupil of Mullā Abū-alhakḡ Sātī' of Kashmir, lived with the famous Nawwāb Šamsām-aldaulah whose original name was Khwājah 'Āsim, on fol. 194<sup>a</sup>. 53. Mirzā Ja'far Rāhib, born at Isfahān A. H. 1118, on fol. 195<sup>a</sup>. 54. Zulālī of Khwānsār, the author of the Sab'ah Sayyārah, on fol. 196<sup>a</sup>. 55. Shaikh Sa'dī of Shīrāz, on fol. 196<sup>b</sup>. 56. Salmān of Sāwa, died A. H. 778 (according to others A. H. 769 or 785), on fol. 199<sup>b</sup>. 57. Sultān, of Sailak near Kandahār, contemporary with 'Alīkulikhān Sultān (died A. H. 974), on fol. 203<sup>b</sup>. 58. Sanjar, the son of Mir Haidar Mu'ammā'i of Kāshān, died A. H. 1021, on fol. 204<sup>b</sup>; his brother, Mir Ma'sūm, who died A. H. 1052, was also a good poet. 59. Sa'dī of Gilān, under Jahāngir and Shāhjahān, on fol. 206<sup>b</sup>. 60. Muḥammad Afḡal Sarkhwush, died A. H. 1127 at Shāhjahānābād, on fol. 207<sup>b</sup>. 61. Shahīdī of Kumm, the king of poets at the court of Sultān Ya'qūb, the ruler of Tabriz, died according to Sām Mirzā A. H. 935, according to the Ta'rikh-i-Firishta A. H. 936, on fol. 208<sup>b</sup>. 62. Sharif of Tabriz, died very young A. H. 956, on fol. 209<sup>b</sup>. 63. Shikibi of Tabriz, flourished under Shāh Tahmāsp

Šafawī, died A. H. 971, on fol. 210<sup>b</sup>. 64. Muḥammad Ridā Shikibi of Isfahān, born A. H. 964, died 1023, on fol. 211<sup>a</sup>. 65. Shānī Taklū, panegyrist of Shāh 'Abbās, died A. H. 1023, on fol. 212<sup>b</sup>. 66. Shaidā, died in 'Ālamgir's reign in the eighth decade of the eleventh century of the Hijrah, that is, before 1080, on fol. 213<sup>b</sup>. 67. Muḥammad Ishāq Shaukat of Bukhārā, died A. H. 1107 or 1111, on fol. 221<sup>b</sup>. 68. Mir Sayyid Muḥammad Shā'ir Balgrāmi, born A. H. 1101, died A. H. 1185 (this date is added after the completion of the work, as the author remarks at the end of this poet's biography), on fol. 224<sup>a</sup>. 69. Mirzā Muḥammad 'Alī Šā'ib of Isfahān, died A. H. 1080 (ثمانین و الف), on fol. 226<sup>a</sup>. 70. Mir Šaidī of Taharān, entered Shāhjahān's service A. H. 1065, on fol. 231<sup>b</sup>. 71. Nawwāb Šamsām-almulk, with the takhalluṣ Šārim, died A. H. 1171, on fol. 233<sup>a</sup>. 72. Mirzā Rūshan Dāmīr, died A. H. 1077, on fol. 234<sup>a</sup>. 73. Ṭalīb, flourished under Jahāngir and Shāhjahān, died at Ahmadnagar A. H. 1040, on fol. 236<sup>b</sup>. 74. Zahīr Fāryābī, died according to Daulatshāh A. H. 558 (?), according to the author of the Haft Iklim A. H. 592, on fol. 239<sup>b</sup>. 75. Zuhūrī of Tarshiz, died A. H. 1025, on fol. 248<sup>a</sup>. 76. 'Abbās of Marw, the first composer of Persian poetry, author of a qaṣīdah in honour of the Khalīf Ma'mūn, on fol. 250<sup>a</sup>. 77. 'Unṣurī of Balkh, the king of poets at Sultān Maḥmūd's court, died A. H. 431, on fol. 250<sup>b</sup>. 78. 'Urfī of Shīrāz, the great mystical poet, died A. H. 999 at Lāhūr, on fol. 251<sup>b</sup>. 79. Shaikh 'Abd-alqādir Badā'ūnī, the author of the well-known historical work منتخب التواریخ, completed A. H. 1004, on fol. 256<sup>a</sup>. 80. Khwājah Bākīr 'Izzat of Shīrāz, on fol. 256<sup>b</sup>. 81. Nāṣir 'Alī of Sirhind, died A. H. 1108, about sixty years old, on fol. 260<sup>a</sup>. 82. Nīmatkhān 'Alī of Shīrāz, who assumed at first the takhalluṣ Ḥakīm, later that of 'Ālī, died A. H. 1121, on fol. 264<sup>b</sup>. 83. Hunarwarkhān 'Āqīl of Shāhjahānābād, was in Nawwāb Āṣafjāh's service and followed him to Aurangābad in the first year of Muḥammad Farrukhsiyar's reign, A. H. 1124, on fol. 276<sup>a</sup>. 84. Mir 'Abd-aljalīl alhusainī alwāsītī albalgrāmi, with the former takhalluṣes Tarāzī and Wāsītī, born A. H. 1071, died 1138 at Shāhjahānābād, on fol. 280<sup>b</sup>. 85. Ghadā'irī of Rai, Sultān Maḥmūd's court poet, on fol. 287<sup>b</sup>. 86. Ghazālī of Mashhad, died A. H. 980, on fol. 288<sup>b</sup>. 87. Mullā Ghurūrī of Shīrāz, lived under Shāh 'Abbās, on fol. 289<sup>b</sup>. 88. Firdausī of Tūs, died A. H. 411, according to others 416, on fol. 290<sup>a</sup>. 89. Farrukhī of Sistān, Sultān Maḥmūd's panegyrist, on fol. 291<sup>a</sup>. 90. Fiṭratī of Kashmīr, was in Akbar's service and contemporary with Takī Auhadī, on fol. 291<sup>b</sup>. 91. Furūghī, died A. H. 1077, on fol. 291<sup>b</sup>. 92. Mullā Muḥammad Naṣir Fā'id of Abhar, a pupil of Mirzā Šā'ib, died A. H. 1134, on fol. 292<sup>b</sup>. 93. Fadl 'Alīkhān, still alive, on fol. 296<sup>a</sup>. 94. Mir Nawāzish 'Alī Fakīr, the son and heir of Mir 'Azamat-allāh Bikhbar Balgrāmi, died A. H. 1167, on fol. 296<sup>b</sup>. 95. Mir Shams-al-din Fakīr of Dihli, born at Shāhjahānābād A. H. 1115, still alive, on fol. 297<sup>b</sup>. 96. Ḥājī Muḥammad Jān Kudsi of Mashhad, entered Shāhjahān's service A. H. 1042, died at Lāhūr 1056, on fol. 299<sup>b</sup>. 97. Maulānā Kāmar-al-din of Aurangābād, born A. H. 1123, on fol. 302<sup>a</sup>. 98. Kātibi of Nishāpūr, died A. H. 839, on fol. 305<sup>b</sup>. 99. Maulānā



Hasan Kāshī, lived at Āmul, on fol. 309<sup>b</sup>. 100. Maulānā Kāsim Kāhī, died in Akbar's service A. H. 988, on fol. 309<sup>b</sup>. 101. Abū Tālib Kalim alhamadānī alkāshānī, died A. H. 1061, on fol. 310<sup>b</sup>. 102. Maulānā Lutfallāh of Nishāpūr, died A. H. 786 according to the Majālis-al'ushshāk, and according to Daulatshāh A. H. 810, on fol. 315<sup>a</sup> last line. 103. Lisānī of Shīrāz, died A. H. 941, on fol. 316<sup>a</sup>. 104. Mu'izzī of Nishāpūr, the king of poets at the courts of the Saljūq Sultāns Malikshāh and Sanjar, on fol. 317<sup>a</sup>. 105. Majd-al-din Hamgar, a contemporary of Shaikh Sa'dī, on fol. 318<sup>b</sup>. 106. Mir Hājī, with the poetical title of Hājī in his kaṣīdas and that of Unsi in his ghazals, contemporary with Jāmi and Mir 'Alīshir, on fol. 320<sup>a</sup>. 107. Muhyi Lāri, king of poets at Sultān Ya'kūb's court, and lived till Shāh Tahmāsp's reign, on fol. 320<sup>b</sup>. 108. Muhtasham Kāshī, died A. H. 1000 or (according to the chronogram quoted by Wāliḥ, درد محتشم) 996, on fol. 321<sup>a</sup>. 109. Mā'ili of Tabriz, flourished under Shāh Tahmāsp, on fol. 323<sup>a</sup>. 110. Khwājah Husain of Marw, with the takhalluṣ Marwī, under Humāyūn and Akbar, died A. H. 979, on fol. 326<sup>a</sup>. 111. Malik of Kumm, under Ibrāhīm 'Ādilshāh, died A. H. 1024, according to others 1025, on fol. 326<sup>b</sup>. 112. Ḥakīm Ruknāi Kāshī, with the takhalluṣ Masīh, died in Kāshān A. H. 1066, on fol. 327<sup>b</sup>. 113. Shaikh Muḥammad 'Alī Māhīr of Akbarābād, one of Shāhjahān's and 'Ālamgir's Amīrs, died A. H. 1089, on fol. 329<sup>b</sup>. 114. Mirzā Mukīmāi of Bukhārā, died A. H. 1131, nearly 100 years old, on fol. 336<sup>b</sup>. 115. Mukhlis, died A. H. 1164, on fol. 337<sup>b</sup>. 116. Matin of Isfahān, died A. H. 1175, on fol. 338<sup>b</sup>. 117. Mirzā Mu'izz-al-din of the Tabrizians of Isfahān, the author's friend, on fol. 340<sup>b</sup>. 118. Shaikh Nizāmī of Ganja, the great epic poet, on fol. 341<sup>b</sup>. 119. Nizāmī 'arūdī of Samarkand, under Sultān 'Alā-al-din Ghūrī (according to others in the service of Tughrul bin Arslan Saljūki), on fol. 343<sup>a</sup>. 120. Amīr Naṣir-al-din Kabūdajāma of Astarābād, a favourite of Sultān Tukush, on fol. 343<sup>b</sup>. 121. Maulānā Nizām of Astarābād, died A. H. 921, on fol. 343<sup>b</sup>. 122. Najmī of Kashmīr, a pupil of Kāsim Kāhī, came A. H. 988 from Kashmīr to Transoxania, and composed a kaṣīdah in homage of Sultān Isfandiyār bin Sultān Khusrāu bin Sultān Yār Muḥammad, on fol. 345<sup>b</sup>. 123. Nau'ī of Khabūshān, died A. H. 1019, on fol. 345<sup>b</sup>. 124. Naṣīrī of Nishāpūr, died A. H. 1021, on fol. 346<sup>b</sup>. 125. Nakī, died A. H. 1031, on fol. 349<sup>b</sup>. 126. Muḥammad Yūsuf Nakhat of Burhānpūr, under Muḥammadshāh, died at the end of the fifth decade of the twelfth century (about A. H. 1148-1150), on fol. 351<sup>a</sup>. 127. Mir Muḥammad Sharif Wuḳū'ī of Nishāpūr, went to India in Akbar's reign and died at Lāhūr, on fol. 351<sup>b</sup>. 128. Mir Muḥammad Ma'sūm, called 'Alī Nasabkhān, with the takhalluṣ Wijdān, the son of Mir Muḥammad Zamān Rāsikh of Sirhind, died A. H. 1107 (chronogram راسخ بمرد), on fol. 351<sup>b</sup>. 129. 'Alīkūlikhān Wāliḥ of Dāghistān, born at Isfahān A. H. 1124 (his father Muḥammad 'Alīkhān died A. H. 1128), the author of the well-known tadhkirah Riyād-alshu'arā, died A. H. 1170, on fol. 354<sup>b</sup>. 130. Shaikh Nūr-al'ain Wāḳif, went to Aurangābād A. H. 1174, where the author of this work met with him, died A. H. 1176, on fol. 357<sup>b</sup>.

131. Hilālī of Astarābād, the author of the شاه و درویش, killed A. H. 936 at Harāt, on fol. 362<sup>b</sup>. 132. Ḥāshim of Kandahār, died at Āgra A. H. 969, on fol. 364<sup>a</sup>. 133. Halāki of Hamadān, lived under Shāh Husain Mirzā bin Bahrām Mirzā bin Shāh Isma'il Safawī and Shāh Isma'il II, on fol. 365<sup>a</sup>. 134. Mir Yahyā Kāshī, went to India under Shāhjahān, died A. H. 1064, on fol. 365<sup>b</sup>. 135. Mir Yūsuf Balgrāmī, died A. H. 1172.

This copy is dated the 22nd of Rajab, A. H. 1199 = A. D. 1785, May 31. On the fly-leaf Sir Gore Ouseley has added the following lines:—'In the first volume of the Asiatic Miscellany, printed in 1785, Mr. William Chambers, a learned orientalist, says that Mir Gholam Ali Azād, the author or compiler of the "Khazāna-i-Āmirah" is still alive at Aurangābād in the Deccan, where, after a series of years spent in literary pursuits and extensive travels, he resides in great repute and with some splendour, at the age of eighty-five. The present Nizam has visited him twice in person at that city; and the writer of this article (Mr. W. Chambers) is in possession of the copy of a letter addressed to him in the year 1775 by the celebrated Ghāzi uddin Khān, wherein he pays him the highest compliments. The work in question was published by him there in the sixty-first year of his age; and he is the author of several others in verse and prose: among which he tells Ghāzi uddin Khān in his answer to the above-mentioned letter, that his Arabic poems amounted to 4000 couplets, and his Persian to 8000; confessing at the same time, that he was constantly adding something to each, though he had then passed the age of seventy. But his historical writings are to European readers the most curious and valuable of his productions; and they have this particular recommendation, that he was the eye-witness of most of the facts which he relates, and has himself travelled over the countries which are the scene of all his narrations.'

Ff. 367, ll. 15; excellent Nasta'liq, clear and distinct; large illuminated frontispiece; size, 10½ in. by 6½ in.

[OUSELEY ADD. 6.]

### 382

Bayān-i-wāḳi' (بیان واقع).

The memoirs of 'Abd-alkarīm, the son of Khwājah 'Ākibat Maḥmūd bin Khwājah Muḥammad Būlāki bin Muḥammad Riḍā, a native of Kashmīr, who wrote in the latter half of the last century.

The work is divided into five chapters (bāb) and a conclusion:

The first on fol. 5<sup>a</sup>, about Nādirshāh's invasion of India.

The second on fol. 26<sup>a</sup>, about his return from India, his wars in Khurāsān, Tūrān, and Khwārizm.

The third on fol. 66<sup>a</sup>, a description of the author's journey to Makkah and Madinah, and thence to Bangālāh.

The fourth on fol. 90<sup>a</sup>, a history of India from his arrival in Bangālāh to the death of Muḥammadshāh, A. D. 1748.

The fifth on fol. 109<sup>a</sup>, on occurrences during the reign of Aḥmadshāh, A. D. 1748-1754.

الهی محفل آرا کن بذکر خود بیانم را - Beginning: تجلی شعله گردان در سخن شمع زبانم را الخ

The present MS. ends with this chapter; so the conclusion is either wanting or the author did not complete the work, as he designed it in the introduction on fol. 5<sup>a</sup>, according to which the conclusion would have had two mukaddimas, each of two fasls, viz.

- (a) 1. Some witty sayings of ingenious men.  
2. Some wonderful things, which happened during this period.
- (b) 1. On some noble and pious men.  
2. On some wicked men.

Almost the whole of this work (ff. 1-114<sup>a</sup>) is translated by F. Gladwin, The Memoirs of Khojeh Abdulkureem, Calcutta, 1788. This MS. gives only one report more (on ff. 114<sup>a</sup>-118<sup>b</sup>): فصل در ذکر قتل نواب بهادر و محاربه نواب صفدر جنگ با امرای احمد شاه 'on the killing of Nawwâb Bahâdur (Jâwidkhân), the fighting of Safdar Jang with Ahmadshâh's generals, 'Âlamgirshâh's (?) being made emperor, and the ruin of old Delhi.'

The MS. is not dated.

Ff. 118, ll. 17; Nasta'liq; size, 10½ in. by 5½ in.

[OUSELEY 276.]

### 383

Tadhkira-i-Shaikh Muḥammad 'Alī Ḥazīn (تذکره شیخ محمد علی حزن).

The life of Shaikh Muḥammad 'Alī Ḥazīn, who died A.H. 1180=A.D. 1766, at Banâras, composed by himself. A translation of it was published by F. C. Belfour, London, 1830; see the preface, p. xiv, where the translator states that he made use of the present MS. The text was edited by the same, London, 1831. See A. Sprenger, Catal., p. 141; W. Ouseley, Oriental Collections, ii. pp. 36-43.

Beginning:

نحمدہ و نسالہ التقی و نعتصم بعروثہ  
الوثنی و نصلی علی سیدنا الخ

In the colophon the work is called تذکرہ مولانای شیخ محمد علی حزن; see Belfour, p. ۳۸۹.

This copy was finished on the 23rd of Šafar, A.H. 1197=A.D. 1783, the 28th of January, by Mir Ni'mat 'Alī.

Ff. 76, ll. 16; Nasta'liq; size, 9½ in. by 6½ in.

[OUSELEY 273.]

### 384

Âtashkada (آتش کده).

The celebrated and rare collection of biographies of poets, called the *Fire-temple*, by Hâjî Luṭf 'Alibeg of Isfahân, whose takhalluṣ was Âdhur (born A.H. 1134=A.D. 1721, 1722; engaged in the compilation of this work during the years 1174-1193, and still alive in

1199=A.D. 1785). See the excellent and detailed account of this famous work by N. Bland, Journ. of the Royal As. Soc., vii. p. 345 sq.; Sprenger, Catal., p. 161; and Rieu i. p. 375. The flame (شعله) of the first censor (مجمرة اولی), containing the 'royal and noble authors,' was edited by N. Bland, London, 1844 (the Atesh Kedah or Fire-temple), but there is wanting the introduction of the whole work. A complete lithographed edition was published at Calcutta in A.H. 1249=A.D. 1833, 1834, and at Bombay, A.H. 1277.

After an introduction, on fol. 1<sup>b</sup>, beginning فروغ آتشدکه دل و زبانۀ اخگر زبان سپاس بیقیاس کریمست الخ, follows a detailed index, the contents of which are:

1. *The first censor*, in commemoration of the lives and poems of the eloquent men of earlier time (مجمرة اولی در ذکر اطوار و شرح اشعار فصیحی متقدمین), subdivided into one flame (شعله), three firebrands (اخگر), and one lustre (فروغ).

a. The flame (شعله), containing the biography and poetry of kings and princes of every country, and of Amirs of excellent rank (در ذکر احوال و نقل اشعار شاهان), on fol. 6<sup>a</sup>.

b. The first firebrand (اخگر): the poets of Īrân (در ذکر احوال و نگارش اقوال فصیحی بلاغت شعار و بلغای فصاحت (شراره), in five sparks, on fol. 16<sup>a</sup>.

c. The second firebrand: the poets of Tûrân (در ذکر احوال و اشعار اسانید شعرا و منادید فصحاء ولایت توران), in three sparks, on fol. 174<sup>b</sup>.

d. The third firebrand: the poets of Hindûstân (در ذکر شعار و اشعار فصیحی مملکت هندوستان), in three sparks, on fol. 201<sup>b</sup>.

e. The lustre (فروغ): ladies distinguished in literature, and especially in poetry (در شرح حالات و بیان مقالات), on fol. 205<sup>a</sup>.

2. *The second censor*, commemorating the modern poets, the author's countrymen and contemporaries (در شرح احوال و نقل اقوال فصیحی معاصرین), on fol. 206<sup>a</sup>, subdivided into two rays (برق).

a. The first ray: biography and poetry of the modern poets (در نگارش احوال و افکار معاصرین), on fol. 206<sup>a</sup>.

b. The second ray: the epilogue of the whole book; an autobiography of the author, Luṭf 'Alī himself, and extracts from his own poetical works, on fol. 246<sup>b</sup>.

List of the poets, with biographies and poetical specimens, found in the Atashkada:

I. Kings, princes, and Amirs.

1. Muḥammad, the son of Sultân Maḥmûd of Ghazna, on fol. 6<sup>a</sup>. 2. Amir Maḥmûd Ibn Yamin (that is, son of Amir Yamin-al-din Tughrâ), ib. 3. Sultân Abû Yazid, brother of Shâh Shujâ', on fol. 6<sup>b</sup>. 4. Atâbeg Sa'd bin Zangî, ib. 5. Sultân Atsiz Khusravî, fled before Sultân Sanjar the Saljûk, ib. 6. Khân Ahmad-khân of Gilân, was imprisoned under Shâh Tahmâsp



- together with Isma'il II, died A.H. 992 (so in Bland's edition, p. 4; here is the utterly wrong date 920), on fol. 7<sup>a</sup>. 7. Ilkâs Mirzâ, son of Isma'il Şafawî, and brother of Shâh Tahmâsp, died A.H. 984 in Mashhad, ib. 8. Imâm Kulikhân, governor of Bukhârâ, ib. 9. Anîsî, with his real name, Yol Kulibeg of the Shâmlû tribe, was at first in Harât in 'Alî Kulikhân's service, and fled afterwards to India, where he attached himself to the Khânkhânân, and was intimately acquainted with Shikibî of Isfahân; he was the author of a mathnawî محمود و اياز, ib. 10. Âhî, one of the Caghatâi Amirs, in the service of Shâh Gharîb Mirzâ, son of Sultân Husain Mirzâ Baikarâ, died A.H. 927, on fol. 8<sup>a</sup>. 11. Badî'alzamân Mirzâ, son of Sultân Husain Mirzâ Baikarâ, was for a time in Shâh Isma'il Şafawî's service, and lived in Tabriz and Rai, went afterwards with Sultân Salim to Rûm, and died there, A.H. 940, ib. 12. Bahrâm Mirzâ Şafawî, son of Shâh Isma'il, ib. 13. Bikhudî, flourished in Farâh, ib. 14. Bairâmkhân, a Turkmân, went from Kandahâr in the beginning of Humâyûn's reign to India, died during his pilgrimage to Makkah, ib. 15. Jâni 'Alî Kulikhân Lagzî (that is, Wâlih, the author of the tadhkirah رياض الشعر; see A. Sprenger, Catal., p. 132), ib. 16. Sultân Ibrâhîm Mirzâ, son of Bahrâm Mirzâ Şafawî, with the takhalluṣ Jâhî, killed by order of Isma'il II, ib. 17. Jadhî, son of Shâh Kulikhân, of Kurdish origin, from the districts of Baghdâd, went to India, on fol. 8<sup>b</sup>. 18. Juzwî, of Caghatâi origin, flourished in Isfahân, died there, A.H. 910, ib. 19. Jâfarbeg, brother of Muhammad Mu'min-khân, ib. 20. The emperor Jalâl-al-dîn Akbar, ib. 21. Jalâl-al-dîn Malikshâh, son of Alp Arslan, the Saljûk Sultân, ib. 22. Kâsimbeg Hâlâtî, a Turkmân, flourished in Tâharân, afterwards, in Shâh Tahmâsp's reign, he converted himself in Kâzwin into a Mullâ, and became professor in the شافعی شامزاده حسین, ib. 23. Hasanbeg, a Turk, under the Şafawîs, got from Shâh 'Abbas the epithet Sag-i-lawand, on fol. 9<sup>a</sup>. 24. Hasankhân of the Shâmlû tribe, was in the reigns of Shâh 'Abbas II and Shâh Sulaimân, governor of Harât, died there, and was buried in Mashhad, ib. 25. Sultân Husain Mirzâ Khusrawî, with the takhalluṣ Husainî, died A.H. 911, ib. 26. Mirzâ Khâkî, lived in Shâh Tahmâsp's reign according to Wâlih, ib. 27. Haidarbeg Khashî, of Caghatâi origin, lived in Khurâsân, on fol. 9<sup>b</sup>. 28. Shâh Isma'il Şafawî, with the takhalluṣ Khatâ'i, died A.H. 930, ib. 29. Dardi of the Afshâr tribe, ib. 30. Muhammad Amin, with the takhalluṣ Dhaukî, a Turkmân, lived in Kâshân, a disciple of Mullâ Mirzâ Jân of Shirâz; he also spent some time in Khurâsân, 'Irâq, and Fârs, and died in Lâhijân A.H. 969, ib. 31. 'Abd-alrahîmkhân, famous under the title Khânkhânân, with the takhalluṣ Rahîmî, son of Bairâmkhân Bahâr-lûi (بهارلوی), a Turkmân, who had left the service of the Şafawîs, and gone from Kandahâr to India, ib. 32. Sultân 'Alibeg (in Bland's edition Kulibeg) Rahî, on fol. 10<sup>a</sup>. 33. Sâhîrî, a Turk, ib. 34. Mahmûdbeg Sâlim, a Turkmân, lived in Tabriz, ib. 35. Sâmi Mirzâ, son of Shâh Isma'il Şafawî, with the takhalluṣ Sâmi, author of the famous tadhkirah تحفة سامی, ib. 36. Luṭf 'Alibeg, also with the takhalluṣ Sâmi, ib. 37. Sadid A'war (اعور), a Kurd, contemporaneous with Athir Akhsikati, ib. 38. Muhammad Kulî, with the takhalluṣ Salim of the Shâmlû tribe, lived in Tâharân and Kâzwin, ib. 39. Amir Nizâm-al-dîn Ahmad Suhailî, of Caghatâi extraction, author of a Turkish and a Persian diwân, as well as of a mathnawî, لیلی و مجنون, died A.H. 907; he had received his takhalluṣ from Âdhurî, on fol. 10<sup>b</sup>. 40. Mullâ Shâni, lived alternately in Rai and Hamadân, ib. 41. Shâh Shujâ' the Muẓaffarîde, son of Muhammad Muẓaffar, exchanged poetical epistles with Sultân Uwaîs, died A.H. 783, ib. 42. Malik Shams-al-dîn, the first of the ملوک کزت (whose reign lasted 116 years), on fol. 11<sup>a</sup>. 43. Shaukî, ib. 44. Sâdikbeg, with the takhalluṣ Sâdikî of the Afshâr tribe, author of a diwân and of a Turkish tadhkirah on contemporary poets, ib. 45. Mir Muhammad Sâlih, of Caghatâi origin, son of Amir Nûr Sa'd, a pupil of Jâmi's, died A.H. 941 at Bukhârâ, on fol. 11<sup>b</sup>. 46. Şabûhî, also of Caghatâi extraction, ib. 47. Tughrul, the last of the Saljûk rulers, ib. 48. Amir Husain Jalâir, with the takhalluṣ Tufailî, one of Sultân Husain Mirzâ Baikarâ's Amirs, ib. 49. Shâh Tahmâsp Şafawî, ib. 50. Shâh Isma'il II, son of the preceding Shâh, with the takhalluṣ 'Adilî, poisoned at Kâzwin, A.H. 984 (Bland has 983; Malcolm's Hist. of Persia 985), ib. 51. Shâh 'Abbâs II, on fol. 12<sup>a</sup>. 52. Shâh 'Abbâs I, ib. (in Elliot 17 and Bland 52 precedes 51). 53. 'Abd-al'azîzkhân (in Bland and Elliot 17 'Abdallâkhân), an Uzbek prince, in Shâh Sulaimân's reign, made a pilgrimage to Makkah, ib. 54. 'Abdallâkhân (in Bland and Elliot 17 'Ubaid-allâkhân), son of Sultân Mahmûd, nephew of Shâhibeg Khân Uzbek, ib. 55. 'Itâbî, of the Taklû tribe, went from Rai to India; a khamsah in imitation of Nizâmî's is ascribed to him, ib. 56. Tahmâsp Kulibeg, with the takhalluṣ 'Arshî, of the same tribe, used first as takhalluṣ 'Ahdî, was in Shâh Tahmâsp's service, ib. 57. 'Imâdîlur (عمادیلر), contemporaneous with Khwâjah Shams-al-dîn Muhammad, on fol. 12<sup>b</sup>. 58. Amir Fakhr-al-dîn Mas'ûd bin Bahman, for a time ruler of Kirmân, wrote Persian and Arabic poetry, ib. 59. Fursat, whose real name was Muhammadbeg, commander of Shâh 'Abbâs' artillery, ib. 60. Amir 'Alishir, with the takhalluṣ Fanâ'i, the great Caghatâi poet, better known by his takhalluṣ Nawâ'i, which he used in his Turkish poems, ib. 61. Kaplanbeg, cavalry commander under the Şafawîs, ib. 62. Amir Kâbûs bin Washmgîr, that is, Shams-al-dîn Abû-alma'âlî (not Abû-alma'ânî, as Bland and Elliot 17 read), ruler of Jurjân, poet, and author of the كمال البلاغة, ib. 63. Kâsimbeg, son of 'Abbâsbeg, with the takhalluṣ Kîsmî, an Afshâr prince, on fol. 13<sup>a</sup>. 64. Shâh-i-Kabûdjâma, that is, Nuṣrat-al-dîn, chief of a troop of Blue-jackets who had their abode between Astarâbâd and Khwârizm, ib. 65. Mahdîkulibeg Kirâmî, a Turk, lived in Kâshân, ib. 66. Muhammad Husainbeg Kirâmî, also a Turk, ib. (in Bland's edition 66 precedes 65). 67. Malik Kamâl-al-dîn, one of Fakhr-almulk's Amirs, and governor of the Persian 'Irâq, ib. 68. Kulijkhânbeg Mâ'il, of the Shâmlû tribe (according to Bland of the Taklû branch of the Afshâr tribe), on fol. 13<sup>b</sup>. 69. Sayyid Mubâraakhân Madhûsh, was in Shâh Sulaimân's time governor of Huwaizah (between



Wâsiṭ, Başrah, and Khûzistân), ib. 70. Murtaḍâ Kulibeg, ib. 71. Murtaḍâ Kulî Sultân (in Bland and Elliot 17, Khân), son of Ḥasankhân Shâmlû, the governor of Harât, ib. 72. Mas'ûd, a Turk, ib. 73. Musabbakhân (مسبب خان), son of Muḥammadkhân Sharafaldin Oghlû of the Taklû tribe, under Shâh Tahmâsp, ib. 74. Hasanbeg Shakar Oghlû (شکار اوغلی), a descendant of 'Alî Shakar Bahârlûi Turkmân, with the takhalluṣ Muḳimî, ib. 75. Muḥammad Mu'min Mirzâ, son of Badi' al-zamân Mirzâi Gûrgânî, under Sultân Husain Mirzâ, killed A.H. 930, ib. 76. Mirzâ Kulî Mailî, a Turk, flourished in Mashhad, on fol. 14<sup>a</sup>. 77. Nadhri, of the Shâmlû tribe, on fol. 15<sup>a</sup>. 78. Mullâ Wârasta, whose real name was Imâm Kulibeg, ib. 79. Wajhi, a Kurd, lived at Isfahân, ib. 80. Wafâi, a Turk, lived in Shirâz, ib. 81. Hilâli, of Caghatai origin, born at Astarâbâd, went in early life to Harât, author of the mathnawî *شاه و درویش عاشقین*, and *لیلی و مجنون*, put to death by order of 'Abdallâhkhân Ūzbeg, A.H. 939, ib. 82. Amîr Humâyûn, a descendant of Timûr, in Shâh Tahmâsp's time, on fol. 16<sup>a</sup>. 83. Sultân Yaḳûb, son of Ḥasan, the Turkmân pâdishâh, ib.

## II. The poets of Irân.

### a. *Âdharbaijân* and its dependencies:

*Ardabil*: 84. Jâmî, on fol. 16<sup>a</sup>. 85. Mîr Yûsuf Sayyidi, with the takhalluṣ Râghib, ib. 86. Maulânâ 'Abd-al'âlî, with the takhalluṣ Mahwî, went young to India, A.H. 1020 (Elliot 17 has 1002), on fol. 16<sup>b</sup>. 87. Mirzâ Hâtimbeg, one of Khwâjah Naṣir's sons, was in later years wazir of Shâh 'Abbâs, ib. 88. Diyâ'i, went in his youth to Harât, and found favour with Mîr 'Alishir, died in Tabriz, A.H. 927, ib. *Bailâkân*: 89. Mujir-al-din, went in an early age to Shirwân, and became a pupil of the great Khâḳânî; he died in Tabriz, ib. *Tabriz*: 90. Mirzâ Asad-allâh, on fol. 17<sup>a</sup>. 91. Khwâjah Amirbeg, an offspring of Khwâjah Ghiyâth-al-din Muḥammad Tabrizi, born in Natanza (near Isfahân), was imprisoned at Shâh Tahmâsp Ṣafawî's order in one of the Khurâsânian fortresses, ib. 92. Shâh Kâsim-i-Anwâr, on fol. 17<sup>b</sup>. 93. Mullâ 'Abd-albâḳî, ib. 94. Badi'i, ib. 95. Mîr Muḥammad Ja'far, with the takhalluṣ Ja'fari, ib. 96. Mirzâ Muḳim Jaubari, son of Mirzâ 'Alî, the goldsmith, went twice to India, and entered afterwards, in Harât, the service of Ḥasankhân Shâmlû; he died in Isfahân, on fol. 18<sup>a</sup>. 97. Hâkiri, ib. 98. Haidari, one of Lisâni Shirâzi's pupils, ib. 99. Khwâri, also one of Lisâni's pupils, on fol. 18<sup>b</sup>. 100. Mîr Râsti, under Shâh Tahmâsp, ib. 101. Kalb Ḥusainbeg, with the takhalluṣ Râghib, ib. 102. Sharif, another of Lisâni's pupils, dedicated his diwân (styled *اللسان*) to his master, and died in the prime of life in Ardabil; he also praised in a poem Shâh Nî'mat-allâh of Yazd, ib. 103. Maulânâ Shams-al-din, the teacher of Jalâl-al-din Rûmî, ib. 104. Shauḳî, was for a time in Sâm Mirzâ's service, but went afterwards with Humâyûn to India, and died in Kâbul, ib. 105. Mirzâ 'Alî (or, according to Elliot 17 and 387, Mirzâ Muḥammad 'Alî) Ṣâ'ib, under Shâh 'Abbâs II and Shâh Sulaimân, born in Isfahân, to which place his forefathers had been transported from Tabriz by Shâh 'Abbâs the Great, on fol. 19<sup>a</sup>.

106. Ṣabûri, son of Karâbeg, the goldsmith, ib. 107. Taufi, was originally a saddler, ib. 108. Żuhûri, on fol. 19<sup>b</sup>. 109. Hasanbeg, with the takhalluṣ 'Ajzi, ib. 110. 'Udhri, grew up in Yazd, and lived afterwards as goldsmith in Isfahân, ib. 111. Mullâ Muḥammad 'Aṣṣâr, author of the mathnawî *مهر و مشتری*, ib. 112. Muḥammad Ridâ, with the takhalluṣ 'Unwân, ib. 113. Fardi, ib. 114. Fusûni, ib. 115. Faṣiḥi, on fol. 20<sup>a</sup>. 116. Ḥakim Ḳaṭarân bin Maṣṣûr, born in Tabriz according to 'Aufi and most of the other biographers (but in Tirmidh according to Daulatshâh), ib. 117. Kâzimâ, lived in Kâshân, on fol. 20<sup>b</sup>. 118. Shaikh Maḥmûd Shabistari (Shabistar is one of the villages of Tabriz), the author of the *گلشن راز*, which he wrote in answer to seventeen questions of Mîr Husainî Sâdât, ib. 119. Masiḥi, on fol. 21<sup>a</sup>. 120. Mîr Maḥmûd Mushkî, a musk-seller, ib. 121. Ma'rûf, ib. 122. Muḥammad Ḥusainbeg, with the takhalluṣ Ma'lûm, ib. 123. Maulânâ Muḥammad Shirin, with the takhalluṣ Maghribî, a Ṣûfi, died in Tabriz in the reign of Shâhrukh, Timûr's son, ib. 124. Muḳimî, son of Mullâ Bâyardar (or Pâbandar? according to Elliot 387 Bahâdur, بهادر), who had come with the other people of Tabriz to Isfahân (see No. 105), ib. 125. Mulhamî, was for a time in the service of the governor of Tabriz, Pir Budâḳkhân (not Buwâḳkhân, as our copy reads), fled afterwards to Fârs, and became intimately connected with the governor of Shirâz, Imâm Kulikhân, ib. 126. Nithâri, ib. 127. Wuḳû'i, ib. 128. Humâmi, a pupil of Khwâjah Naṣir-al-din Ṭûsî, and friend of Sa'di, on fol. 21<sup>b</sup>. *Khalkhâl*: 129. Shaikh Aḥmad Fanâ'i, of Shaikh Abû Yazîd Khalkhâlî's family, was in the service of Mîr Ghiyâth-al-din Maṣṣûr Dash-takî Shirâzi, and settled down after his pilgrimage as teacher in Ḳazwin, where he also died, ib. *Shirwân*: 130. Ḥakim Afḍal-al-din Ibrâhim bin 'Alî, with the takhalluṣ Khâḳânî (originally Ḥaḳâ'ikî), the great panegyrist, died A.H. 582 at Tabriz, ib. 131. Sayyid Dhû-alfakâr, that is, Kiwâm-al-din Ḥusain ibn Ṣadr-al-din 'Alî alshirwânî, who came through the intercession of the Wazir Khwâjah Muḥammad Mâstari into the service of the Atâbeg Yûsuf Shâh of Lûr, who was Abâḳâkhân's governor of Khûzistân, Kûh-i-Gilûyah, Firûzân, and Jarfâdḳân; he died A.H. 689 (Elliot 17 has 679, comp. Z.D.M.G. xv. p. 755), on fol. 30<sup>a</sup>. 132. 'Izz-al-din, contemporary with Khâḳânî, on fol. 30<sup>b</sup>. 133. Muḥammad Falaki, born in *شماخی* (not *شماجی*, as Sprenger reads, Catal., p. 392), was together with Khâḳânî, a pupil of Abû-al'ulâ of Ganja, and afterwards the favourite and panegyrist of Minûçîhrshâh of Shirwân; he died A.H. 577, ib. *Ganja*: 134. Abû-al'ulâ, the spiritual teacher and father-in-law of Khâḳânî, on fol. 31<sup>a</sup>. 135. Yûsuf Kûsa, of the Karâbagh tribe, ib. *Marâgha*: 136. Auḥad-al-din, with the takhalluṣ Auḥadi (so in Elliot 17 and 387), went in Arghûnkhân's reign to Kirmân, and became a pupil of the elder Auḥadi, that is, Shaikh Auḥadi Kirmânî; later on he went to Isfahân, and died there; he was the author of the famous mathnawî *جام جم*, on fol. 31<sup>b</sup>.

### b. *Khurâsân*:

*Abiward*: 137. Auḥad-al-din, with the takhalluṣ Anwarî, which he had assumed in the place of his

original one, Khâwari, at the request of his spiritual teacher 'Umârah; he was the panegyrist of Sultân Sanjar, and died A. H. 540 (so here and in the Elliot copies), on fol. 32<sup>b</sup>. *Asfarâr*: 138. Maulânâ Dûst Muḥammad Ḥâlî (according to Sâm Mirzâ a native of Sabzwâr), wrote *qaṣidas* in praise of Khwâjah Habib-allâh Sâwajî, on fol. 40<sup>a</sup>. *Asfarâr'in*: 139. Pûr-i-Hasan, pupil of Jamâl-al-din Dhâkir; in his Turkish poetry he used as takhalluṣ Ḥasan Oghlû, on fol. 40<sup>b</sup>. 140. Amir Humâyûn, went to Tabriz, and fell in love with one of Sultân Ya'kûb's courtiers, Shaikh Walibeg; he died A. H. 902 in the village of Armak near Kumm, ib. *Bistâm*: 141. Sultân Bâyezid, with his real name, Taifûr bin 'Isâ, the great Sûfic Shaikh, ib. 142. Shaikh Abû-alḥasan Kharkânî (Kharkân is a village belonging to Bistâm), equally renowned in the history of Sûfism, on fol. 41<sup>a</sup>. 143. Wiṣâlî, ib. *Tarshîz*: 144. Maulânâ Ahli, in Sultân Ḥusain Mirzâ's time, on fol. 41<sup>a</sup>. 145. Zuhûrî, was long in India, author of a diwân and a famous sākināma, ib. 146. 'Alî Shihâb, was in the service of Muḥammad Jûkî Bahâdur, the son of Sultân Shâhrukh, and frequently contended in poetry with Shaikh Âdhuri, on fol. 42<sup>a</sup>. 147. Muḥammad Kâtibî, a pupil of Maulânâ Nasimî, and contemporary with Sikandar bin Karâ Yûsuf, died in Astarâbâd, ib. *Tân and Tabs*: 148. Hairatî of Tûn, flourished in Marw, and was killed by a robber in Kâshân, A. H. 970, on fol. 42<sup>b</sup>. 149. Hasan Salimî, lived in Sabzwâr, and died, when returning from his pilgrimage, A. H. 804 (or 840, as the Elliot copies seem to indicate), ib. 150. Kâdî Shams-al-din of Tabs, lived in Harât, and was a pupil of Kâdî Mansûr of Farghâna; he died in Harât, A. H. 626, ib. 151. Mir 'Abd-alkâdir, became wazir of his native district, on fol. 43<sup>a</sup>. 152. Mawâlî of Tûn, died A. H. 949, ib. *Jâjarm*: 153. Badr-al-din, flourished in Isfahân, was a pupil of Majd-i-Hamgar and panegyrist of Khwâjah Shams-al-din Muḥammad, the prime minister, and of his son, Bahâ-al-din, the governor of Isfahân, ib. 154. Tâlib, a pupil of Shaikh Âdhuri, went in early age to Shirâz, and composed there the mathnawî *مناظره کوی و چوکان*, which he dedicated to Sultân 'Abdallâh bin Ibrâhim bin Shâhrukh Gurgân; he died in Shirâz, A. H. 854, and was buried by the side of Ḥâfiẓ, ib. *Jâm*: 155. Zhanda Pil Ahmad Jâm, with his real name Abû-alnaṣr Ahmad bin Abû-alḥasan, a great Sûfic Shaikh, author of the *سراج السائرین* and other works, died A. H. 536, ib. 156. Pûr-i-bahâ, a disciple of Rukn-al-din Kubâ'î, was for a time in the service of Khwâjah Shams-al-din, the prime minister, on fol. 43<sup>b</sup>. 157. Maulânâ Nûr-al-din 'Abd-alrahmân Jâmî, the great epic and lyric poet, and author of the following prose works: *شرح لوائج*, *اشعة اللمعات*, *نفحات الانس*, *شواهد النبوة*, *سخن خواجه*, *شرح بيت امير خسرو*, *قصيدة ابن فارض*, *مناقب مولوی و خواجه انصار*, *ترجمة چهل حديث*, *پارسا رساله*, *رساله عروض و قافیه*, *شرح رساله مناسک حج*, *بهارستان رساله*, *فوائد ضیائیة فی شرح مشکلات الکافیة*, *موسقى معما*, etc. etc.; he died A. H. 898 (Elliot 387 has 897), ib. 158. Maulânâ 'Abdallâh Hâtifi, the nephew of Jâmî; the date given here and in the Elliot copies, for the interview between him and Shâh Isma'il Safawî, A. H.

971, is undoubtedly a mistake for 927 (see A. Sprenger, *Catal.*, p. 421), since the latter died A. H. 930, on fol. 45<sup>a</sup>. *Jundbid*: 159. Unsî, in Mir 'Alishir's time, died A. H. 924 (Elliot 17 and 387 have 923), on fol. 45<sup>b</sup>. 160. Mullâ Bikhudî, in Shâh 'Abbâs' reign, famous for his recitals of the Shâhnâma, ib. 161. Huznî, a merchant, ib. 162. 'Abdî, wrote a mathnawî in imitation of the *مخزن الاسرار*, ib. 163. Mirzâ Muḥammad Kâsim, with the takhalluṣ Kâsimî, author of the mathnawî *خسرو و شیرین*, *لیلی و مجنون*, and the *شاهنامه* (in homage of Shâh Tahmâsp Safawî), on fol. 46<sup>a</sup>. 164. Kuṭbî, ib. *Jurwain*: 165. Shaikh Muḥammad Sa'd-al-din, a companion of Shaikh Najm-al-din Kubrâ, author of the *سجنج الارواح* and other Sûfic compositions; died, sixty-three years old, A. H. 605, ib. 166. Shams-al-din (or, according to Elliot 387, fol. 41<sup>b</sup>, Shams-al-din Muḥammad), the grandfather of the prime minister, Khwâjah Shams-al-din Muḥammad, ib. 167. Khwâjah Shams-al-din Muḥammad, wazir in Abâkâkhân's reign, left Persian and Arabic poetry; he was the father of Bahâ-al-din Muḥammad, ib. 168. 'Atâ-almulk, brother of the preceding poet, author of the *تاریخ جهان کشا*, on fol. 46<sup>b</sup>. *Khabûshân*: 169. Zain-al-din Sâ'id, Sultân Iskandar's kaliddâr, ib. 170. Nau'î, ib. *Khwâf*: 171. Ibn Ḥusâm, ib. 172. Tâj-al-din Isma'il Bâkharzî, ib. 173. Maulânâ Sa'd-al-din (according to Elliot 17 and 387, Sa'id-al-din), with the takhalluṣ Rahâ'î, ib. 174. Khwâjah Rukn-al-din Mahmûd, originally of Sanjân (in the district of Khwâf), and therefore honoured by his spiritual teacher, Khwâjah Maudûd Cishti, with the title of Shâh-i-Sanjân, died A. H. 599, ib. 175. Saif-al-din of Bâkharz (near Khwâf), pupil of Shaikh Najm-al-din Kubrâ, died A. H. 658 (or, according to Elliot 387: 657), on fol. 47<sup>a</sup>. 176. 'Imâd-al-din of Zûzan (near Khwâf), according to some a contemporary of Sultân Sanjar; he was a panegyrist of Tughâنشâh; the date of his death as given in the *Nafahât*, viz. 791 (Elliot 17 has 658), is refuted here, ib. 177. Maulânâ Majd-al-din Kâsimî, wrote a work, *روضة الخلد*, in imitation of Sa'dî's *Gulistân*, ib. 178. Malik, a descendant of the kings of Zûzan, ib. *Sabzwâr*: 179. Khwâjah Auḥad-al-din, with the takhalluṣ Auḥad; died, eighty-one years old, A. H. 878 (or, according to Elliot 387, fol. 55<sup>a</sup>, 888), ib. 180. Mirzâ Badî'alzamân, on fol. 47<sup>b</sup>. 181. Mirzâ Habib-allâh, ib. 182. Haidarî, ib. 183. Maulânâ Sharaf, with the takhalluṣ Rashkî, lived for a while in Kâshân, and went afterwards to Gilân, ib. 184. Âkâ Malik bin Jamâl-al-din Shâhî, in Baisunqar Mirzâ's service, died in Astarâbâd, seventy years old (the date is in this copy A. H. 808, but in Elliot 17 and 387 it is 807), ib. 185. Kâdî Ahmad, with the takhalluṣ Figârî, lived for a time in Kazwin, on fol. 48<sup>a</sup>. 186. Kâ'îlî, one of the Kâdî-sons of Sabzwâr, died in Kazwin, ib. 187. Kâmi, a pupil of Jâmî, and on friendly terms with Diyâ-al-din Yûsuf, the son of Maulânâ Tughluḡ, died at Harât (date omitted in all copies), ib. 188. Kamâlî, author of a *شاهنامه در فتوحات شاه عباس صفوی*, in Shâh 'Abbâs' time, ib. 189. Mir Khurd, with the takhalluṣ Malâlî, brother of Mir Kalân of Sabzwâr, ib. 190. Mirzâ Muḥammad, ib. *Simnân*: 191. Ruku-al-din Sâ'in, flourished in the reign of Tughâ-



Timûrkhan, the last of the Çingizkhâni Sultâns, ib. 192. Shâh 'Alâ-aulah, a Şûfi, contemporary with, and rival of, Kamâl-aldin 'Abd-alrazzâk Kâshi, on fol. 48<sup>b</sup>. 193. Yamini, an armourer, ib. *Sistân*: 194. Abû-alfaraj Sijzi, the teacher of 'Unşuri and panegyrist of the Âl-i-Simjûr, governors of Khurâsân under the Sâmânide princes: he composed satires on the Ghaznawides during the struggle between Maḥmûd of Ghazna and Mir Abû 'Ali, and was only saved from death, after the overthrow of his master's rule, by the intercession of his grateful pupil, 'Unşuri, ib. 195. Kâdi Aḥmad Lâghar (the meagre one, in contrast to another contemporary Kâdi of Sistân, who was very fat), was ill-treated by the governor of Sistân, and went to Kandahâr, ib. 196. Tab'i, ib. 197. 'Ashiki, ib. 198. Abû-alḥasan 'Ali bin Kulû, with the takhalluṣ Farrukhi, one of Sultân Maḥmûd's great court poets and panegyrists; he was a native of Sistân, went afterwards to Balkh, and gained the favour of the governor, Amir Naṣr bin Nâsir; here he wrote his famous ḡasidah, در وصف داغگاه امير; in his later years he was honoured by Maḥmûd's patronage; he also composed a prose work on poetical and rhetorical art, styled ترجمان البلاغة, and died A.H. 470, on fol. 49<sup>a</sup>. *Tûs*: 199. Ḥamzah bin 'Abd-almalik, with the takhalluṣ Âdhuri, son of one of the Sarbadârs of Asfarâ'in, panegyrist of Shâhrukh, Timûr's son, made twice the pilgrimage to Makkah, went to India, where he was favourably received by Sultân Aḥmad of Gulbargah, returned to Îrân, and died, eighty-two years old, A.H. 866 (so in Elliot 387; here and in Elliot 17 the date is omitted). Works besides his poetry: طغرای همایون (written in Makkah), رسالة سعي الصفا, شرح ابيات مشكله, and جواهر اسرار عجائب الغرائب, on fol. 50<sup>a</sup>. 200. Asadi, the teacher of Firdausi; he is said to have written the last 4000 baits of the Shâhnâma in two days, a story which the author of the Âtashkada justly considers impossible, on fol. 50<sup>b</sup>. 201. Aṣli, originally of Mashhad, on fol. 51<sup>b</sup>. 202. Aḡdasî, ib. 203. Aminî, originally of Mashhad, ib. 204. Khwâjah Ḥusain Thanâ'i, son of Khwâjah Ghiyâth Bazzâz (the draper), was in the service of Ibrâhîm Mirzâ Ṣafawî, ib. 205. Mir Muḥammad Tâhir, with the takhalluṣ Hazinî (omitted here, but mentioned in the index on fol. 4<sup>b</sup>, and supplied from Elliot 387, fol. 59<sup>a</sup>). 206. Mirzâ Muḥammad Radî, with the takhalluṣ Dânish, ib. 207. Sâ'il, went in Shâh Sulaimân Ṣafawî's reign from Mashhad to Isfahân, ib. 208. Muḥammad 'Ali, with the takhalluṣ Ṣâbir, originally of Mashhad, ib. (Elliot 17 and 387 give the takhalluṣ Ṣâbir to the contemporary of Shâh Sulaimân, and the takhalluṣ Sâ'ir to Muḥammad 'Ali). 209. Maulânâ Mirak, with the takhalluṣ Sâliḥî, one of Khwâjah 'Abdallâh Marwârid Kirmânî's sons, ib. 210. Tâhir, a druggist in Mashhad, died young, on fol. 52<sup>a</sup>. 211. 'Abd-alfali, ib. 212. Ghazâlî, went in Shâh Tahmâsp's time to India, and entered the service of the emperor Akbar, he is said to have written 40,000 baits in 16 volumes, ib. 213. Ḥakim Abû-alkâsim Firdausi, with his full name, Ḥasan bin Ishâq bin Sharafshâh; his takhalluṣ is derived here from the name of his father's gardens, 'Firdaus.' He died A.H. 421 (so), and left besides the

Shâhnâma the romantic mathnawî, يوسف وزليخا, on fol. 53<sup>a</sup>. 214. Mirzâ Aṣghar, with the takhalluṣ Fanâ'i (according to others his first poetical name was Mashhadî), on fol. 55<sup>a</sup>. 215. Mir Mu'izz-aldin Muḥammad, with the takhalluṣ Fîtrat, went to India under Aurangzib, got the honorary title of Mûsawî-khân, and died there, ib. 216. Fanâ'i, the forage-vendor (in Elliot 387 only this second Fanâ'i is mentioned, in Elliot 17 only the first), on fol. 55<sup>b</sup>. 217. Hâji Muḥammad Jân Kudsi, went to India and died there, ib. 218. Kausi, on fol. 56<sup>a</sup>. 219. Mir 'Imâd-aldin Mûsawî, ib. 220. Mullâ Kâsim 'Ali, the story-teller, ib. 221. Mir Muḥammad Hâshim, with the takhalluṣ Mardumî, lived in Harât as companion of 'Aliḡulikhân Shâmlû, and was killed together with him, ib. 222. Mir Muḥammad Muhsin, ib. 223. Mirzâ Malik Mashriḡi, originally of Mashhad, but born in Isfahân, one of Shâh 'Abbâs' munshis; he also wrote a famous ḡasidah in honour of Shâh Ṣafi, ib. 224. Mânî, was at first a potter like his father, afterwards he entered the service of Muḥammad Muhsin Mirzâ, the son of Sultân Ḥusain Mirzâ Baiḡarâ, and was highly patronised, on fol. 56<sup>b</sup>. 225. Sayyid Muḥammad Jâmabâf (the weaver), a great rubâ'i writer, went to India; his takhalluṣ is said to have been Fikrî, ib. 226. Khwâjah Nizâm-almulk, the famous wazîr of Alp Arslan and Malikshâh, ib. 227. Nisbatî of Mashhad, lived for a time in Adharbaijân, is buried in Ardabil, on fol. 57<sup>a</sup>. 228. Naẓir, ib. 229. Hamdamî, a confectioner in Mashhad, ib. 230. Khwâjah 'Ali, with the takhalluṣ Wâḡifi, a nephew of Hâji Muḥammad Jân Kudsi, ib. *Ghaznîn*: 231. Sayyid Ḥasan, in Bahrâmshâh's time, lived after having made his pilgrimage in Baghdâd, died in Juwain, A.H. 565, ib. 232. Ḥakim Sanâ'i, the author of the Ḥadîḡah, died in Ghazna, A.H. 545; he was a pupil of Shaikh Abû Yûsuf of Hamadân; Sultân Bahrâmshâh offered him his sister in marriage, but he declined the honour, on fol. 58<sup>a</sup>. 233. Muḥammad bin Rashîd Shihâb-aldin, was born, lived, and died in Ghazna, was contemporary with Sanâ'i and panegyrist of Bahrâmshâh bin Maṣ'ûd and Khusraushâh, on fol. 64<sup>a</sup>. 234. 'Imâd-aldin, said by some to be a son of Mukhtârî (see No. 236), by others to be identical with 'Imâdî Shahriyârî, on fol. 64<sup>b</sup>. 235. Jamâl-aldin Nâsir, with the takhalluṣ Kâfirak, ib. 236. 'Uthmân Mukhtârî, who used in the beginning of his literary career 'Uthmân as takhalluṣ, but exchanged it afterwards for Mukhtârî; he was a contemporary of Sanâ'i, intimate friend of Sultân Ibrâhîm of Ghazna, and died there A.H. 544, ib. *Ghûr*: 237. Amîr Husainî Sâdât, lived in Harât, pupil of Shaikh Shihâb-aldin Suhrawardî, and friend of Shaikh 'Irâḡî and Shaikh Auhadî Kirmânî; it was in answer to his questions that Maḥmûd Shabistârî wrote the گلشن راز; he is the author of the زاد المسافرين, and died at Harât A.H. 729, on fol. 66<sup>a</sup>. *Gharjistân*: 238. 'Abd-alwâsî Jabalî, went at first to Harât and entered Bahrâmshâh's service, afterwards he was honoured by Sultân Sanjar's patronage; according to some authorities he was originally a dihḡân; he had many poetical contests and wrote ḡasidas in honour of Sanjar, Bahrâmshâh, and Maṣ'ûdshâh, ib. 239. Nizârî of Kuhistân, on fol.



69<sup>a</sup>. *Kā'in*: 240. Shiwani, ib. 241. Wali, of the Dasht-i-Bayād family, on fol. 69<sup>b</sup>. *Kirmān*: 242. Maulānā Auhādī, the great Ṣūfī, friend of Shaikh Muhyi-aldin and Shaikh Sayyid Ḥusaini Sādāt, died A.H. 536 (?); he left besides other poetry a mathnawī, entitled مصباح الأرواح, on fol. 70<sup>a</sup>. 243. Abū Bakr, on fol. 70<sup>b</sup>. 244. Shaikh Abū Ḥamid, ib. 245. Khwājah Shihāb-aldin 'Abdallāh Marwārid, with the takhalluṣ Bayānī, son of Khwājah Shams-aldin Muḥammad Kirmānī, flourished under Sultān Ḥusain Mirzā, and died at Harāt A.H. 922: besides kaṣīdas, ghazals, kīṭ'as, and rubā'is he left a mathnawī مؤنس الاحباب, another, styled خسرو و شیرین, and an unfinished rhymed chronicle of Timūr's exploits تاريخ منظوم بجهت صاحبقران, ib. 246. Maulānā Bākī, with his full name, Mir 'Abd-albākī, a descendant of Shāh Nūr-aldin Nī'mat-allāh, praised by Mullā Umidī of Ṭaharān, and killed during the combat between Shāh Isma'īl Ṣafawī and Sultān Salīm 'Uthmānī, A.H. 926, on fol. 71<sup>a</sup>. 247. Khāḡū (خاجو) or rather Khwājū (خواجو), as the name is spelt correctly in Elliot 17 and in the index of this MS. and Elliot 387), author of the روضة الانوار, an imitation of the Makhzan-alarār, and of the همای و همایون, written in Baghdād; he was a pupil of Shāh 'Alā-aulah Simnānī, and died A.H. 742, ib. 248. Rafī-aldin, ib. 249. Mullā Kādī Rashīdī (according to Elliot 17 and 387, Rushdī), ib. 250. Nūr-aldin Shāh Nī'mat-allāh, with the takhalluṣ Sayyid, ib. 251. Maulānā Sharaf-aldin, a native of Bāfīk near Kirmān, flourished under Shāh Ṭahmāsp, and died at Kāzwin A.H. 974, ib. 252. 'Imād Faḡīh, in the beginning of the Muẓaffaride dynasty, died A.H. 693, ib. 253. Mir Shams-aldin Muḥammad, with the takhalluṣ Fahmī, was prime minister under Sultān Muḥammad Ṣafawī, on fol. 71<sup>b</sup>. 254. Muẓaffar, ib. 255. Ṭayyān, a native of Bamm near Kirmān, ib. 256. Maulānā Waḡshī of Bāfīk, usually called Yazdī, since he spent the greater part of his life in Yazd, author of famous ghazals and of three mathnawīs: (a) خلد برین in the metre of Makhzan-alarār; (b) ناظر ومنظور in the metre of Khusrau-ū-Shirīn; (c) فرهاد و شیرین in the same metre, incomplete, ib. 257. Hāshimī, with the epithet Jahāngīr, author of the mathnawī مظهر الآثار (an imitation of Nizāmi's Makhzan-alarār), on fol. 77<sup>a</sup>. *Marv*: 258. Abū Ḥanīfah Iskāfī, a pupil of the معلّم ثانی, ib. 259. Sayyid Mubārakshāh, on fol. 77<sup>b</sup>. 260. Ṭalḡah, ib. 261. 'Abd-al'azīz bin Maṣṣūr, with the takhalluṣ 'Asjadī (or 'Asjudī, as the name is spelt here عسجدی), a pupil of 'Unsurī and court poet of Sultān Maḥmūd, ib. 262. Majd-aldin Abū Ishāq, with the takhalluṣ Kisā'ī, a Ṣūfī, younger contemporary of Rūdāgī, panegyrist of the Sāmānide princes and of Sultān Maḥmūd of Ghazna (comp. the edition of his poems with metrical German translation by Dr. Ethé in 'Sitzungsberichte der Münchener Academie,' 1874, pp. 133-148), ib. 263. Kalāmi, ib. *Rāna and Mahna*: 264. Shaikh Faḡl-allāh Abū Sa'īd bin Abū-alkhair, the great rubā'ī writer, died A.H. 440 (comp. the edition of his rubā'is with metrical German translation by Dr. Ethé in 'Sitzungsberichte der

Münchener Academie,' 1875, pp. 145-168, and 1878, pp. 38-70), on fol. 78<sup>a</sup>. 265. Abū-alfaraj, panegyrist of Sultān Zahir-aldin Ibrāhīm of Ghazna (reigned A.H. 451-492) and of Maṣ'ūd bin Ibrāhīm; when Sultān Ibrāhīm got embittered against Maṣ'ūd Sa'd Salmān, Abū-alfaraj became afraid of him and betook himself to Lāhūr, but entered afterwards again that Sultān's service, on fol. 78<sup>b</sup>. 266. Khwājah Abū Naṣr, with the takhalluṣ Nāsirī, a descendant of Abū Sa'īd bin Abū-alkhair, on fol. 79<sup>a</sup>. *Nasā*: 267. Kaḡī Shams-aldin, ib. 268. Kaḡī Majd-aldin, ib. 269. Humā'ī, spent the greater part of his life in Transoxania, on fol. 79<sup>b</sup>. *Nishāpūr*: 270. Shāhḡūr ibn Muḥammad, with the takhalluṣ Ashḡarī, a descendant of 'Umar Khayyām and pupil of Zahir Fāryābī, rose to high honours under Sultān Muḥammad bin Tukush, died in Tabriz A.H. 600, buried in Surkhāb, ib. 271. Khabbāzī, one of the Sāmānide poets (comp. Dr. Ethé's essay, 'Rūdāgī's Vorläufer und Zeitgenossen' in 'Morgenländische Forschungen,' Leipzig, 1875, p. 50), ib. 272. 'Umar Khayyām (or as he is styled here, 'Umar bin Khayyām), a school-fellow of Nizām-almulk and Ḥasan Sabbāh, ib. 273. Radi-aldin, panegyrist of Arslan bin Tuḡhrulbeg Saljūḡī, lived a long time in Samarḡand, made a pilgrimage to Makkah and became a pupil of Shaikh Mu'in-aldin, the uncle of Shaikh Sa'd-aldin Hamawī, on fol. 80<sup>b</sup>. 274. Maulānā Ghiyāth-aldin Aḡmad, with the takhalluṣ Sāmī, on fol. 81<sup>a</sup>. 275. Saifi, panegyrist of Tukushkhān Khwārizmshāhī, ib. 276. Shāhīdī, ib. 277. Shaikh Ṣadr-aldin, under the Khwārizmshāhs, was originally auditor of the province of Nishāpūr, but afterwards resigned this position in favour of his son, and retired from the outer world, ib. 278. Amir Ṣun'ī (here: Saifi), ib. 279. Shaikh 'Aṭṭar, that is, Abū Ṭālib Farīd-aldin Muḥammad, called Shaikh-alauliyā and Sulaimān the second, put to death A.H. 627; the mathnawīs, enumerated here, are: جواهر ذات، الهی نامه، اشتر نامه، مصیبت نامه، مظهر العجائب، منطق الطیر، and بی سر نامه، گل و بلبل، on fol. 81<sup>b</sup>. 280. Mullā Muḡim Faujī, on fol. 82<sup>b</sup>. 281. Maulānā Luṭf-allāh, contemporary with Timūr and his first successors, quoted by Ādhurī in his جواهر الاسرار, ib. 282. Luṭfī, on fol. 83<sup>a</sup>. 283. Nidā'ī, lived for a time in Yazd, ib. 284. Naḡirī (according to others a native of Juwain), came in early youth as merchant from Khurāsān to Irāḡ and Adharbaijān, went afterwards to India and entered the service of the Khānkhānān, ib. 285. Yahyā bin Muḥammad bin Yahyā, on fol. 84<sup>a</sup>. *Harāt*: 286. Abū Bakr Azraḡī, pupil of 'Abdallāh Anṣārī and king of poets at the court of Tuḡhānshāh Saljūḡī, for whom he wrote a book in verse on sexual intercourse, entitled الفیه شلفیه; he died A.H. 527, on fol. 84<sup>b</sup>. 287. Abū Isma'īl, that is, 'Abdallāh bin Maṣṣūr Muḥammad alansārī, a pupil of Shaikh Abū-alḡasan Kharkānī, on fol. 86<sup>a</sup>. 288. Imāmi, a panegyrist of the Atābegs of Fārs and contemporary of Sa'dī, died in Isfahān, A.H. 676, ib. 289. Āṣafī, son of Khwājah Nī'mat-allāh, was wazīr of Sultān Abū Sa'īd and died A.H. 920 at Harāt; besides a diwān he left a mathnawī in the metre of Nizāmi's Makhzan-alarār, on fol. 86<sup>b</sup>. 290. Ismī, on

fol. 87<sup>a</sup>. 291. Bannâ'i, son of an architect, roused the anger of Mir 'Alishir and was obliged to flee into Transoxania, where he entered the service of Sultân 'Ali Mirzâ; later on he became a friend and companion of Muḥammad Shaibânî, and died A. H. 917 (or rather according to Elliot 387, fol. 92<sup>b</sup>: 918); he uses in his ghazals the takhalluṣ Ḥālî, on fol. 87<sup>a</sup>. 292. Haidar, was originally a baker, died A. H. 959, on fol. 87<sup>b</sup>. 293. Khâlidî, on fol. 88<sup>a</sup>. 294. Maulânâ Ḥasan 'Ali Kharrâs (the dealer in wine-jars), with the takhalluṣ Rajâ'i, made a pilgrimage to Makkah and became in Kâzwin a companion of Mirzâ Sharafjahân Kazwini, who had just retired from the world, ib. 295. Zulâli, died A. H. 931 at Harât, ib. 296. Shâdî, ib. 297. Şabûhî (according to others a native of Badakhshân), died in India, ib. 298. Tâhirî, died A. H. 946 at Harât, ib. 299. Ghazâlî, a pupil of Haidar the baker (No. 292), went to India and had poetical contests with Ghazâlî of Mashhad, ib. 300. Faṣîḥî, was in the service of Mur-tadâ Kulikhân Shâmlû, on fol. 88<sup>b</sup>. 301. Maulânâ Fakhr-aldin, a companion of Sultân Sanjar, ib. 302. Darwish Maḥsûd Tîrgar (the arrow-maker), lived in Mashhad, died 90 years old, A. H. 707 (so according to Elliot 387, fol. 94<sup>a</sup>, this copy has 77), ib. 303. Yûsuf-shâh Kâtibî, lived in Harât as kâtib, ib. 304. Muẓaffar (whom Daulatshâh with great exaggeration calls the second Khâkânî), was a contemporary of Malik Mu'izz-aldin Kurt, ib. 305. Nâẓim, panegyrist of the Shâmlû family, who governed Harât, and author of a mathnawî, يوسف وزليخا, on fol. 89<sup>a</sup>. 306. Waṣfî, ib.

c. *Ṭabaristân, Jurjân, Lâhijân, Rasht, and Mâzan-darân*:

Astarâbâd: 307. Khwâjah 'Ali, with the takhalluṣ Bâzârî, ib. 308. Khwâjah Ghiyâth-aldin Muḥammad, with the takhalluṣ Bazmî, ib. 309. Sayyid Ḥasan Kâdî, with the takhalluṣ Huznî, killed by 'Abdallâhkhân's order, ib. 310. Dâ'imî, ib. 311. Raughanî, ib. 312. Sairî, on fol. 89<sup>b</sup>. 313. Saḥâbî, ib. 314. Faṣîḥ-aldin, with the takhalluṣ Şâhib, born in Kabûdjâma near Astarâbâd, was in Mir 'Alishir's and Sultân Ḥusain Mirzâ's service, died in Astarâbâd A. H. 917, ib. 315. Sultân Muḥammad, with the takhalluṣ Şidkî, died in Kâshân, ib. 316. Mir 'Abd-alhakḳ, ib. 317. Ghiyâthî, a sayyâḥ or wandering monk, ib. 318. Mir 'Imâd-aldin Muḥammad, with the takhalluṣ Fidâ'i, ib. 319. Fârighî, ib. 320. Furûghî, in Shâh Ṭahmâsp's service, on fol. 90<sup>a</sup>. 321. Mirzâ Abû-alkâsim, born in Fandar-sag near Astarâbâd, greatly honoured both by the rulers of Îrân and Hindûstân, died in Iṣfahân under Shâh Şafî, ib. 322. Mir Muḥammad Mu'min, was the teacher of Sultân Haidar Mirzâi Şafawî, died in India, ib. 323. Mir Murâdî, lived for a long time in Yazd, died on his pilgrimage to Makkah in Tabriz A. H. 976, ib. 324. Maulânâ Nizâm, author of a mathnawî, سليمان ولبقيس, died at Astarâbâd A. H. 921, ib. Jurjân: 325. Shams-aldin Muḥammad 'Ajibî, author of a famous qaṣidah in honour of Sâm bin Ḥusain, on fol. 90<sup>b</sup>. 326. Fakhr-aldin As'ad, ib. 327. Maulânâ Lâmi'i of Jurjân, went in early youth to Kḥurâsân and became a disciple of Muḥammad Ghazâlî; afterwards he lived for a time in Bukhârâ, ib. 328. Maṣ'ûd bin Sa'd bin Salmân (according to others a native of Hamadân),

began to flourish at Ghazna at the end of Sultân Maṣ'ûd bin Maḥmûd's reign and rose to high honours, but was imprisoned by Sultân Ibrâhîm in the fortress of Nâi, released and incarcerated again; after having obtained his freedom for a second time he retired from the world and devoted himself to Şûfic contemplations only, he died A. H. 515 at Ghazna, on fol. 92<sup>a</sup>. 329. Yûsuf, on fol. 95<sup>a</sup>. Gilân: 330. Maulânâ Muḥammad Hâjî, ib. 331. Shuhûdî, originally of Lâhijân, contemporary with Sultân Ya'qûb, died A. H. 927, ib. 332. Mir Faghfûr, the panegyrist of Sultân Parwîz, the son of Shâh Salim; as long as he was in Îrân he used as takhalluṣ Rasmi, ib. 333. Tâlib, originally of Lâhijân, was in the service of Khân Aḥmadkhân and died A. H. 967, ib. 334. Fidâ'i, known as Shaikhzâda, son of Shaikh Shams-aldin Muḥammad Lâhijî, born in Shirâz, flourished in Shâh Isma'il Şafawî's time, and was also patronised by Muḥammad Shaibânî, he died A. H. 927, on fol. 95<sup>b</sup>. 335. Fakhr-aulaulah 'Amîd-aldin, was in the service of Indian rulers, and died 54 years old, A. H. 792, ib. 336. Maulânâ 'Abd-alrazzâq, with the takhalluṣ Fayyâd, originally of Lâhijân, spent the greater part of his life at Kumm and is therefore usually styled Kummî; he is the author of the گوهر مراد, ib. 337. Mullâ Nûr-aldin Muḥammad, with the takhalluṣ Firâzî, entered in Gilân the service of Khân Aḥmadkhân and went afterwards to Kâzwin, on fol. 96<sup>a</sup>. 338. Kâmatî, ib. 339. Kamâl, ib. 340. Makḥfi of Rasht, in the service of Imâm Kulikhân, governor of Fârs, ib. 341. Nâdim, of Lâhijân, went to India and attached himself to Maulânâ Nâẓirî of Nishâpûr, ib. 342. Bâbâ Naṣibî, born in Gilân, lived for some time in Tabriz as confectioner, was afterwards through Bâbâ Fighânî of Shirâz introduced to Sultân Ya'qûb Turkmân, and was highly favoured by him; he died in Tabriz, ib. 343. Kâdî 'Abdallâh, with the takhalluṣ Yaqinî, born and killed in Lâhijân, on fol. 96<sup>b</sup>. 344. Kâdî Yahyâ, a nephew of Kâdî 'Abdallâh, was for some time in the imperial service of India, settled afterwards in Kâshân and died A. H. 952 (or according to Elliot 387, A. H. 953), ib. Mâzan-darân: 345. Mullâ Muḥammad Sa'id, with the takhalluṣ Ashraf, born in Iṣfahân, went to India and returned afterwards to his native town, ib. 346. Mullâ 'Ali Jâwid, died at Iṣfahân A. H. 1007 (1007?), ib. 347. Tâlib of Âmul, served for some time Shâh Salim in India, on fol. 97<sup>a</sup>. 348. Sirâj-aldin Kûmri (قمرى), born probably in Âmul, (according to others in Khwârizm or Jurjân), a pupil of Imâm Fakhr Râzî, contemporary with Kamâl-aldin Isma'il, Rafi'-aldin Lunbânî and 'Imâdî Shahriyârî, panegyrist of Sultân Ghiyâth-aldin Malikshâh Khwârizmshâhî (Daulatshâh makes him by mistake a native of Kâzwin and panegyrist of Sultân Abû Sa'id Ġingiz-khânî, who lived 150 years after Ghiyâth-aldin), ib.

d. *Irâq* in two sections: 1. *Irâq-i-'Arab*:

Baghdâd: 349. Aminâi Najafî, son of Maulânâ Maḥmûd, the janitor of the آستانه غزويه, on fol. 98<sup>b</sup>. 350. Fuḍûlî, both a Turkish and Persian poet, ib. 351. Sayyid Muḥammad Najafî, went to India, but being unsuccessful there, returned to Îrân, ib. 352. Shaikh Muḥammad, of a family of Jabal 'Âmil, ib.



2. *‘Irāk-i-‘Ajam :*

*Iṣfahān :* 353. Abdāl, was originally a druggist, turned then a Šūfī, but was very much addicted to sensual pleasures, so that he once ran about in Tabriz quite naked from top to toe, on fol. 99<sup>a</sup>. 354. Mir Muḥammad Bākīr Dāmād, with the takhalluṣ *Ishrāk* (his name ‘Dāmād’ he derived from his father Shams-al-din Muḥammad, who was the ‘dāmād’ or son-in-law of Shaikh ‘Alī ‘Abd-al-‘ādil; according to Elliot 17 and 387, ‘Abd-al-‘āl) ‘Āmilī, contemporary and friend of Shāh ‘Abbās the Great, ib. 355. Mirzā Amin, born in the village of Naṣrābād Mārbin near Iṣfahān, ib. 356. Auji of Naṭanza (in the district of Iṣfahān), was during Shāh ‘Abbās’ reign in the service of Ḥusainkhān Shāmlū at Harāt, ib. 357. Amīrbeg, a butcher in Iṣfahān, ib. 358. Mir Jalāl Asir, ib. 359. Āyati, a schoolmaster, ib. 360. Shaikh Bahā-al-din Muḥammad, with the takhalluṣ Bahā’ī, originally of Jabal ‘Āmil in Syria, went in early youth to Iṣfahān and flourished there in Shāh ‘Abbās’ time, ib. 361. Mirzā Bākīr, originally of Naṭanza, lived in Iṣfahān, on fol. 99<sup>b</sup>. 362. Mullā Pir Jamāl, born in Ardastān near Iṣfahān, ib. 363. Amir Taki (known as Mirshāh, according to Elliot 17 and 387), went to the Dakhan in Ibrāhīm Kutbshāh’s reign and afterwards on a pilgrimage to Makkah, ib. 364. Ākā Taki (not Lā’ikī, as this copy has, since such a name would be entirely out of harmony with the alphabetical arrangement, always strictly observed), son of Ākā Malik Mu’arraḥ, went to India in Jahāngir’s reign and entered the service of prince Parwiz, ib. 365. Mirzā Muḥammad Muḥsin, with the takhalluṣ Ta’tḥir, whose forefathers had been brought over by Shāh ‘Abbās from Tabriz to Iṣfahān; he flourished under Shāh Ḥusain Ṣafawī, ib. 366. Khwājah Jamāl Munshī (born in Iṣfahān, not in Kirmān, as others state), contemporary with Khwājah Shams-al-din Muḥammad, the prime minister, ib. 367. Zain-al-din Jannati, a native of the village of Jaz (جَز), author of a mathnawī, شاپور و شهباز, ib. 368. Khwājah Jalāl-al-din Darkānī (so distinctly in Elliot 17 and 387, درکانی, Darkān being a village of Jūshkān near Iṣfahān), son of Khwājah Shihāb-al-din, pupil of Zāhir Fāryābī and panegyrist of the Atābegs, especially of Kizil Arslan; he lived for a time in Tabriz and went afterwards to Khurāsān, where he became a pupil of Shaikh Najm-al-din Kubrā, he died in the ‘Irāk, on fol. 100<sup>a</sup>. 369. Jamāl-al-din ‘Abd-alrazzāk, began to flourish under Sultān Muḥammad Khwārizmshāh, and was contemporary with Khākānī and Mujir Bailakānī, ib. 370. Khwājah Ḥabīb-allāh, on fol. 102<sup>b</sup>. 371. Huṣnī, a nephew of Mullā Niki, ib. 372. Mirzā Salmān, with the takhalluṣ Ḥisābī, a good musician and author of a tadhkirah, ib. 373. Khātami, ib. 374. Ḥilmī (on the margin), ib. 375. Mirzā Dā’ūd, son of Mirzā ‘Abdallāh of Iṣfahān, with the takhalluṣ ‘Ishk, flourished under Shāh Sulaimān and Sultān Ḥusain Ṣafawī, on fol. 103<sup>a</sup>. 376. Mullā Mirak, with the takhalluṣ Dā’ī, son of Mullā Damirī, was originally a mere transcriber with the takhalluṣ Maḥrūmī, later on he became a poet himself and assumed the takhalluṣ Dā’ī, author of a poem, در طلوع نشاء تریاق, ib. 377. Dhauḳī, originally of Ardastān, ib. 378. Rāḳī, with his real name, Zamānāi

nakkāsh (the painter) of Iṣfahān, used originally as takhalluṣ Anwar, ib. 379. Khwājah Saif-al-din Maḥmūd, with the takhalluṣ Rajā’ī, ib. 380. Mirzā Sayyid Riḳā, rose to high dignity under Sultān Ḥusain Ṣafawī and died during the same reign, on fol. 103<sup>b</sup>. 381. Muḥammad Riḳāpāshā, went to Rūm, was for a time Pāshā of Egypt, but retired thence into the Ka’bah, ib. 382. Rāḳī, ib. 383. Rafī’-al-din Lunbānī, with his real name, ‘Abd-al-‘aziz Maṣ’ūd (Lunbān is a village in the district of Iṣfahān), contemporary with Jamāl-al-din ‘Abd-alrazzāk, Kamāl-al-din Isma’īl, and Sharaf-al-din Shufurwah; he lived for a time in Rai and died in Iṣfahān (A. H. 603 according to Elliot 387; in Ouseley Add. 183 and Elliot 17 the year is omitted), ib. 384. Sayyid Ḥasan, with the takhalluṣ Zinat, on fol. 104<sup>a</sup>. 385. Sālik, ib. 386. Mirzā Shāh Ḥusain (or Ḥusainī according to Elliot 387), with the takhalluṣ Sākī, originally a builder, became wazīr under Shāh Isma’īl Ṣafawī, was assassinated by Shāh Kuli A. H. 929, ib. 387. Sipihri, originally of Ardastān, lived in Iṣfahān, was a Šūfī, ib. 388. Sarraj-i-Ḥakkāk, ib. 389. Sa’dā of Ardastān, went to India, but returned to his native country, ib. 390. Mirzā Salmān, wazīr under Sultān Muḥammad Ṣafawī, ib. 391. Sharaf-al-din Faḍl-allāh Shufurwah, contemporary with Jamāl-al-din ‘Abd-alrazzāk and Rafī’-al-din Lunbānī, author of a treatise اطباق الذهب (a kind of imitation of Zamakhsharis اطواق الذهب), ib. 392. Ḥakim Shifā’ī, with his real name: Sharaf-al-din Ḥasan, a clever physician, was highly favoured by Shāh ‘Abbās the Great, on fol. 104<sup>b</sup>. 393. Shāh Naẓar, lived for a time in India, ib. 394. Ākā Shāhaki, born in Zamān, a village near Iṣfahān, on fol. 105<sup>a</sup>. 395. Shāh Shujā’-al-din Maḥmūd, a nephew of Khalifah Asad-allāh, the governor of Mashhad, ib. 396. Shu’aib of Jūshkān (near Iṣfahān), author of a mathnawī, وامق و عذرا, ib. 397. Shikibī, ib. 398. Muḥammad Ibrāhīm, with the takhalluṣ Shaukatī, went to India, ib. 399. Šādiḳāi Gāw, was employed as servant in the old mosque of Iṣfahān, ib. 400. Šabirī of Ardastān, ib. 401. Mir Šabirī, with his real name: Rūzbahān, used at first as takhalluṣ Fāris, lived at Kazwin at the same time as Shāh Tahmāsp Ṣafawī, but returned afterwards to his native town, ib. 402. Maulānā Šūfī, with his real name: Mullā Muḥammad Zamān, on fol. 105<sup>b</sup>. 403. Kamāl-al-din Ḥusain, with the takhalluṣ Damirī, flourished in Shāh Tahmāsp Ṣafawī’s reign, author of six mathnawīs, viz. ناز و نیاز, حسنة الاخبار, وامق و عذرا, لیلی و مجنون, بهار و خزان, and of seven diwāns of ghazals, viz. عشق بیزوال, کنز الاقوال, صورت حال, سفینه اقبال, قدس خیال, عذر مقال, صیقل ملال; of four other diwāns in imitation of Sa’diṣ Tayyibāt, Badā’ī, Khawātim, and Ghazaliyyāt, viz. طامرات, نهاية السحر, عیون الزلال, called the diwān of Ḥāfiẓ; and of thirteen similar diwāns, in imitation of those of Bābā Fighānī, Jāmī, Lisānī, Shāhī of Sabzwār, Bannā’ī of Harāt, Mir Šālīḥī of Mashhad, Āṣafī of Harāt, Bābā Shāhīdī of Kumm, Amir Ḥumāyūn, Mirzā Sharafjahān Kazwinī, Kamāl Khujandī, Amir Khusrau, and Amir Ḥasan of Dihli,

viz. *سحر حلال*, *انيس الليال*, *معراج الآمال*, *آئينة جمال*, *لوامع*, *خجسته فال*, *سحاب جلال*, *دُرر مثال*, *فراغ بال*, *معشوق لايزال*, *منتهاي كمال*, *هدايت وصال*, *خيال*, and *حسن مآل*, ib. 404. Mirzâ Nûr-allâh, with the takhalluṣ Diyâ, was in Shâh 'Abbâs' privy council, on fol. 106<sup>a</sup>. 405. Tâhir, on fol. 107<sup>a</sup>. 406. Zâhir-aldin, brother of Sharaf-aldin Shufurwah, ib. 407. Âḡâ 'Ali, with the takhalluṣ 'Isbratî, went to India, returned afterwards and was buried in Mashhad, ib. 408. Ghâzi Kalandar, lived in Simnân, ib. 409. Farid-aldin Aḥwal, contemporary with Imâmi (according to Elliot 387 Aḥi) of Harât, according to others Imâmi's own son, ib. 410. Fathî of Ardastân, on fol. 108<sup>b</sup>. 411. Muḥammad Ridâbeg, with the takhalluṣ Fikrî, ib. 412. Kâsimî of Ardastân, died in Isfahân, ib. 413. Mir Shâh Kiwâm-aldin, under Shâh Isma'il Ṣafawî, ib. 414. Kalâmî, under Shâh Ṣafî, ib. 415. Mirzâ Abû-alkâsim Kâbulî, was born in Turkistân, grew up and flourished in Kâbul, and went in the emperor Humâyûn's reign to India, ib. 416. Kamâl-aldin Isma'il, son of Jamâl-aldin 'Abd-alrazzâk, with the epithet *حلاق المعاني*, fell in the massacre of Isfahân, caused by Uktâi Kâ'an, the son of Čingizkhân A. H. 635, ib. 417. Muṣliḥ (so according to Elliot 17 and 387 and the index of the present copy; the text exhibits twice Mudâmî), on fol. 115<sup>a</sup>. 418. Mudâmî, ib. 419. Muṣâhib of Nâ'in, ib. 420. Khalifah Asad-allâh, with the takhalluṣ Malûlî, originally of Mâzandarân, lived for a time in Isfahân, on fol. 115<sup>b</sup>. 421. Mir 'Abd-al'âl (so correct in Elliot 17 and 387, the present copy has 'Abd-al'âdil), with the takhalluṣ Najât, was employed in the library under Sultân Husain Ṣafawî, and a fine Nasta'liq writer, ib. 422. Nâtîk, ib. 423. Nûrî, ib. 424. Zain-aldin Mas'ûd, with the takhalluṣ Niķî, son of 'Alî Hallâj of Isfahân, author of a mathnawî, *زبدة الافكار*, an imitation of Nizâmî's *Makhzan-alasrâr*, on fol. 116<sup>a</sup>. 425. Nâsir Khusrau (with the famous autobiography, a model of literary forgery), on fol. 116<sup>b</sup>. 426. Mirzâ Shâhkulî, with the takhalluṣ Wâhid (not Hâmid, as this copy reads), on fol. 121<sup>a</sup>. 427. Mirzâ Ḥasan, with the takhalluṣ Wâhib, lived in Shâh 'Abbâs' time and died at Yazd, ib. 428. Mirzâ Hâdî, son of Mirzâ Shâh Taķî, the Shaikh-alislâm of Mashhad, on fol. 121<sup>b</sup>. 429. Mirzâ Hâdî, son of Mirzâ Rafî-aldin Muḥammad Shahrastâni (or Shaibânî according to Elliot 17 and 387), the prime minister, went in later years to India, ib. *Jarfâdqân*, *Khvânsâr*, and *Kamarah*: 430. Sairî Jarfâdqânî, was in the service of Imâm Kulikhân, the governor of Fârs; he died on his pilgrimage to Hijâz, ib. 431. 'Itâbî Jarfâdqânî, ib. 432. Najib-aldin Jarfâdqânî, a panegyrist of the Saljûk Sultâns, ib. 433. Taṣnîfî of Khwânsâr, on fol. 122<sup>a</sup>. 434. Âḡâ Husain Khwânsârî, in Shâh Sulaimân Ṣafawî's time, ib. 435. Khidrî of Khwânsâr, ib. 436. Zulâli of Khwânsâr, the famous author of the seven mathnawîs *ميخانه*, *شعله دیدار*, *آذر و سمندر*, *محمود و اياز*, *حسن گلسوز*, *ذرة و خورشيد*, and *سليمان نامه*, the first of which is left unfinished; Shaikh 'Abd-alhusain of Kamarah put Zulâli's diwân in order in India, and

Tughrâ of Mashhad wrote a preface to it, ib. 437. Shûkhi, on fol. 122<sup>b</sup>. 438. Husain, with the takhalluṣ Ṣabûhi, a mathnawî writer, ib. 439. Shaikh 'Alî Naķî of Kamarah, flourished in Kâshân, ib. *Rai*: 440. Maulânâ Umîdî of Taharân, with his real name Arshâsp, began to flourish in Shâh Isma'il Ṣafawî's reign, and was a pupil of Maulânâ Jalâl-aldin Dawânî; he was killed at the instigation of Shâh Kiwâm-aldin Nûrbakhshî, on fol. 123<sup>b</sup>. 441. Kamâl-aldin, with the takhalluṣ Pindâr (so in Elliot 17 and 387, in this copy the takhalluṣ is omitted) of Kuhistân in Rai, panegyrist of Majd-aulah Dailamî, he wrote Persian, Arabic, and Dailamitic verses, on fol. 124<sup>b</sup>. 442. Mir Muḥammad Yûsuf, with the takhalluṣ Khulķî, his mother went to Harât after his father's death, in the time of Sultân Husain Mirzâ, and there the poet began to flourish; later on he went to Khurâsân and became wazir of Shâh Isma'il Ṣafawî; in consequence of calumniation he was killed, A. H. 927, by order of Amirkhân, the governor of Khurâsân, ib. 443. Shâh Ridâ, son of Shâh Bahâ-aulah, the most excellent of Shâh Kâsim Nûrbakhshî's sons, ib. 444. Sâ'il of Hamadân, travelled also in 'Irâķ and Adharbaijân, ib. 445. Shâpûr, one of Maulânâ Umîdî Taharânî's sons, had at first the takhalluṣ Firibî, went twice to India and enjoyed the friendship of Sultân Salim and Mirzâ Ja'far Kâzwini; after his return to his native country he died, ib. 446. Mir Ṣaidî of Taharân, began to flourish in Shâh Sulaimân Ṣafawî's time, later on he went to India and died there, on fol. 125<sup>b</sup>. 447. Shâh Ṣafî Nûrbakhshî, retired from the world into the temple of Makkah after the death of his brother Shâh Kiwâm-aldin, on whom vengeance was taken for the assassination of Umîdî (see No. 440), ib. 448. Ṣâbir, ib. 449. Ustâd 'Aṭâ-allâh, ib. 450. Kâdî 'Aṭâ-allâh, brother of Kâdî Muḥammad, in Shâh Ṣafî's time, on fol. 126<sup>a</sup>. 451. 'Imâdî Shahrîyârî, under the Saljûk Sultâns, highly praised by Ḥasan of Ghazna and Aḥmad-aldin Anwarî, he was the panegyrist of Tughrul bin Arslan Saljûkî and died in Shahrîyâr; another 'Imâdî is said to have lived in Ghazna (comp. A. Sprenger, *Catal.*, under 'Imâdî), ib. 452. Abû Yazîd Muḥammad Ghaḍâ'irî (so correct in the general index, the text here reads distinctly 'Adâ'irî), the most excellent of the poets of 'Irâķ, court poet of Sultân Maḥmûd of Ghazna, ib. 453. Fahmî, on fol. 126<sup>b</sup>. 454. Fikrî of Damâwand, ib. 455. Abû-almafâkhir, with the takhalluṣ Fâkhirî, in the time of Sultân Ghiyâth Muḥammad bin Malik-shâh Saljûkî; a ḡiṭâh of his saved Mâzandarân from plunder and pillage by the troops of Sultân Mas'ûd bin Malikshâh, ib. 456. Imâm Fakhr, that is, 'Abdallâh Muḥammad bin al-Ḥusainî alḡuraishî albakrî, born A. H. 544, died 606, on fol. 127<sup>a</sup>. 457. Karibî of Damâwand, ib. 458. Luṭfî, a banker (*صراف*) in Taharân, ib. 459. Mir Naṣîbî, with his real name Sa'd-alhaḡḡ, went in early life from Rai to Shirâz and entered the service of Mullâ Jalâl Dawânî, after whose death he returned to his native place; he died A. H. 914, ib. 460. Shaikh Najm-aldin, known as Dâya, one of the companions of Shaikh Najm-aldin Kubrâ, who entrusted the young man's spiritual education to the Shaikh Majd-aldin Baghdâdî; he is the author of the



كشفت حقائق وشرح دقائق (or as Elliot 17 and 387 read, تفسير بحر الحقائق وشرح حقائق), and of the same; he died A. H. 654 in Baghdād, ib. 461. Muḥammad Sharif, with the takhalluṣ Hijrī, a relation of Umīdī, had for a time an official employment in Iṣfahān, where the poet Salāmi, together with his brother Kalāmi, wrote a poem to his praise; he died A. H. 982 at Yazd, on fol. 127<sup>b</sup>. *Sāwa*: 462. Āftābi, ib. 463. Ja'fari, was in later years in the service of the governors of Tabriz, ib. 464. Judā'i, ib. 465. Harifi, ib. 466. Amīr Zindadil, ib. 467. Sūzi, lived a long time in Iṣfahān, therefore often called Iṣfahāni, with his real name Hasan 'Alī, his first takhalluṣ was Jafākash (tribulation-bearer), but after a journey to Khurāsān he assumed that of Sūzi; he was secretary in the madrasah of Hārūn in Iṣfahān, and died there A. H. 1002, ib. 468. Salmān, that is, Jamāl-al-din, son of 'Alā-al-din of Sāwa, panegyrist of Amīr Shaikh Hasan, of his son Sultān Uways and of Dilshād Khātūn, died A. H. 769 (Elliot 17 and 387 read 669), on fol. 128<sup>a</sup>. 469. Mir Shaukī, went to India, on fol. 129<sup>b</sup>. 470. Salāh-al-din, with the takhalluṣ Sharfi (Elliot 387 reads Harfi), a pupil of Muḥtasham Kāshī, ib. 471. Zarifi, a pupil of Harifi, ib. 472. 'Ahdī, the younger brother of Maḥṣadī, ib. 473. Kādi Masīh-al-din 'Isā, began to flourish in Kāzwin and was appointed governor of prince Ya'qūb in the reign of Hasanbeg Turkmān; after the accession of that prince to the throne he became his prime minister; he was killed after Ya'qūb's death by his successor Shūfi Khalil A. H. 898; his father was Khwājah Shukr-allāh Mustaufi, ib. 474. Maḥṣadī, on fol. 130<sup>a</sup>. 475. Shaikh Najm-al-din, with the takhalluṣ Ya'qūb, a cousin of the preceding poet, was, like him, in Sultān Hasanbeg Turkmān's and Sultān Ya'qūb's service, and for a time wazīr, ib. *Kumm*: 476. Mir Aslī, that is Mir Maḥmūd, on fol. 130<sup>b</sup>. 477. Fakhr-al-din of Tafrush, with the takhalluṣ Thābit, ib. 478. Anṣārī, ib. 479. Jalāl Ja'far of Farāhān near Kumm; he wrote, according to Daulatshāh, a mathnawī of 1000 baits as counterpart to Nizāmī's Makhzan-alasrār, ib. 480. Mirzā Abū-alḥasan, with the takhalluṣ Hasan, of Farāhān, on fol. 131<sup>a</sup>. 481. Mir Hudūrī, with his real name, 'Aziz-allāh, a favourite of Shāh Tahmāsp, ib. 482. Hairānī Kummī, also called Hamadānī, since he had property in Hamadān, author of four mathnawīs, died A. H. 903 in Hamadān, on fol. 131<sup>b</sup>. 483. Hakīm Sa'īdkhān, was for some time in the service of Shāh 'Abbās II, a clever physician, died in Kumm, ib. 484. Dā'i of Anjudān, on fol. 132<sup>a</sup>. 485. Darkī, ib. 486. Kādi Rukn-al-din Da'wādār, a panegyrist of the Atābegs, well versed in Arabic and Persian prose and verse, ib. 487. Sultān Muḥammad, with the takhalluṣ Sultān, eldest son of Shihāb-al-din of Kumm, the riddle writer (مُعَمِّمَاتِي), ib. 488. Bābā Shahīdī, was in Sultān Ya'qūb's service and went after that ruler's death to Khurāsān; in Harāt he enjoyed Jāmi's friendship, as well as Sultān Husain Mirzā Baikarā's; after Jāmi's death he went to India and died in Gujarāt, 100 years old, A. H. 930, ib. 489. Shāh Mir Takī, author of a tadhkirah and of a mathnawī in imitation of Khāḳānī's Tuḥfat-al-irākain, on fol. 132<sup>b</sup>. 490. Shams-al-din of

Jāsp (or Cāsp) near Kumm, ib. 491. Shamsāi Ṣafir, on fol. 133<sup>a</sup>. 492. Shāh Tāhir of Anjudān, born in Hamadān, went in later years to India and became the adviser of Sultān Nizāmshāh, he died A. H. 956 (Elliot 17: 954), ib. 493. 'Arīdī, on fol. 133<sup>b</sup>. 494. 'Alāi 'Ashīyānī, ib. 495. Ghaḍānfār of Kalcār near Kumm, lived mostly in Kāshān, ib. 496. Mir 'Abd-alghani, with the takhalluṣ Ghani of Tafrush, ib. 497. Abū Turābbeg, with the takhalluṣ Firḳatī of Anjudān, flourished in Kāshān, therefore usually styled Kāshī, was wazīr of Maḥṣūdbeg, ib. 498. Gulkhanī, a nephew of Bābā Shalīdī, well known in 'Irāq, Adharbaijān, and Fārs, on fol. 134<sup>a</sup>. 499. Kāzīm, son of Ākā Sādik Ṣidkī and pupil of Hakīm Sa'īdkhān the physician, ib. 500. Bābā Sultān Kalandar, with the takhalluṣ Liwā'i, in Shāh 'Abbās' time, ib. 501. Mir Maḥbūl, died in Kāshān A. H. 924 (according to Elliot 17 and 387: 934), on fol. 134<sup>b</sup>. 502. Mirzā Muḥammad, with the takhalluṣ Mukhlīṣ of Narāq (نراق), in Sultān Husain Ṣafawī's time, ib. 503. Malik, ib. 504. Malik Taifūr, brother of Mullā Dā'i of Anjudān, and pupil of Shaikh 'Alī 'Abd-al'al and Maulānā Faṭḥ-allāh, the Qurān-interpreter (مُفَسِّر); he had at first the takhalluṣ Kisrā, but exchanged it later on in Kāzwin for Malik; a famous verse of his was wrongly ascribed to Mirzā Malik of Kumm; Taifūr therefore sent a messenger to him who was then staying in India, and obtained a written statement, affirming his (Taifūr's) legitimate claim on the authorship of that verse, ib. 505. Mashrabī, on fol. 135<sup>a</sup>. 506. Nāfi', a cook, ib. 507. Khwājah Naṣir, that is, Naṣir-almillah wa-al-din Muḥammad bin Hasan, born in Tūs, and therefore often called Tūsī, a pupil of Farīd-al-din Dāmād (who himself was a pupil of Ṣadr-al-din Sarakhsī, the disciple of Bahman Yār, whose spiritual guide was Shaikh Abū 'Alī ibn Sinā); among his numerous works on philosophy, astronomy, grammar, theosophy, and ethics, are a شرح بر صد کلمه, شرح بر اشارت شيخ ابو علي, شرح بر صد کلمه, متن تجريد, بطلميوس (Elliot 387), and a treatise on practical philosophy, dedicated to Nāsir-al-din, the governor of Kūhistan; he lived for some time in Kūhistan and the fortresses of the Isma'ilīs, was also imprisoned, but released by Ilkhān; he died, seventy-seven years old, A. H. 672, ib. 508. Shaikh Nizāmī, that is, Abū Muḥammad Ilyās bin Yūsuf bin Mu'ayyad, the great epic poet; his family had come from Tafrush to Ganja, where he was born; besides the famous Khamsah some biographers ascribe to his authorship another mathnawī, حکایت و پند و رامین, which is referred by others to Nizāmī 'Arūdi Samarḳandi, ib. 509. Wakīl, on fol. 136<sup>b</sup>. 510. Mir Wālihi, a good musician, ib. 511. Hāshimī, ib. 512. Hijrī, ib. *Kāzwin*: 513. Amīr Kādi, with the takhalluṣ Asirī, son of Kādi Mas'ūd, was thirty years Kādi of Rai, on fol. 137<sup>a</sup>. 514. Mirzā Asadbeg, ib. 515. Adhambeg, son of Khwājah Murādbeg, in the time of Čingizkhān, ib. 516. Kādi Aḥmadbeg, or, according to Elliot 17 and 387 and the general index of this copy, Kādi Aḥmad Ghaffārī, ib. 517. Mirzā Aḥmad, a Dai-lami, ib. 518. Shaikh Amin-al-din, ib. 519. Muḥammad Sharif, with the takhalluṣ Īzādī, ib. 520. Abū

'Amr Abhari, was wazir under Sultân Tughrul bin Arslan, and turned at the end of his life a dervish, ib. 521. Hâjî Isma'il, with the takhalluṣ Bakhti, ib. 522. Tadhari, a nephew of Nargisi of Abhar, lived a long time in India, and was killed there; author of a mathnawî, در وصف طلوع صبح, ib. 523. Mirzâ Jafar, son of Mirzâ Badi'-alzamân, was at first in India, where Sultân Sulaimân bestowed upon him the title of Âsafkhân, on fol. 137<sup>b</sup>. 524. Hairatî, a saddler, travelled to Khurâsân and 'Irâq, ib. 525. Hâjibeg, حافظ, ib. 526. Khidri, ib. 527. Dailamî, ib. 528. Darwish Dahaki, with his real name, 'Aziz-allâh, was a brickmaker, but became later a favourite of Sultân Ya'kûb, ib. 529. Abû Sa'id Bâbûya, with the takhalluṣ Râfi', praised by Khâkânî, on fol. 138<sup>a</sup>. 530. Muḥammad Ibrâhîm Sâlik, lived for some time in Iṣfahân, and went frequently to India during Shâhjahân's reign; he died in Kazwin, ib. 531. Sa'd-almulk, with the takhalluṣ Sâ'ili, was Imâm of the great mosque, ib. 532. Mirzâ Sharafjahân, with the takhalluṣ Sharaf, a pupil of Mir Ghiyâth-al-din Mansûr of Shirâz, flourished in Shâh Tahmâsp Ṣafawî's time, ib. 533. Sharmî (not Sharafî, as the text reads), on fol. 139<sup>a</sup>. 534. Mullâ 'Abd-allâh, with the takhalluṣ Shihâbi, a descendant of Amir Haibat-allâh Husainî (in Elliot 17 and 387 Mirzâ Habib-allâh), ib. 535. Shaikh Shihâb-al-din Suhrawardî (Suhraward, formerly a flourishing town in the district of Zanjân, was sacked by the Moghuls), to be distinguished from Shaikh Shihâb-al-din Maktûl, was buried in Baghdâd, ib. 536. Safiri, son of Maulânâ Malik (Elliot 17 and 387 Mâlik) Dailamî, ib. 537. Mirzâ Yûsuf, with the takhalluṣ Diyâ, was at first wazir of the governors of Gilân and Mâzandarân, later on employed by the Ṣafawî Sultâns as secretary, ib. 538. Tab'i (not Tabî'i, as Elliot 387 reads), a pupil of Hakim Shifâ'i of Iṣfahân, on fol. 139<sup>b</sup>. 539. 'Azizi, was a furrier in Tabriz, ib. 540. 'Ubaid Zâkânî (Zâkân is situated in the district of Kâzwin), wrote at first in honour of Shâh Abû Ishâq Anjû a treatise, در علم معنائى بيان, and a kaṣidah, but not having been rewarded for either of the two he began to compose satires (هزليات), ib. 541. Fârighî, son of Amir Sa'd-almulk Sâ'ili, ib. 542. Furûghî, went to India and sold jewellery there, ib. 543. Kâkâ, ib. 544. Mirzâ Muḥim, ib. 545. Mullâ Murâd, on fol. 140<sup>a</sup>. 546. Mâlik, of the Dailamis, ib. 547. Âkâ Radî, with the takhalluṣ Masrûr, ib. 548. Nargisi, originally of Abhar in 'Irâq, was for a time Muḥtasib in Harât, ib. 549. Mirzâ Muḥammad Tâhir, with the takhalluṣ Wahîd, was at first wazir of Mirzâ Muḥammad Taqi of Iṣfahân, the president of the council; later on, in Shâh Sulaimân's time, he rose himself to that rank; he died almost ninety years old, ib. 550. Mirzâ Rafî'-aldin Muḥammad, with the takhalluṣ Wâ'iz, author of the ابواب الجنان, ib. 551. Yârak, of a medical family, lived in Harât, ib. 552. Mirzâ Yûsuf, with the takhalluṣ Yûsuf, brother of Mirzâ Tâhir Wahîd, on fol. 140<sup>b</sup>. Kâshân: 553. Bâbâ Afḍal, highly esteemed by Khwâjah Nasir-al-din Tâsi, who saved Kâshân for his sake from being sacked by Hulâgûkhân's troops, ib. 554. Kâdî Asad, born in a village near Sâwa, but lived many years in

Kâshân, got his investiture either from Shaikh Mu'min Mashhadî or from Shaikh Kamâl استمري (Elliot 387 استمري) Sabzwârî, or from both, on fol. 141<sup>a</sup>. 555. Adham, lived frequently in Baghdâd and Tabriz, ib. 556. Khwâjah Muḥammad Amin, on fol. 141<sup>b</sup>. 557. Bâkir, known as Bâkir-i-Khurda (باقر خورده), went to India, ib. 558. Bâkî, ib. 559. Tajallî, went very young to India, and lived in Gujarât with Mullâ Nazîrî, ib. 560. Mirzâ 'Alî Akbar, with the takhalluṣ Tashbihi, went to India, ib. 561. Taslimî, ib. 562. Mullâ Muḥim, with the takhalluṣ Hilmi, was for some time in India in prince Dârâ Shukûh's service, went then as pilgrim to Makkah, and died in the Ka'bah (so in Elliot 387, Elliot 17 says simply, in Makkah), ib. 563. Hayâtî, died in India, on fol. 142<sup>a</sup>. 564. Mir Husainî Tabâtabâ'i, ib. 565. Haidar Tahmâspî, in Shâh Tahmâsp Ṣafawî's time, ib. 566. Haibat-allâh, with the takhalluṣ Hâtîm, a broker, used at first as takhalluṣ Haibat, ib. 567. Khisâli, a pupil of Maulânâ Muḥtasham, ib. 568. Khayâlî, ib. 569. Sultân Ibrâhîm, with the takhalluṣ Dâwari of Ârân, a village near Kâshân, ib. 570. Dhihni, on fol. 142<sup>b</sup>. 571. Amir Haidar Mu'ammâ'i Rafî'i, famous by his chronograms and riddles, died A.H. 1032 (Elliot 387 reads 1033), ib. 572. Ridâ'i, on fol. 143<sup>a</sup>. 573. Muḥammad Hâdî, with the takhalluṣ Ramzî, ib. 574. Mir Muḥammad Hâshim, with the takhalluṣ Sanjar, son of Mir Haidar Rafî'i, died in India, ib. 575. Mir Muḥammad 'Alî, with the takhalluṣ Sâlik, ib. 576. Sa'id, with the takhalluṣ Sarmad, went to India, and was there executed as a second Mansûr Hallâj, by fatwa of the orthodox clergy, in Dârâ Shukûh's time, ib. 577. 'Abd-alghaffâr, with the takhalluṣ Sâlim, ib. 578. Shujâ', ib. 579. Sharif, was, on his way to India, for some time in Sistân and Harât during the siege by 'Abdallâh-khân Uzbek, fled then and entered in India the service of Kutbshâh; there he died, on fol. 143<sup>b</sup>. 580. Shu'ûrî, was his own teacher, ib. 581. Diyâ-al-din Muḥammad, originally of Rai, son of Âkhund Nûr, ib. 582. 'Izz-al-din (so in the general index and in Elliot 17 and 387; the text has 'Aziz) Maḥmûd, pupil of Shaikh 'Abd-alṣamad of Iṣfahân, author of a commentary on Ibn Fârid's قصيدة ثانية (read قصيدة ثانية), ib. 583. 'Ishkî, lived for a time in Tabriz, and died in Kâshân, A.H. 960, ib. 584. Ghurûrî, ib. 585. Mullâ Muḥammad Muḥsin, with the takhalluṣ Faiḍ (not Faiḍi, as the text reads), nephew of Maulânâ Diyâ-al-din Nûrânî Kâshî, a great favourite of Shâh 'Abbâs II, author of many books on Qurân interpretation, traditions, and ethics, on fol. 144<sup>a</sup>, ib. 586. Fahmî, ib. 587. Fakhri, ib. 588. Abû Tâlib Kalim, originally of Kâshân, lived for a time in Hamadân and went afterwards to India, where he spent many years in Shâhjahân's service; he was buried in Kashmir, ib. 589. Rukn-al-din Ma'sûd, with the takhalluṣ Masîḥ; he was not favoured by Shâh 'Abbâs, and went to India; in Shâh Ṣafî's reign he returned to Îrân, lived at first in Iṣfahân, then in Shirâz, and at last in Kâshân, where he died, on fol. 144<sup>b</sup>. 590. Mir Ma'sûm, son of Mir Rafî'-aldin Haidar Mu'ammâ'i, on fol. 145<sup>a</sup>. 591. Maḥsûd, brother of Bâkir-i-Khurda, was for a time a huckster, entered then the service of Mir Ṣadr-al-din



Muhammad, son of Mir Ghiyâth-al-din Manşûr Dash-taki (دشتکی) of Shirâz, enjoyed the benefit of a pilgrimage, and died in Yazd, A. H. 987; he was a rival of Muhtasham, ib. 592. Mushfikî, a cloth-seller, died in the same year, 987, ib. 593. Muẓaffar Husain, in Shâh 'Abbâs' time, ib. 594. Mâ'ilî, died in Kâshân, A. H. 931, ib. 595. Maulânâ Muhtasham, the panegyrist of Shâh Tahmâsp Şafawî, author of two diwâns, *نقل عُشاق* and *جلالیه*, also of two other poetical collections, composed in his earlier years, styled *صائبیه* and *شبابیه*; he wrote besides a famous elegy on the martyrdom of 'Alî's son Husain, ib. *Hamadân*: 596. 'Abdallâh Athir-al-din Aumânî, lived at first in Isfahân, and contended in poetry with Kamâl Isma'il, became then a pupil of Khwâjah Naşir of Tûs and panegyrist of one of the Amirs of Kurdistan, who governed that country in the name of the Khalif Musta'sim; he died A. H. 656, through the imprecation of Kâdî Majd-al-din Tawil of Hamadân, against whom he once had written a satire, ib. 597. Anwâr, on fol. 149<sup>b</sup>. 598. Ilâhi of Asadâbâd near Hamadân, lived for the greater part of his life in India, ib. 599. Khwâjah Âkâ'i (Elliot 17 and 387 Amânî), ib. 600. Mir 'Aqil, with the takhalluṣ Bazmî, physician and poet, ib. 601. Muḥsinbeg, with the takhalluṣ Rashkî, was great in calumnies; killed in Tabriz, ib. 602. Mir Raḍî, of Artimân, ib. 603. Khwâjah Rashid-al-din Muḥammad, author of the famous historical work *جامع رشیدی*, for some time wazîr of Arghûnkhân and Sultân Muḥammad Khudâbanda; was killed, together with his son, on fol. 150<sup>a</sup>. 604. Raunakî, ib. 605. Zakî, in Shâh Tahmâsp Şafawî's time, mostly in the service of the Turks, ib. 606. Saikali, ib. 607. Sairafî, a broker in Hamadân, ib. 608. 'Uryân with his real name, Bâbâ Tâhir Diwâna, ib. 609. Shaikh Fakhr-al-din Ibrâhîm, with the takhalluṣ 'Irâkî, a pupil of Shaikh Shihâb-al-din Suhrawardî, died after his return from India in Sultân Muḥammad Khudâbanda's time, in Damask, on fol. 151<sup>a</sup>. 610. Mir 'Aqil, with the takhalluṣ Kautharî, author of a mathnawî *خسرو و شیرین*, ib. 611. Mufrad, was at first a sandal-maker in Hamadân; later on he entered the service of Âkâkhân, ib. 612. Mulki, of Sirkân, near Hamadân, ib. 613. Mir Murshid, went in early youth to India, author of a *ساقینامه*, ib. 614. Mir Muḥammad Mahdî, on fol. 151<sup>b</sup>. 615. Mir Mughith-al-din, with the takhalluṣ Maḥwî, originally of Asadâbâd, near Hamadân, lived probably some time in Nishâpûr, and is therefore called by some Nishâpûrî; he visited India, ib. 616. Naşirâ, ib. 617. Halâkî, was in the service of Nawwâb Bahrâm Mirzâ Şafawî, ib. 618. Maḥmûd, with the takhalluṣ Yatim, ib. *Yazd*: 619. Akhtari, went twice to India, and died there during his second visit, ib. 620. Mir Muḥammad Mu'min, with the takhalluṣ Adâ'i, went in middle life to India, and died in the port of Sûrat, on fol. 152<sup>a</sup>. 621. Aminâ, ib. 622. Âgahî, was a tailor in Yazd, and never travelled further than Harât; he died A. H. 945, ib. 623. Sayyid Jalâl-al-din 'Aḍud, wazîr of the Muẓaffarides; his father, Sayyid 'Aḍud, was wazîr too of Muḥammad Muẓaffar, ib. 624. Mir Hazini, a merchant, ib. 625. Mullâ Ḥasan 'Alî, made as derwish a journey to Egypt, Syria, and the holy cities of Makkah and Madinah; he

also visited India, and died, more than ninety years old, in Yazd, ib. 626. Kulî Râmî (Elliot 387 reads Dâmî), a barber, ib. 627. Mullâ Zamânî, in Shâh 'Abbâs' time, ib. 628. Sa'idâ, lived in Isfahân, was a clever painter, ib. 629. Sâlik, lived some time in 'Irâk and Fârs, went then to India, and died there, ib. 630. Maulânâ Muḥammad, with the takhalluṣ Sharafî, a relation of Maulânâ Sharaf-al-din 'Alî Yazdî, ib. 631. Shaukî, ib. 632. Tshratî, a good Nasta'liq writer, ib. 633. Ghawwâsî, in Shâh Tahmâsp Şafawî's time, wrote *kaşidas* in honour of the Imâms, on fol. 153<sup>a</sup>. 634. Ghiyâth, a painter, died in Yazd, A. H. 1008, ib. 635. Kâsib, ib. 636. Kiswatî, contemporary with Shâh Nîmat-allâh Yazdî, was a clever silk-weaver, ib. 637. Maulânâ Mu'min Husain, a pupil of Mullâ Mirzâ Jân, ib.

*e. Fârs* :

*Abarkûh*: 638. Mir Burhân, pupil of Kâdî Asad, on fol. 153<sup>b</sup>. *Bahbahân*: 639. Mullâ Ḥamid, ib. 640. Mullâ Fâkhir, ib. *Dârâbjird*: 641. 'Âlamî, lived continually in Shirâz, died A. H. 925 (in Elliot 17 and 387: 975), ib. *Shûshhtar*: 642. Maulânâ Râzî, came very young to Shirâz, went later on to Adharbaijân and 'Irâk, and died at last in Isfahân, ib. 643. Maulânâ Faraj-allâh, lived in Ḥaidarâbâd in the Dakhan, highly favoured by his sovereign (which?), on fol. 154<sup>a</sup>. *Shirâz*: 644. Maulânâ Ahlî, was the poetical rival of Sayyid Dhû-alfakâr Shirwânî and Khwâjah Salmân of Sâwa, in the praise of Mir 'Alishîr Nawâ'i, author besides of a mathnawî with double metre and double rhyme; died in Shirâz, A. H. 933, ib. 645. Shafi'â, with the takhalluṣ Athar, lived in Isfahân during Sultân Husain Şafawî's reign, a great satirist, on fol. 154<sup>b</sup>. 646. Ibn Naşûh, author of a mathnawî *محبّت نامہ*, in Sultân Abû Sa'id's time, ib. 647. Partawî, died A. H. 928 (Elliot 387 has 927), ib. 648. Bikasî, contemporary with Maulânâ Ghazâlî of Mashhad, ib. 649. Abû Ishâq, with the takhalluṣ Bushâq (بُشَقى), contemporary with Iskandar bin 'Umarshaikh bin Timûr, inserted verses of Hâfiz and other poets in his own compositions, ib. 650. Pûr-i-Faridûn, on fol. 155<sup>a</sup>. 651. Mirzâ 'Alî Ridâ, with the takhalluṣ Tajallî, was in Isfahân a pupil of Âkâ Husain Khwânsârî, visited India, and wrote a mathnawî, *در وصف سراپای معشوق*, ib. 652. Mirzâ Abû-alḥasan, with the takhalluṣ Tamannâ, lived in the reigns of Shâh Sulaimân and Sultân Husain Şafawî, ib. 653. Khwâjah Shams-al-din Muḥammad, with the takhalluṣ Hâfiz, the great lyrical poet, died A. H. 791, ib. 654. Hâjî Zamân, a cobbler in Shirâz, on fol. 157<sup>a</sup>. 655. Zulâlî, a pupil of Mullâ Ahlî, went in early age to India, and died in Gujarât, A. H. 948, ib. 656. Shaikh Muşliḥ-al-din Sa'dî, the famous didactic poet, died in Shirâz, A. H. 691 (Elliot 17 and 387: 660), ib. 657. Shaikh Shaṭṭâr, with his real name Rûzbahân, buried in Shirâz, where his grave is much frequented by the pious, on fol. 167<sup>a</sup>. 658. Mirzâ Muḥammad Hâdî, with the takhalluṣ Sharar, a good physician, went to India, on fol. 167<sup>b</sup>. 659. Mir Tarzî, wrote poetical compositions in the manner of Bâbâ Fighânî, ib. 660. Amir 'Arifî, ib. 661. Żuhûrî, pupil of Mullâ Waḥshî of Yazd, ib. 662. Sayyid Muḥammad, with the takhalluṣ 'Urfî, wrote, besides his well-known lyrical poems, two mathnawîs, one in imitation of

Nizâmî's *Makhzan-alasrâr*, the other entitled *خسرو و شيرين*; this latter poem is incomplete, ib. 663. Mirzâ Jânî, with the takhallus 'Izzatî, on fol. 169<sup>b</sup>. 664. Muhammad Mu'min, with the takhallus 'Izzî, ib. 665. Mir Ghiyâth-al-din Manšûr, son of Mir Šadr-al-din Muhammad, ib. 666. Ghairatî, travelled at first to Irâk, then to India, whence he returned to his native place, on fol. 170<sup>a</sup>. 667. Ghiyâth Ḥalwâ'î, went in middle age from Shirâz to Isfahân, ib. 668. Bâbâ Fighânî, was for some time in Khurâsân and Irâk, ib. 669. Fârighî, had at first the takhallus Kâdî, on fol. 170<sup>b</sup>. 670. Kaidî, in Shâh Tahmâsp's reign, ib. 671. Kulû 'Alî, a barber in Shirâz, ib. 672. Maulânâ Lisânî, died in Tabriz, A. H. 991, ib. 673. Maulânâ Mânî, was at first a husbandman, died in Tabriz, A. H. 924 (in Elliot 17 and 387: 927), on fol. 171<sup>a</sup>. 674. Majd-al-din Hamgar, was the king of the poets of Fârs, and Irâk-i-'Ajam in his time, contemporary with Sa'dî and Imâmî, ib. 675. Khwâjah Murshid, son of Khwâjah Mirak of Shirâz, on fol. 171<sup>b</sup>. 676. Mullâ Husain, with the takhallus Mushtâk, ib. 677. Mu'in-al-din, on fol. 172<sup>a</sup>. 678. Mukim, brother of Munşif, author of a mathnawî, *يوسف و زليخا*, ib. 679. Maulânâ Maktabî, author of a good mathnawî, *ليلي و مجنون*, ib. 680. Muhammad Isma'îl, with the takhallus Munşif, brother of Mukim, originally of Shirâz, flourished in Tarasht near Rai, therefore often called Tarashti, on fol. 173<sup>b</sup>. 681. Naşr-allâh bin 'Abd-alḥamid, one of the wazirs of Khusrâu Malikshâh, was killed, ib. 682. 'Abdibeg, with the takhallus Nawidî, ib. 683. Mirzâ Nizâm, died very young, ib. 684. Na'imâ, was in the service of Imâm Kulikhân, governor of Fârs, on fol. 174<sup>a</sup>. *Kâzarûn*: 685. Takî-al-din Auhadî, born in Isfahân, ib. 686. Arshad, ib. 687. Bahârî, with his real name Naurûzshâh, was for some time governor of that fortress (*قلعة مزبور*, that is, Kâzarûn itself; in Elliot 17 and 387 *هرمز قلعة*, the fortress of Hurmuz), ib. 688. Rashid, the brother of Arshad, ib. 689. Shaikh Abû-alkâsim, with the takhallus Kâsimî, son of Shaikh Abû Ḥamid, and pupil of Mullâ Mirzâ Jân, ib. *Lâr*: 690. Khidri, was for some time in the service of Imâm Kulikhân, the governor of Shirâz, ib. 691. Maulânâ Šadr-al-din Muhammad, with the takhallus Kalâmî, on fol. 174<sup>b</sup>. 692. Muhibbî (Elliot 17 and 387 read wrongly Hujjatî, which does not fit into the alphabetical order), went young to Shirâz, but returned to his native place in A. H. 923 (Elliot 17 has 932; 387 has 937), and died there, ib. 693. Mawâlî (not Su'âlî, as this copy reads), known as Khurâsânkhân, ib. *Nairîz*: 694. Mâ'îlî, in Shâh Tahmâsp Šafawî's time, ib.

### III. Poets of Tûrân.

#### a. Balkh and its dependencies:

695. Alif Abdâl, born in Balkh, was in Adharbaijân in Sultân Ya'qûb Turkmân's service, on fol. 175<sup>a</sup>. 696. Shaikh Abû-alḥasan Shahid, the elder contemporary of Rûdagî, ib. 697. Shaikh Abû 'Alî ibn Sinâ, ib. 698. Maulânâ Rashid-al-din Waṭwât, in the reign of Atsiz Muhammad Khwârizmshâh, who died A. H. 551, author of the treatise on poetry, styled *حداث السحر*, died, 97 years old, A. H. 575 (in Elliot 17 and 387: 578), in Khwârizm, ib. 699. Sirâj-al-din, on fol. 177<sup>b</sup>. 700. Maulânâ Shafîk of Balkh, contemporary with Sultân Ibrâhim Adham, ib.

701. Abû-alkâsim Ḥasan 'Unşurî, the king of poets at the court of Maḥmûd of Ghazna, author of a mathnawî, *وامتي وعدرا*, died A. H. 441, in the reign of Sultân Ibrâhim bin Mas'ûd, ib. 702. Minûçîhr Šaştgalla, originally of Balkh, pupil of Abû-alfaraj Sijzî, contemporary with 'Unşurî, and, like him, panegyrist of Sultân Maḥmûd (extracts from his diwân in Persian text and French translation were published by Biberstein-Kazimirski, Versailles, 1876), on fol. 179<sup>a</sup>. 703. Mullâ Mirakjân, went very young to Isfahân, and lived there forty years; he was highly favoured by Shâh 'Abbâs the Great, died A. H. 1061, on fol. 179<sup>b</sup>. 704. Mirkhwând, the author of *روضة الصفا*, ib. 705. Jalâl-al-din Muhammad bin Alḥasan albalkhî, usually called Maulawî, that is, Jalâl-al-din Rûmî, the pupil of Shams-al-din Tabrizî (who died A. H. 645); Jalâl-al-din's death is fixed here in A. H. 661 (!), at Kûniyah, on fol. 180<sup>a</sup>.

#### b. Khwârizm:

*Ūrganj*: 706. Shaikh Abû-alwafâ, died A. H. 695, on fol. 181<sup>b</sup>. 707. Husâmî, lived the greater part of his life in Karâkûl, in Transoxania, died A. H. 922, ib. 708. Pahlawân Maḥmûd, with the takhallus Kîṭâlî, author of a mathnawî, *كنز الحقائق*, on fol. 182<sup>a</sup>. 709. Shaikh Najm-al-din Kubrâ, son of 'Umar of Khaiwaḳ (*حيوq* is a place in Khwârizm), a great Shaikh, who was the patron and spiritual guide of such men as Shaikh Najm-al-din Baghdâdî, Shaikh Sa'd-al-din Ḥamawî, Kamâl Khujandî, Shaikh Raḍi-al-din 'Alî Lâlâ, Shaikh Saif-al-din Bâkharzî, Shaikh Najm-al-din Dâya Râzi (our copy reads Râdî), and Shaikh Jamâl-al-din Subail; he died during the invasion of Čingizkhân, ib. *Či'diktâ* (*چيچيكتو*) and *Maimand*: 710. Zahir-al-din, that is, Tâhir bin Muhammad, panegyrist of Tughânshâh, Atâbeg Muhammad Kizil Arslan, and Atâbeg Muhammad İldagiz, died in Tabriz, A. H. 598, and was buried in Surkhâb, on fol. 182<sup>b</sup>.

#### c. Transoxania:

*Isfaranj*: 711. Saif-al-din 'Araj, was for some time in the service of Sultân Muhammad bin Tukush, died, 85 years old, A. H. 666, on fol. 185<sup>b</sup>. *Akhsîkat* (so correctly in Elliot 17 and 387; our copy reads *اخسيك*): 712. Athîr-al-din, stayed in his younger years for some time in Balkh and Harât for the purpose of studying, went then to Adharbaijân, entered Kizil Arslan's service, and later on, together with Mujir of Bailakân, that of the Atâbeg İldagiz; at last he became a disciple of Shaikh Najm-al-din Kubrâ, and died in Khalkhâl, A. H. 608, ib. *Bukhârâ*: 713. Shaikh Abû-al'abbâs, that is, Faḍl bin 'Abbâs, contemporary with Rûdagî, on fol. 186<sup>b</sup>. 714. Mirzâ Abû-alḥasan Aghâci, also a Sâmanide poet (see on both, Ethé's 'Vorläufer und Zeitgenossen Rûdagî's' in 'Morgenländische Forschungen,' Leipzig, 1875), ib. 715. Barandak, in favour with Sultân Baikarâ bin Shaikh 'Umar bin Timûr, ib. 716. Mullâ Ḥâjî Bahrâm, ib. 717. Jauhari the goldsmith (*زرگر*), one of Adib Šâbir's pupils, panegyrist of Sulaimân bin Muhammad bin Malikshâh, ib. 718. Ustâd Abû-alḥasan Rûdagî, the father of Persian poetry, died A. H. 330 (so correctly in Elliot 17; comp. Ethé's 'Rûdagî, der Sâmanidendichter,' in 'Göttinger Nach-



richten, 1873), on fol. 187<sup>a</sup>. 719. Saifi, in Sultân Abû Sa'id's time, died in Harât, A.H. 909, on fol. 187<sup>b</sup>. 720. Shihâb-aldin Ahmad, on fol. 188<sup>a</sup>. 721. Shams-aldin, son of Mu'ayyad Haddâd, ib. 722. Khwâjah 'Ismat-allâh, son of Khwâjah Mas'ûd, grew up in the time of Sultân Khalil Gûrgân, and died in that of Ulughbeg, A.H. 726 (in Elliot 17 and 387: 729), ib. 723. Maulânâ 'Am'ak of Bukhârâ, died A.H. 543 (Elliot 387 has 544), more than 100 years old, is said to have composed a mathnawî, *زلیخا و یوسف*, that can be read in two different metres, on fol. 188<sup>b</sup>. 724. Mushfikî of Bukhârâ, on fol. 191<sup>a</sup>. 725. Mullâ Nakhli, died in Balkh, ib. 726. Hâshimî, died on his pilgrimage in Madinah, A.H. 928 (Elliot 387 has 948), author of a mathnawî, *مظهر الانوار*, an imitation of Nizâmî's *Makhzan-alasrar*, ib. *Badakhshân*: 727. Badakhshî, the chief of poets in Samarkand in Ulughbeg's reign, on fol. 191<sup>b</sup>. *Tirmidh*: 728. Adib Šâbir, that is, Shihâb-aldin Ahmad, who is mentioned with great respect by 'Abd-alwâsi' Jabali, Rashid Watwât, Anwari, and Sûzanî Samar-kandî, went at first to Harât, then to Khurâsân in Sanjar's time, and enjoyed the favour and instruction of the renowned Abû Ja'far 'Alî ibn al-Husain Kudâmah Mûsawî; he afterwards entered Sanjar's service, and died A.H. 546 (Elliot 387 gives 544), ib. *Hisâr Shâdmân*: 729. Mailî, on fol. 193<sup>a</sup>. *Khujand*: 730. Diyâ-aldin Fârsî, praised by Saif-i-Isfarang, lived in Sultân Muhammad 'Îldagiz' reign, and died in Harât, A.H. 622, ib. 731. Kamâl-aldin Mas'ûd, was forty years in Turkistân, settled then in Tabriz, where Sultân Husain bin Uwais Jalâir gave him a pleasant home; he was contemporary with Hâfiz, and died A.H. 792 in Tabriz, on fol. 193<sup>b</sup>. *Samarkand*: 732. Abû 'Alî Shatranjî, on fol. 194<sup>a</sup>. 733. Mu'in-aldin, with the takhallus Ashrafî, also known as the 'second Ashraf' (the 'first Ashraf' was Sayyid Hasan Ghaznawî), went in the time of Paighû Malikshâh to Harât, died in Samarkand, A.H. 595, ib. 734. Bisâtî, was a mat-weaver, pupil of Maulânâ 'Ismat-allâh of Bukhârâ, and had as first takhallus Ḥasirî, on fol. 194<sup>b</sup>. 735. Khwâjah Ḥâjî Muhammad, ib. 736. Ustâd Manšûr bin Ahmad, with the takhallus Daqiqî, began the Shâhnâma in the reign of the Sâmanîdes, ib. 737. Dardî, ib. 738. Rashidî, panegyrist of Malikshâh, and much praised by Mu'izzi and Mas'ûd bin Sa'd bin Salmân, contemporary of 'Am'ak (No. 723), and author of a mathnawî, *مهر و وفا*, ib. 739. Abû Bakr bin Muhammad 'Alî, with the takhallus Rûhânî, pupil of Rashid and panegyrist of Bahramshâh, on fol. 195<sup>a</sup>. 740. Hakim Shams-aldin Muhammad, with the takhallus Sûzanî, studied in Bukhârâ, but lived in Samarkand, and died there, more than eighty years old, A.H. 569; one of his pupils was Rûhî Samar-kandî, ib. 741. Ahmad Shihâb-aldin, on fol. 195<sup>b</sup>. 742. Jalâl-aldin, with the takhallus 'Atikî, son of Kutb-aldin, and pupil of Rashid Watwât, on fol. 196<sup>a</sup>. 743. Firâkî, was for some time Kâdî of Sabzwâr, but was removed, and travelled at last to Khurâsân, ib. 744. Amir Mu'izzi, that is, Muhammad ibn 'Abd-almalik, began to flourish in the reign of Ibrâhîm bin Mas'ûd of Ghazna, enjoyed later on the favour of the Saljûk rulers, especially of Sultân Jalâl-aldin Malikshâh,

and became at last, in Mu'izz-aldin Sanjar's reign, king of poets and Amir-alumarâ; he is highly praised by Anwari, and died in Marw towards the end of Sanjar's reign, A.H. 542; Sanâ'î of Ghazna wrote an elegy on his death (that proves beyond doubt that the usual date of Sanâ'î's death, A.H. 525, is utterly wrong!), ib. 745. Nizâmî 'Arûdî, a pupil of the preceding Amir Mu'izzi, author of a *کتاب چهار مقاله در حکمت عملی*; *و آئین خدمت ملوک الخ*; he is also said to have composed a mathnawî, *ویسه ورامین*, on fol. 201<sup>a</sup>. *Farkhâr*: 746. Farkhârî, ib. *Farghâna*: 747. Hijrî, ib. *Kubâh* (or, as Elliot 17 and 387, read *Kubâ*): 748. Rukn-aldin Kubâ'î, a pupil of Athir-aldin Aumânî and teacher of Pûrbahâi Jâmî, on fol. 201<sup>b</sup>.

#### IV. Poets of India.

##### a. *The Dakhan*:

749. Šafirî, quoted in Taqî Auhadî, ib. 750. Shaikh Faîdî, son of Shaikh Mubârak (was, according to the Haft Iklim, a native of Âgra), on fol. 202<sup>a</sup>.

##### b. *Dihli*:

751. Jamâlî, ib. 752. Mir Judâ'î, that is, Çakarkhân, on whom the emperor Akbar bestowed the honorary title of Nâdir-almulk, on account of his skill in painting; great antagonist of Ghazâlî of Mashhad, ib. 753. Khwâjah Hasan, a pupil of Shaikh Nizâm-i-Auliya, and protégé of Amir Khusrau, ib. 754. Amir Khusrau, son of Amir Mahmûd, who had come during the frightful reign of Çingizkhân from Turkistân to India, and entered Sultân Muhammad Tughluq's service; he was likewise a pupil of Nizâm-i-Auliya, and died A.H. 725; author of a khamsah and several diwâns, on fol. 202<sup>b</sup>. 755. Shaikh Farid-aldin Shakarganj, on fol. 204<sup>a</sup>. 756. Khwâjah Mu'in-aldin Cîshtî, a Šûfî, pupil of Sultân Shams-aldin and Sultân Shihâb-aldin Ghûrî, ib. 757. 'Alî Ahmad, with the takhallus Nishânî, a derwish, on fol. 204<sup>b</sup>. *Sirhind*: 758. Nâsir 'Alî Sirhindî, in Aurangzib's time, ib. *Kâbul*: 759. Khwâjazâda, ib. 760. Kâdirî of Pâniput, ib.

##### c. *Kashmir*:

761. Binîsh, lived in Dihlî in Aurangzib's reign, ib. 762. Ghanî, ib. 763. Kamgûi, ib. 764. Mažhari, has in India the epithet *بُت خندان*, went twice to Îrân, ib. *Lâhâr* (this town, both in the general index here and in the Elliot copies, is included in *Dihli*): 765. Sirâj-aldin, quoted in the Haft Iklim, on fol. 205<sup>a</sup>.

##### V. Poetesses.

766. 'Ismat, daughter of the Kâdî of Samarkand, ib. 767. 'Ifâtî of Asfarâ'in, ib. 768. 'A'ishah, of Samarkand, ib. 769. Mibrî, in Shâhrukh's time, was the companion of Gauharshâd Begam, and wife of Khwâjah 'Abd-al'aziz Tabib; according to some, she had a love-affair with the nephew of the Begam, and her old husband got her imprisoned by order of the Shâh, ib. 770. Mahistî, either of Ganja or of Nishâpûr, greatly favoured by Sultân Sanjar, on fol. 205<sup>b</sup>. 771. Lâlâ Khâtûn, a 'manly woman,' was for some time ruling over Kirmân, on fol. 206<sup>a</sup>. 772. Muṭribah of Kâshghar, was in Tughânsbâh's harem, and wrote an elegiac rubâ'î on his death, ib. 773. Nûr Jahân Begam, the emperor Jahângir's wife, ib.

## VI. Contemporary poets.

774. Âkâ Husainkhân, with the takhalluṣ Asirî, originally of Iṣfahân; his father had been صاحبجمع زرگرخانه under Nâdirshâh, on fol. 213<sup>b</sup>. 775. Zain-al-âbidin, with the takhalluṣ Âfarin of Iṣfahân, was in the service of the late Walî Muḥammadkhân, the uncle of the author of this tadhkirah, died A.H. 1135, ib. 776. Âkâ Ridâ, with the takhalluṣ Umid, originally of Hamadân, went in Shâh Husain's time to India, and got there the honorary title of قزلباش خان, on fol. 214<sup>a</sup>. 777. Mir Muḥammad Afḍal, with the takhalluṣ Thâbit, born in Dihlî, ib. 778. Mir 'Azîm Thabât, son of Mirzâ Muḥammad Afḍal, born in Allâhâbâd, lived at Dihlî, died A.H. 1160 (in Elliot 17 and 387 the two takhalluṣes are confounded, Mir 'Azîm Thâbit being the son of Mir Muḥammad Afḍal Thabât), ib. 779. Âkâ Mu'min, with the takhalluṣ Jadhbah, of Kâshân, a physician, died A.H. 1160, ib. 780. Mirzâ Fath-allâh, with the takhalluṣ Janâb, a native of Khûzân (or Khûrân, as our copy reads) near Iṣfahân, a descendant of Amîr Najm II, who was governor of Transoxania under Shâh Isma'il Ṣafawî, and was killed there; Janâb went in his early years to India, returned then to Iṣfahân, where he became prefect under Shâh Tahmâsp II, and was killed by Nâdirshâh's order, A.H. 1146, between Kâshân and Rai in the salt desert (صحرای نمکدار or صحرای نمک), ib. 781. Sayyid Muḥammad, with the takhalluṣ Ḥasrat of Mashhad, ib. 782. Mirzâ Abû Turâb, with the takhalluṣ Hijâb of 'Abbâsâbâd-i-Iṣfahân, like the preceding poet personally known to the author of this book, on fol. 214<sup>b</sup>. 783. Shaikh Muḥammad 'Alî Ḥazin of Lâhijân, grew up in Iṣfahân, went in middle life to India and died there, ib. 784. Âkâ Yâdgâr, with the takhalluṣ Ḥâjat, was a druggist in Shirâz, made his pilgrimage A.H. 1183, and died in Shirâz A.H. 1185, ib. 785. Mir Muḥammad Husain, with the takhalluṣ Khâtir of Mâzandarân, ib. 786. Bâbâ Kâsim, with the takhalluṣ Khâdim, of Iṣfahân, nephew of Mir Najât, was for some time chief servant (خادم باشی) in the great mosque of 'Abbâs (مسجد جامع عباسی); he was a clever chronogram writer and the author met him several times; he died in the last years of Nâdirshâh at Iṣfahân, A.H. 1155 (chronogram خادم بخت آمد), ib. 787. Maulânâ Muḥammad Mu'min, with the takhalluṣ Dâ'i, of Kumm, in the district of Tafrush, studied in Iṣfahân, returned then to his native place, where he led a hermit's life, and died, 90 years old, A.H. 1167 (Elliot 17: 1166), ib. 788. Mullâ 'Abd-alwâsî, with the takhalluṣ Dâmi, son of Mullâ Kalb 'Alî of Hamadân, born in Iṣfahân, died, only 27 years old, A.H. 1173 (chronogram on his death by Mullâ Husain Rafîk: بنومیدی زندیا رفت عبدالواسع دامی), on fol. 215<sup>b</sup>. 789. Mullâ Husain, with the takhalluṣ Rafîk, originally of Iṣfahân, a friend of the author's, ib. 790. Mullâ Ridâ, whose father was a native of Khurâsân and lived in Kâshân; he was born in Kâshân, on fol. 217<sup>a</sup>. 791. Mirzâ Muḥammad Ja'far alḥusainî altabâtabâ'i, with the takhalluṣ Râhib, was through his father a descendant of Mirzâ Muḥammad Rafî Nâ'ini, and through his mother an offspring of Khalifah Sultân,

died A.H. 1166 (chronogram on his death by Mushtâk: راهب صد حیف کز جهان رفت), ib. 792. Âkâ Muḥammad 'Alî, with the takhalluṣ Rahî, of Iṣfahân, went in early youth to India and lived there at the time of the composition of this book, on fol. 217<sup>b</sup>. 793. Mirzâ Muḥammad 'Alî, with the takhalluṣ Ruḥbân, of Iṣfahân, son of the late Mirzâ 'Abdallâh Ṭabîb, studied medicine at his brother's, Mirzâ Naṣîr, personally known to the author, ib. 794. Mirzâ Abû-alkâsim, with the takhalluṣ Ziyânî, brother of Mirzâ 'Inâyat-allâh of Iṣfahân, now wazir of Kirmân, ib. 795. Mirzâ Muḥammad 'Alî, with the takhalluṣ Sâlim, one of the descendants of the late Khalifah Sultân, died young, A.H. 1187, in Baghdâd, ib. 796. Hâjî Muḥammad Husain, with the takhalluṣ Shabâb (Elliot 17 and 387 read Shihâb), of Durramin, personally known to the author, ib. 797. Âkâ 'Abdallâh, with the takhalluṣ Shaghaf (شغف), originally of Kumm; the collection of his poems was scattered after his death, during the revolution of Maḥmûd Afghân, ib. 798. Sayyid Muḥammad, with the takhalluṣ Shu'lah, of Iṣfahân, died A.H. 1160, on fol. 218<sup>a</sup>. 799. Maulânâ Muḥammad 'Alî, with the takhalluṣ Shikîb, of Shirâz, killed by the Afghâns in his own house in Shirâz A.H. 1135, on fol. 218<sup>b</sup>. 800. Mir Shams-aldin Muḥammad, born in Dihlî, ib. 801. Mirzâ Muḥammad Husain, with the takhalluṣ Shamim, son of the late Mirzâ 'Abd-alkarim, born in Iṣfahân, where his ancestors, who came from Shirâz, had settled, was killed by Nâdirshâh's order A.H. 1159 (Elliot 17: 1155) when he was prefect of Iṣfahân, ib. 802. Âkâ Muḥammad Sâdik of Tafrush-i-Kumm, went in early life to Iṣfahân, and became a pupil of Maulânâ Muḥammad Sâdik of Ardestân, the great philosopher; later on in Nâdirshâh's reign he was for some time the companion of Ridâ Kulî Mirzâ, the pâdishâh's son, and died A.H. 1160, ib. 803. Mirzâ Muḥammad Ja'far, with the takhalluṣ Ṣâfi, of Iṣfahân, frequently met by the author, on fol. 219<sup>a</sup>. 804. Sulaimân, with the takhalluṣ Ṣabâhî, born in a village near Kâshân, on fol. 219<sup>b</sup>. 805. Mirzâ Muḥammad 'Alî, with the takhalluṣ Ṣabûh, of Iṣfahân, on fol. 228<sup>a</sup>. 806. Mirzâ Muḥammad Ibrâhim, with the takhalluṣ Ṣafâ, of Shirâz, one of Mir Ghiyâth-aldin Maṣûr's offspring, died in the latter part of Nâdirshâh's reign, on fol. 228<sup>b</sup>. 807. Âkâ Muḥammad Taqî, with the takhalluṣ Ṣahbâ, son of Mullâ Yad-allâh (God's hand); his grandfather had come from Damâwand and settled in Kumm, where Ṣahbâ was born and lived for the first thirty years of his life; after more than twenty years' stay in Iṣfahân he died there A.H. 1191 (chronogram on his death by Ṣabâhî: دایم بود ز کوثر لبریز جام صها), ib. 808. Mirzâ 'Abd-albâkî, with the takhalluṣ Ṭabîb, son of Mirzâ Muḥammad Raḥîm, who was chief physician to Shâh Sultân Husain Ṣafawî; his grandfather, Mirzâ Salmân, had come from Fârs to 'Irâq and settled in Iṣfahân, in Shâh 'Abbâs' time; Mirzâ 'Abd-albâkî was for some time physician to Nâdirshâh, afterwards prefect of Iṣfahân, where the author saw him frequently; he died A.H. 1172, on fol. 229<sup>a</sup>. 809. Mirzâ Ṭabîb, with the takhalluṣ Ṭufân, a native of Mâzandarân and friend of the author, who wrote on his death the following chronogram: طوفان در دریای نجف شد ز صفا (= A.H. 1172).



1190), on fol. 229<sup>b</sup>. 810. Muḥammad Rabi', with the takhalluṣ Tairi of Iṣfahān, a gold-wire drawer, fell into a melancholy state, composed every year a chronogram on his own death, and drowned himself at last in a well, A.H. 1159 (our copy gives 1151), on fol. 230<sup>a</sup>. 811. Mullā Muḥammad 'Alī of Ṭabarān, with the takhalluṣ 'Arif, went to India in Nādirshāh's reign, ib. 812. Ākā Muḥammad of Iṣfahān, with the takhalluṣ 'Ashik, died A.H. 1185 in Iṣfahān, ib. 813. Ishaqbeg, with the takhalluṣ 'Udhri, the author's younger brother, died A.H. 1185 (according to the chronogram, بادا در بهشت جاودان اسحق بيك; our copy gives 1187, which would not even be possible by reading اسحاق; the Elliot copies are correct), on fol. 234<sup>a</sup>. 814. 'Alibeg, with the takhalluṣ 'Alī, son of Abdālbeḡ Naqqāshbāshi (the chief painter); his grandfather was the great painter 'Alīqulibeg, a Frank, who was converted to Islām, and called the second Māni; 'Alī himself was a painter, flourished in Iṣfahān in the time of Shāh Ṭahmāsp II and Nādirshāh, and died in Māzandarān A.H. 1172, on fol. 234<sup>b</sup>. 815. Mirzā 'Ināyat-allāh, with the takhalluṣ 'Ināyat, of Iṣfahān, son of Mirzā Muḥammad Ibrāhīm, the kādi of Iṣfahān, on fol. 235<sup>a</sup>. 816. Mirzā Muḥammad Ḥusain, with the takhalluṣ Ghālib, of Iṣfahān, came young to Bangālāh, where he was honoured by the title of 'Alīkhān, and remained fourteen years; he then, in the middle of Nādirshāh's reign, returned from India and travelled in Irān, ib. 817. Mirzā 'Abd-alghani, with the takhalluṣ Ghani of Tafrush, brother of Ākā Muḥammad Ṣādiq, died very young, ib. 818. Mirzā Muḥammad Ja'far, with the takhalluṣ Ghairat, of Iṣfahān, ib. 819. Ḥājī Muḥammad, with the takhalluṣ Fidā'i, of Kirmān, a friend of the author, on fol. 235<sup>b</sup>. 820. Mirzā Ḥabīb-allāh, with the takhalluṣ Firibi, son of the late Mirzā Rajab 'Alī of Ṭabarān, was born and flourished in Iṣfahān, died there A.H. 1193 (according to the following chronogram by the author of this book: شد بخت (الماوی میرزا حبیب الله), ib. 821. Isma'ilbeg, with the takhalluṣ Mā'il, originally of Ṭabarān, grew up in Astarābād and afterwards visited India, a friend of the author's, ib. 822. Darwish Majid (or better, 'Abd-almajid) of Ṭalākān, came young to Iṣfahān and died there in early age A.H. 1185 (chronogram on his death by the author: شده ايوان چنان منزل درویش مجيد), ib. 823. Mirzā Muḥammadbeg of Kirmān, killed by Nādirshāh's order in Iṣfahān, on fol. 236<sup>a</sup>. 824. Muḥammad Walikhān, with the takhalluṣ Masrūr, the author's uncle, was sent as envoy to the emperor of Rūm by Shāh Ṭahmāsp II, and was afterwards governor of Kirmān and Ādhar-baijān, killed A.H. 1147, at the time when Nādirshāh overthrew Ṭahmāsp, and Masrūr was governor of the district of Lār, ib. 825. Mir Sayyid 'Alī, with the takhalluṣ Mushtāk of Iṣfahān, an intimate friend of the author, on fol. 236<sup>b</sup>. 826. Muḥammad Karimkhān, with the takhalluṣ Minnat, one of the Afshār-Amirs, was Beglerbeg of ارومى in Nādirshāh's reign, and died there, ib. 827. Mirzā Ashraf, with the takhalluṣ Mashrab, of Arab origin, held an official employment in Rāi under Nādirshāh, died in Shirāz A.H. 1185, ib. 828. Maulānā Shafi'ā, with the takhalluṣ Muwahhid, whose ancestors had come from Ṭalākān and settled in

Iṣfahān, died after an ascetic life of eighty years in Iṣfahān, ib. 829. Ākā 'Abd-almaulā, with the takhalluṣ Maulā, began to flourish in Sultān Ḥusain Ṣafawī's time, died A.H. 1162, on fol. 238<sup>b</sup>. 830. Ākā Mahdi, son of Maulānā Muḥammad Sa'id Gilāni, born in Iṣfahān, chief astronomer (مُنْتِم باشي) in the time of Shāh Ṭahmāsp II, lived after the overthrow of the Ṣafawī dynasty as a simple husbandman in Gilān, ib. 831. Shaikh Nāṣir of Najaf, went in early age after his father's death to Iṣfahān, ib. 832. Mirzā Muḥammad Ṣādiq, with the takhalluṣ Nāmi, whose ancestors went, some 150 years ago, by order of the Ṣafawī Sultāns from Fārs to Iṣfahān and served as court physicians; Nāmi was the nephew of Mirzā Raḥīm Ḥakimbāshi, and wrote two mathnawīs: خسرو و شیرين and ليلى و مجنون, ib. 833. Mirzā Zaki, with the takhalluṣ Nadim of Mashhad, began to flourish in Iṣfahān, was under Sultān Ḥusain Ṣafawī in the service of Muḥammad Kulikhān and Muḥammad Zamānkhān (the author's uncle), and afterwards in favour with Nādirshāh; he died A.H. 1142 (or 1143), on fol. 239<sup>a</sup>. 834. Ākā Muḥammad, with the takhalluṣ Nishāt, brother of Ākā Muḥammad Taqi Ṣahbā, lived in Iṣfahān, great friend of the author's, ib. 835. Mirzā Zain-al'ābidin, with the takhalluṣ Nashā, friend of the author's, died in Shirāz A.H. 1155, ib. 836. Mirzā 'Abd-alrazzāk, with the same takhalluṣ Nashā, grew up in Tabriz, studied in Iṣfahān, was a friend of the author's, and died 1155 (in Elliot 17: 1158) in Tabriz, ib. 837. Ākā Muḥammad 'Alī, with the takhalluṣ Naṣīb, lived in Iṣfahān as a silk weaver, and died A.H. 1174 (or 1183), on fol. 239<sup>b</sup>. 838. Mirzā Muḥammad Naṣir, son of the late Mirzā 'Abdallāh Ṭabib (the Messiah of his age and the Galenus of his time), wrote Arabic and Persian verses, and died in the beginning of A.H. 1191 (chronogram on his death by Ṣabāḥi: آه از مرگ (نصير ثانی آه), ib. 839. Muḥammad Ḥusain, with the takhalluṣ Nawid, nephew of the late Mir Mushtāk, went twenty-three years before the composition of this tadhkirah to India, dwelt in Kashmir, and died there A.H. 1187, on fol. 240<sup>a</sup>. 840. Ahmad Mirzā, with the takhalluṣ Niyāzi, son of Mirzā Murtaḏā, the grandson of Khalīfah Sultān; his father was president of the council under Sultān Ḥusain and also under Ṭahmāsp II; Niyāzi died in Iṣfahān A.H. 1188 (chronogram on his death by the author: (مؤنس بود با احمد احمد در بهشت), ib. 841. 'Alīkulikhān, with the takhalluṣ Wālih, went early from Iṣfahān to India, author of the well-known tadhkirah, ib. 842. Mirzā Sharaf-al-din, with the takhalluṣ Wafā, of Kumm, went in the later years of Nādirshāh's reign to India and remained there about thirty years; A.H. 1183 he returned, made his pilgrimage, and died A.H. 1194 (1184?), ib. 843. Sayyid Ahmad, with the takhalluṣ Hātif, of Iṣfahān, wrote in Arabic and Persian both prose and verse, ib. 844. Mirzā Abū-alkāsim, with the takhalluṣ Hijri, son of the late Ākā Muḥammad Ṣādiq of Tafrush, went young to Iṣfahān, died in Rasht, on fol. 246<sup>a</sup>. 845. The author of the tadhkirah himself, born the 20th of Rabi'-althāni, A.H. 1134 (our copy reads 1124), in Iṣfahān, spent, after his father's flight to Kumm, fourteen years there, went with him then to Shirāz in the beginning of Nādirshāh's reign, and two years later, when his father

died, he made, in the service of his uncle, the late Hâjī Muḥammadbeg, his pilgrimage to Makkah, and visited on his return other holy places, as Mashhad, etc. Later on he was in the service of 'Alishâh, Ibrâhimshâh, Shâh Sulaimân, Shâh Isma'il, and others. The very extensive extracts he gives here are taken from his mathnawî, *يوسف و زليخا*, which was completed A. H. 1176 (see fol. 261<sup>b</sup>, last line), and from his diwân, on fol. 246<sup>b</sup>.

This most excellent copy was finished the 10th of Dhû-alka'dah, A. H. 1227 = A. D. 1812, November 15th.

Ff. 276, four columns, each ll. 22; distinct Nasta'lik; beautifully illuminated frontispiece, the first pages luxuriously ornamented; all the columns framed with stripes in gold, blue, and other colours; all the headings in red and gold throughout; wonderful binding, decorated with ornaments of flowers and birds in gold and other colours; size, 14 in. by 9 in.

[OUSELEY ADD. 183.]

### 385

Another copy of the same work.

This excellent copy was finished by Muḥammad Mahdî the 28th of Rabi'-alawwal, A. H. 1228 = A. D. 1813, March 31st.

Ff. 262, four columns, each ll. 25; distinct Nasta'lik; large illuminated frontispiece; the lines of the first ten pages surrounded with gold stripes; all the columns framed in the same manner; gilt edges; binding green and gold; size, 11½ in. by 7½ in.

[ELLIOT 387.]

### 386

A third copy of the same.

This copy is not dated.

Ff. 278, four columns, each ll. 21; careless Nasta'lik, often very near to Shikasta; size, 11¼ in. by 8 in.

[ELLIOT 17.]

### 387

Tadhkira-i-Shûrish (تذکره شورش).

A large tadhkirah of Rêkhta poets, written in Persian by Sayyid Ghulâm Ḥusain of Patna, with the takhalluṣ Shûrish, A. H. 1193 = A. D. 1779, comp. A. Sprenger, Catal., p. 182, and the index on pp. 195-306; Garcin de Tassy, *Histoire de la Littérature Hindouie et Hind.*, sec. ed. i. p. 49, iii. p. 134. The author died A. H. 1195 = A. D. 1781. His work contains 314 short biographies with poetical extracts, beginning with Âftâb (that is, the emperor Shâh 'Âlam) and ending with Yakin, who was killed, only 24 years old, by his own father, during the reign of Aḥmadshâh.

Beginning without any preface: آفتاب مهر سپهر. تاجدارى ماه برج شهرىارى جامى احكام شرع الخ.

No date.

Ff. 236, ll. 15; Shikasta; size, 8½ in. by 6½ in.

[ELLIOT 398.]

### 388

Tadhkira-i-masarrafatfâ (تذکره مسرت افزا).

Collection of biographies of Rêkhta poets, composed by Abû-alḥasan Amîr-al-dîn Aḥmad, known as Amr-allâh Allâhâbâdî (اميرالدین احمد المشتهر بامر الله آله آبادی), on fol. 7<sup>a</sup>, l. 2.

Beginning: تذکره مسرت افزای ضمائر ارباب ملال و تبصره ظلمت زدای بصائر ارباب جمال الخ.

In the preface on ff. 6<sup>a</sup>-9<sup>a</sup> he states, that he travelled to 'Azimâbâd in Safar A. H. 1192, that here he took up the plan of composing this work, which he executed during the journey to Calcutta and finished on the 3rd of the second Jumâdâ, A. H. 1193 = A. D. 1779, June 18th. See fol. 9<sup>a</sup>, l. 3:

از هجرت افضل التبشیر بود  
بوده زمه جماد دوم  
تأریخ سیوم نه بیش و نه کم  
کین تذکره مسرت افزا  
تسعين و هزار صد سه افروز  
این خامه من نمود املا

In the conclusion, on ff. 182<sup>b</sup>-183<sup>a</sup>, he proceeds to state, that after having composed this during the journey to Calcutta in A. H. 1193, he came on his return to Lucknow A. H. 1194; here he got much more information about other poets. This, however, he could not incorporate in his work, because he thought it necessary to confine himself to those poets, of whom he had given a list in the introduction to his work.

This list, which we find on ff. 3<sup>b</sup>-5<sup>b</sup>, is dated from A. H. 1197 = A. D. 1783.

Title: فهرست اسامی خوش بیان هندی زبان سنه 1197 هجری.

Accordingly we have to suppose, that the preface and the work itself were composed A. H. 1193, but that the conclusion was added at the same time with the index of the poets, viz. A. H. 1197.

The whole MS. is written by one hand, very likely the author's own.

The poets are 247 in number, and they are arranged alphabetically. The careful biographical information, along with the many and extensive extracts from Diwâns, renders the work very valuable indeed. There occur many poets whom Garcin de Tassy (in his *Histoire de la Littérature Hindouie et Hindoustanie*) does not even mention, and the very useful list of Rêkhta poets given by A. Sprenger (in his Catalogue, p. 195 sq.) might be considerably enriched from this source with valuable biographical information.

Ff. 183, ll. 17; large, clear Nasta'lik; size, 10 in. by 6½ in.

[OUSELEY 219.]

### 389

Gulzâr-i-Ibrâhim (گلزار ابراهیم).

The garden of Ibrâhim, another biographical dictionary of about 300 Rêkhta poets, compiled in Persian by Nawwâb 'Alî Ibrâhîmkhân, with the two takhalluṣes Khalîl and Hâl, during the years 1195-1198 (see, for instance, A. H. 1196 = A. D. 1782, mentioned on fol. 186<sup>b</sup>, last line, comp. A. Sprenger, Catal., p. 180, and A. H. 1198 = A. D. 1784, in the preface of fol. 2<sup>a</sup>, last line, comp. Rieu i. p. 375).

Beginning: رعنائى كلام حمد متكلمى است كه انجاي سخنان روح پرور را الخ.

The first biography is that of Âftâb (Shâh 'Âlam, as in the preceding work), on fol. 2<sup>b</sup>, and the last that of Ḥasan 'Alîkhân Yâs, on fol. 287<sup>b</sup>. No date.

Ff. 287, ll. 15 (two columns in the poetical extracts); large and clear Nasta'lik; size, 12¼ in. by 8½ in.

[OUSELEY ADD. 42.]



## 390

Khulāṣat-alkalām (خلاصة الكلام).

The Khulāṣat-alkalām or the essence of speech, a very excellent and valuable Persian tadhkirah, appropriated to selections from the mathnawis only of 78 of the most celebrated Persian poets, with biographical and literary notices, composed in two volumes by the author of the Gulzâr-i-Ibrâhîm, Nawwâb Amin-aldaulah 'Aziz-almulk 'Alî Ibrâhîmkhân Bahâdur Naşirjang, with the takhalluṣ Khalîl, A. H. 1198 = A. D. 1784, that is, in the 27th (26th?) year of Shâh 'Âlam's reign. For further information we refer to Bland's paper on the earliest Persian biography of poets, in the Journal of the Royal Asiatic Society, ix. pp. 158-160; A. Sprenger, Catal., p. 180; and Rieu i. p. 375. Each volume is preceded by a complete index of the whole work.

Beginning of the preface of vol. I, on fol. 3<sup>b</sup>: تعالیٰ اللہ ما قاصر فہمان کوتہ بیان را چہ یارا کہ زبان بجمہد و ثنائی متکلم بزبان توانیم کشود الخ.

Beginning of vol. II: جلد دوم از تذکرہ مسویٰ بخلاصہ: الکلام من تألیفات اضعف العباد علی ابراہیم خان الخ.

The names of the 78 poets, alphabetically arranged, are as follows:

## Vol. I.

1. Asadi of Tûs, died in Maş'ûd bin Maḥmûd's reign (extracts from the کرشاسب نامہ). Ff. 4<sup>b</sup>-16<sup>b</sup> (۳-۲۷).

2. Khalifah Ibrâhîm (that is, Muḥammad Ibrâhîm Khalîl-allâh) of Dihlî, born A. H. 1087, still alive 1160 (extracts from the poetical tale, احسن القصص; he wrote besides a شرح نکات سید نعمت اللہ کرمانی and five supplementary books to the six of Jalâl-al-din Rûmî's mathnawî). Ff. 16<sup>b</sup>-22<sup>a</sup> (۲۷-۳۸).

3. 'Inâyatkhân Âshînâ, whose name was Khwâjah Muḥammad Tâhir, son of Zafarkhân Aḥsan, contemporary with Tâlib Kalim, died A. H. 1077 (extracts from a mathnawî). Ff. 22<sup>a</sup>-23<sup>b</sup> (۳۸-۴۱).

4. Shaikh Rukn-al-din Auhadi of Marâgha, the pupil of Shaikh Auhad-al-din Kirmânî, died A. H. 738 (extracts from the جام جم). Ff. 23<sup>b</sup>-32<sup>a</sup> (۴۱-۵۹).

5. Ahli of Shirâz, died A. H. 942 (extracts from the شمع و پروانہ and سحر حلال). Ff. 32<sup>a</sup>-40<sup>b</sup> (۵۸-۷۵).

6. Mirzâ Ibrâhîm Adham, went to India under Shâh-jahân, died at Dihlî in the beginning of Aurangzib's reign (extracts from the ساتینامہ). Ff. 40<sup>b</sup>-42<sup>a</sup> (۷۵-۷۸).

7. Mullâ Muḥammad Sa'id Ashraf, son of Mullâ Muḥammad Sâlih of Mâzandarân, died A. H. 1116 (extracts from the قضا و قدر, an imitation of Muḥammad Kulî Salim's mathnawî of the same name). Ff. 42<sup>a</sup>-46<sup>b</sup> (۷۸-۸۷).

8. Sirâj-al-din 'Alîkhân Ârzû of Dihlî, son of Shaikh Ḥusâm-al-din, with the takhalluṣ Ḥusâm, died A. H. 1169 (extracts from the جوش و خروش and the Sâkinâma, عالم آب). Ff. 46<sup>b</sup>-48<sup>b</sup> (۸۷-۹۱).

9. Sayyid Abû Tâlib Kunduz-sagî Isfahânî, by whose work was completed A. H. 1135 the well-known حملة حیدری, which its author, Mirzâ Rafi' Bâdhil, had left incomplete (comp. Rieu ii. p. 704). Ff. 48<sup>b</sup>-53<sup>a</sup> (۹۱-۱۰۰).

10. Mirzâ Muḥammad Rafi'khân Bâdhil of Mashhad, died A. H. 1123, in Bahâdurshâh's reign (extracts from the حملة حیدری). Ff. 53<sup>a</sup>-74<sup>a</sup> (۱۰۰-۱۴۲).

11. Mirzâ 'Abd-alkâdir Bidil, born at Akbarâbâd A. H. 1054, died in Muḥammadshâh's reign (the date is not complete here, there is written only 1100, but according to other tadhkiras it must be 1133, extracts from the گلگشت حقیقت, and طلسم حیرت, محیط اعظم). Ff. 74<sup>a</sup>-102<sup>b</sup> (۱۴۲-۱۹۹).

12. Shaikh Bahâ-al-din Muḥammad Bahâ'i 'Âmilî, died A. H. 1030, and was buried at Mashhad by order of Shâh 'Abbâs. He wrote many works, for instance, شرق, رسالة اضطراب در هیئت, جامع عباسی در فقه, کشکول, خلاصہ الحساب, تشریح الافلاک, الشمسین, شیرو شکر, and نان و حلوا (extracts from the نان و حلوا). Ff. 102<sup>b</sup>-105<sup>b</sup> (۱۹۹-۲۰۵).

13. Mirzâ Muḥammad Sa'id Ḥakîm of Kumm, son of Muḥammad Bâkîr and pupil of Maulânâ 'Abd-alrazzâk Fayyâd, with two takhalluṣes, Sa'id and Tanhâ, flourished under Shâh 'Abbâs II (extracts from an incomplete mathnawî). Ff. 105<sup>b</sup>-107<sup>b</sup> (۲۰۵-۲۰۹).

14. Mullâ 'Alî Ridâ Tajallî, went in 'Âlamgir's time to India, contemporary with Tâhir Naşrâbâdî, died very young, A. H. 1088 (extracts from an abridged mathnawî, معراج الخیال). Ff. 107<sup>b</sup>-109<sup>a</sup> (۲۰۹-۲۱۲).

15. Mir Afzal Thâbit of Allâhâbâd, the grandson of Mir Diyâ-al-din Husain of Badakhshân, with the epithet Islâmkhân, and the takhalluṣ Wâlâ, and nephew of Mir 'Isâ Himmatkhân Dairî, who had become Amîr-alumarâ of 'Âlamgir in A. H. 1107; Thâbit died A. H. 1152 (extracts from the در مصائب امام حسین). Ff. 109<sup>a</sup>-112<sup>b</sup> (۲۱۲-۲۱۹).

16. Khwâjah Husain Thanâ'i of Khurâsân, went to India under Akbar, and was connected by friendship with Ghazâlî of Mashhad, Maulânâ Faiḍî, and Mullâ 'Urfî of Shirâz (extracts from an incomplete mathnawî, which A. Sprenger calls باغ ارم, comp. his Catal., p. 579). Ff. 112<sup>b</sup>-117<sup>b</sup> (۲۱۹-۲۲۶).

17. Mirzâ Ja'far Kâzwinî, called Âsafkhân, with the two takhalluṣes Ja'far and Ja'fari, died as Jahângir's wazîr A. H. 1021 (extracts from the mathnawî شیرین شمرن). Ff. 118<sup>a</sup>-126<sup>a</sup> (۲۳۰-۲۴۱).

18. Mullâ 'Abd-alrahmân Nûr-al-din Jâmî, the famous epic poet, died A. H. 898 (extracts from the seven mathnawîs). Ff. 126<sup>a</sup>-195<sup>b</sup> (۲۴۱-۳۸۶).

19. Shaikh Muḥammad 'Alî Ḥazîn of Jîlân, born A. H. 1103, died 1180 (extracts from the چمن و انجمن and the تذکرۃ العشاقین). Ff. 195<sup>b</sup>-201<sup>b</sup> (۳۸۶-۳۹۸).

20. Maulânâ Ḥusainî Sâdât, with the takhalluṣ Ḥusainî, a friend of Shaikh 'Irâkî and Shaikh Auhad-al-din Kirmânî. To his questions replied Maḥmud Shabistari in his Gulshan-i-râz; he died A. H. 718 at Harât (extracts from the زاد المسافرين). Ff. 201<sup>b</sup>-207<sup>a</sup> (۳۹۸-۴۰۹).

21. Khwâjah Hâfîz of Shirâz, died A. H. 791 or 792 (some mathnawî baits from the مغنی نامہ, etc.). Ff. 207<sup>a</sup>-208<sup>b</sup> (۴۰۹-۴۱۲).

22. Ḥamîd-al-din of Lâhûr, who put in verse thirty-two of the prose tales contained in Nakshabî's well-

known *Tūtīnāma* (extracts from these). Ff. 208<sup>b</sup>-210<sup>b</sup> (۴۱۳-۴۱۶).

23. Amir Yamin-al-din Khusrau of Dihli, died A. H. 705 (read 725, extracts from his *khamseh*, the *خضرخان* and *دولرانی* (نه سپهر). Ff. 210<sup>b</sup>-305<sup>a</sup> (۴۱۶-۶۰۵).

24. Khwājah Abū-al'atā Muḥammad bin 'Alī Kamāl-al-din Kirmānī (that is, the same famous poet who is otherwise called Khwājū Kirmānī), died A. H. 742 or 745 (extract from the *همای و همایون*, the *گل و نوروز*, *کمانامه*, and the *سامنامه*; but the last is different from that in the India Office MS. 198, described by Spiegel, Z. D. M. G. iii. 245-261, which only by mistake is called *Sāmnamā*, since its text, except the names, is quite identical with the *همای و همایون*; other poetical works of Khwājū are *رساله در مناظرات ابرو* and *روضه الانوار* and *آفتاب و شمع و شمشیر*. Ff. 305<sup>a</sup>-359<sup>b</sup> (۶۰۵-۶۱۵).

25. Sayyid Ḥusain Imtiyāzkhān Khālīṣ, went to India in 'Ālamgir's reign, and was afterwards appointed master of the horse (*میر آخور پادشاهی*, literally stable-keeper of the kingdom), in Bahādurshāh's time; he was murdered A. H. 1122 (the chronogram is *آه امتیاز خان*). Besides a *diwān* he left a *mathnawī* (extracts from it). Ff. 359<sup>b</sup>-361<sup>a</sup> (۶۱۵-۶۱۸).

26. Ḥakim Afḍal-al-din Khākānī of Shīrwān, died A. H. 582 (extracts from the *تحفة العراقيين*). Ff. 361<sup>a</sup>-366<sup>b</sup> (۶۱۸-۶۲۹).

27. Maulānā Shāh Dā'i of Shīrāz, died A. H. 915 at Shīrāz (a few *mathnawī* baits). Ff. 366<sup>b</sup>-367<sup>a</sup> (۶۲۹-۶۳۰).

28. Dhauḳī of Samarkand, was king of poets at the court of Aḥmadkhān (Hulāgūkhān's son), and author of a *mathnawī*, entitled *ناز و نیاز* (no extracts). Fol. 367<sup>a</sup> (۶۳۰) margin.

29. Ākīlkhān Rāzī, flourished under 'Ālamgir (extracts from the story of *Padmāwat*, and *پروانه*, a translation from *Hindūstānī*). Ff. 367<sup>a</sup>-376<sup>o</sup> (۶۳۰-۶۴۸).

30. Mirzā Raḍī of Artimān, the father of Mirzā Ibrāhīm Adham, flourished in Shāh 'Abbās' reign (extracts from his *ساقینامه*). Ff. 376<sup>a</sup>-377<sup>b</sup> (۶۴۸-۶۵۱).

31. Malik Muḥammad Rābīṭ, the grandson of Āḳā Malik (extracts from his *ساقینامه*). Ff. 377<sup>b</sup>-379<sup>a</sup> (۶۵۱-۶۵۴).

32. Maulānā Zulālī of Khwānsār, one of Shāh 'Abbās' poets, the author of the seven *mathnawīs*, *سبعة سیارة*, viz. *ذرة و خورشید* (407 verses), *شعلة دیدار* (707 verses), *حسن گلوسوز* (580 verses), *آذر و سمندر* (910 verses), *جام جم* (730 verses), *سلیمان نامه* (that is, the same poem which is usually styled *میخانه*, 840 verses), and *محمود و ایاز* (7800 verses). He began these poems A. H. 1001, and completed them in 13 (23?) years; died 1016 (1026?), more than 100 years old (extracts from all the seven). Ff. 379<sup>a</sup>-409<sup>b</sup> (۶۵۴-۸۱۵).

33. Ḥakim Abū-al-majd Sanā'i of Ghazna, the date of whose death is here just as confused as everywhere else (extracts from the *حدیقه*). Ff. 409<sup>b</sup>-423<sup>b</sup> (۸۱۵-۸۴۳).

34. Shaikh Muṣliḥ-al-din Sa'dī of Shīrāz, died A. H.

691 (extract from the *دوستان*). Ff. 423<sup>b</sup>-432<sup>b</sup> (۸۱۵-۸۶۱).

35. Khwājah Jamāl-al-din Salmān Sāji (so, instead of the usual *ساوجی*, native of Sāwa), died A. H. 769 (extracts from the *mathnawī* *خورشید و جمشید*; besides that, the author wrote another *mathnawī*, *فرائضنامه*). Ff. 432<sup>b</sup>-441<sup>b</sup> (۸۶۱-۸۷۹).

36. Muḥammad Kuli Salīm of Taharān, went to India from Irān in Shāhjahān's reign, died A. H. 1057. He composed a great number of *mathnawīs*, for instance, *جنگ اسلامخان*, *قضا و قدر*, *تعریف کشمیر*, *تعریف لاهجان*, etc. (extracts from eight different *mathnawīs*). Ff. 441<sup>b</sup>-453<sup>b</sup> (۸۷۹-۹۰۳).

37. Mir Sanad Kāshī, a contemporary of Shāh Sulaimān Ṣafawī, A. H. 1077-1106 (extracts from a *mathnawī*). Ff. 453<sup>b</sup>-455<sup>a</sup> (۹۰۳-۹۰۶).

38. Ḥakim Sharaf-al-din Ḥusain Shifā'i of Isfahān, died the 5th of Ramadān, A. H. 1037. He composed three *mathnawīs*: *نمکدان*, *دیدۀ بیدار مهر و محبت*, and *نمکدان حقیقت* (extracts from two of these). Ff. 455<sup>b</sup>-472<sup>a</sup> (۹۰۶-۹۴۰).

39. Ṣādiqbeg, with the takhalluṣ Ṣādiqī, left an incomplete *mathnawī* on the exploits of Shāh 'Abbās (وقائع محاربات شاه عباس). Ff. 472<sup>a</sup>-472<sup>b</sup> (۹۴۰-۹۴۱).

40. Ḥusainā Ṣabūḥī of Khwānsār, author of several *mathnawīs*. Fol. 472<sup>b</sup> (۹۴۱).

41. Ḍamirī of Hamadān, contemporary with Shāh Tahmāsp Ṣafawī, author of three *mathnawīs*: *نامید*, *شمع و پروانه*, and *آسمان و زمین*, and *بهرام*. Fol. 472<sup>b</sup> (۹۴۱).

42. Jamāl-al-din Ḍamirī of Isfahān, also under Shāh Tahmāsp. His epic poems are: *وامق و عذرا*, *ناز و نیاز*, *حسن الاخیار*, and *اسکندر نامه*, *لیلی و مجنون*, *بهار و خزان*. Fol. 473<sup>a</sup> (۹۴۲).

#### Vol. II.

43. Mullā Tuḡhrā of Mashhad, went from Irān to India in Jahāngir's reign, contemporary with Ṣā'ib, Kudsī, Kalim, etc. He wrote two *mathnawīs*: *تعریف*, in imitation of Zulālī, and *ساقینامه*, in imitation of Żuhūrī (extracts from the latter). Ff. 3<sup>b</sup>-24<sup>a</sup> (۹۴۳-۹۸۳).

44. Mullā Nūr-al-din Żuhūrī of Tarshīz, died A. H. 1025 or 1027 (extracts from the *ساقینامه* and another *mathnawī* on the same subject). Ff. 24<sup>b</sup>-44<sup>b</sup> (۹۸۳-۱۰۲۴).

45. Shams-al-din Muḥammad Aṣṣār of Tabriz, a contemporary of Salmān of Sāwa, flourished under the Ilkāns, died A. H. 784, buried at Tabriz (extracts from the *مهر و مشتری*). Ff. 44<sup>b</sup>-57<sup>a</sup> (۱۰۲۴-۱۰۴۹).

46. Maulānā 'Ārifī, under Shāhrukh, called the second Salmān on account of his fine poetry, author of the *دۀ نامۀ گوی و چوگان* (completed A. H. 842) and the *دۀ نامۀ گوی و چوگان* (dedicated to the wazir Khwājah Ghiyāth-al-din (extracts from the *چوگان گوی*). Ff. 57<sup>a</sup>-59<sup>b</sup> (۱۰۴۹-۱۰۵۴).

47. Nāṣir 'Alī Sirhindi, died A. H. 1109 (the chronogram is *آه علی بعالم معنی رفت*), author of several *mathnawīs* (extracts from that *mathnawī*, which he wrote



in imitation of Zulālī's (محمود و اياز). Ff. 59<sup>b</sup>-64<sup>b</sup> (1.14-1.14).

48. Mullā Jamāl-aldin bin Zain-aldin 'Alī bin Jamāl-aldin 'Urī of Shīrāz, died A. H. 999, according to the chronogram, هادی کلام عرفی شیرازی (extracts from a mathnawī, beginning خداوندا دلم; see A. Sprenger, Catal., p. 529, and a ساقینامه). Ff. 64<sup>b</sup>-68<sup>a</sup> (1.14-1.14).

49. Mir 'Abd-aljalil Wāsiṭi Balgrāmī, born A. H. 1071, died 1138, a very learned man, composed poetry in the Arabic, Persian, Turkish, and Hindūstāni languages, author of many ta'rikhs, mathnawīs, etc. (extracts from a mathnawī). Ff. 68<sup>a</sup>-73<sup>a</sup> (1.14-1.14).

50. Shaikh Abū Tālib Farīd-aldin 'Aṭṭār, died most probably A. H. 627 (extracts from the مظهر العجائب, جواهر الذات, اسرار نامه, الهی نامه, usually called جواهر الذات, منطق الطیر, خسرو و گل, (الذات). Ff. 73<sup>b</sup>-92<sup>a</sup> (1.14-1.14).

51. Muḥammad Akram Ghanimat of Ganja in the Panjāb, the author of the mathnawī نیرنگ عشق, which he completed A. H. 1096 (extracts from it). Ff. 92<sup>b</sup>-101<sup>a</sup> (1.14-1.14).

52. Mir Shams-aldin Faḳīr, born at Shāhjahānābād, A. H. 1115, a contemporary of the author of this tadhkirah, composed a khamsah or five mathnawīs (extracts from the تعریف دولتخانه نواب, مولد امام مهدی, امیرالامرا ساداتخان بهادر, تصویر محبت, and the مثنوی والد سلطان). Ff. 101<sup>b</sup>-123<sup>b</sup> (1.14-1.14).

53. Ḥakīm Firdausī of Tūs, died A. H. 411, according to the chronogram, میوه فردوس (extracts from the شاهنامه and زیوسف و زیخا). Ff. 123<sup>b</sup>-141<sup>a</sup> (1.14-1.14).

54. Fakhr-aldin As'ad Jurjāni, the author of ویس و رامین; he is called here a court-poet of Sultān Maḥmūd bin Malikshāh Saljūqī, who reigned from A. H. 511 to 525 (!) (extracts from ویس و رامین). Ff. 141<sup>a</sup>-150<sup>a</sup> (1.14-1.14).

55. Shaikh Abū-alfaid, with the takhalluṣ Faīdī and Fayyāḍī, died A. H. 1004 (extracts from نل دمن, مرکز, and another mathnawī, probably one of the three he left incomplete, viz. هفت کشور, سلیمان و بلقیس, and اکبر نامه). Ff. 150<sup>b</sup>-174<sup>a</sup> (1.14-1.14).

56. Mullā Fauḳ-aldin, with the takhalluṣ Fauḳī, lived at Yazd, and went to India in 'Ālamgir's time (extracts from two mathnawīs, the first of which seems to contain the story of Farhād and Shīrīn). Ff. 174<sup>a</sup>-178<sup>a</sup> (1.14-1.14).

57. Hājī Muḥammad Jān Kudsi of Mashhad, went to India in the fifth year of Shāhjahān's reign, that is, A. H. 1042, and became king of poets at this emperor's court. He died at Lāhūr A. H. 1056 (extracts from his incomplete mathnawī, entitled ظفر نامه شاهجهانی, consisting of 8000 baits, from the ساقینامه, the تعریف, and two other mathnawī fragments, در شکایت, کشمیر, and two other mathnawī fragments, در مدح مردم ناسنجیده and اینای زمان). Ff. 178<sup>a</sup>-207<sup>b</sup> (1.14-1.14).

58. Mirzā Kāsim Kāsimī of Gūnābād, a contemporary of Sultān Akbar, to whom he sent all his poetical works, and by whose favour he was honoured. He wrote a khamsah, containing: شاهنامه شاه, شاهرخ نامه, and کار نامه در گوی و چوگان, لیلی و مجنون, اسمعیل, and besides that a ساقینامه (extracts from the شاهنامه شاه اسمعیل, and a few baits from the شاهنامه, ساقینامه, and لیلی و مجنون). Ff. 207<sup>b</sup>-215<sup>b</sup> (1.14-1.14).

59. Mullā Shams-aldin Muḥammad Kātibī of Nīshāpūr, the panegyrist of Timūr and his descendants, died A. H. 838 at Astarābād, author of a khamsah (extracts from all the five mathnawīs). Ff. 215<sup>b</sup>-225<sup>a</sup> (1.14-1.14).

60. Abū Tālib Kalīm of Hamadān, went to India in the beginning of Jahāngir's reign, and became later king of poets at the court of Shāhjahān (extracts from his شاهنشاه نامه, usually called شاهجهانی نامه, and a great many shorter mathnawīs, viz. مثنوی, گفتار طالب کلیم در فتح ملک ججهارسنکه بنده, مثنوی در تعریف, در شکایت روزگار از شکستن دست مثنوی, مثنوی در تعریف مردن اسپ, کشمیر جنت نظیر, کتابه, مثنوی در تعریف اکبر آباد, در تعریف قحط دکن, کتابه و تاریخ عمارت, عمارت پادشاهی در شهر اکبر آباد, (کتابه مثنی پادشاهی, and کتابه عمارت نواب شهناز خان). Ff. 225<sup>b</sup>-263<sup>b</sup> (1.14-1.14).

61. Muḥammad Kāzīm, with the takhalluṣ Karīm, went to India under 'Ālamgir. He composed ten mathnawīs, called a عشره مبشره (extracts from five of these mathnawīs). Ff. 264<sup>a</sup>-272<sup>a</sup> (1.14-1.14).

62. Sa'd-allāh Pānipatī (of Pānipat in India), with the takhalluṣ Masīhā, put into Persian verse the story of رام و سیتا (extracts from it). He was a friend of Shaidā, who was a contemporary of Shāhjahān. Ff. 272<sup>a</sup>-276<sup>a</sup> (1.14-1.14).

63. Muḥammad Maḥmūd Miskīn of Asfarā'in, author of two mathnawīs: مهر و نگار (composed A. H. 896) and کنز العارفین (extracts from both). Ff. 276<sup>a</sup>-277<sup>a</sup> (1.14-1.14).

64. Mir Kamar-aldin Minnat of Dihlī, born A. H. 1156, was still alive when this tadhkirah was written. He composed five mathnawīs, the best of which is بهار ساز و برگ در صفت برگ پان و دیگر تحائف که 2. آباد (extracts from all the five). Ff. 277<sup>a</sup>-296<sup>b</sup> (1.14-1.14).

65. Mullā Abū-albarakāt Munīr of Lāhūr, born A. H. 1019 under Jahāngir, died about fifty-five years old. He wrote several mathnawīs; for instance, چار گوهر, آب و رنگ در تعریف باغات اکبر, 1. جزه 2. آباد ساز و برگ در صفت برگ پان و دیگر تحائف که 2. آباد نور و صفا در ستایش حوض 3. مخصوص بهندوستانست مظهر گل, (در دوالم محتوی بر حالات عشق 4. و مسجد, containing the story of a journey to Bangālāh in com-

pany with Saifkhân, etc. (extracts from the latter). Ff. 296<sup>b</sup>-300<sup>b</sup> (1038-1037).

66. Mullâ Maktabî, the contemporary of Jâmî and author of a khamsah in imitation of Nizâmî's (extracts from *لیلی و مجنون*). Ff. 300<sup>b</sup>-318<sup>b</sup> (1037-1037).

67. Mir Sayyid 'Ali, with the takhalluṣ Mihri, the king of poets at the court of Shâh Sultân Husain Ṣafawî, author of several mathnawis (extracts from the *سرایی ملا مهری*). Ff. 319<sup>a</sup>-320<sup>a</sup> (1037-1037).

68. Hakim Rukn-al-din Mas'ûd bin Hakim Nizâm-al-din 'Ali Kâshî, with the takhalluṣ Masiḥ, of Kâshân, was a protégé of Shâh 'Abbâs, went to India in Akbar's reign, returned after 'Abbâs' death to Irân, and died extremely old, A.H. 1070, at Kâshân (extracts from his mathnawî *قضا و قدر*). Ff. 320<sup>a</sup>-321<sup>a</sup> (1037-1037).

69. Maulawî Jalâl-al-din Rûmî, the famous author of the mathnawî, born A.H. 604, the 6th of Rabi'-al-awwal, died sixty-nine years old (extracts from the *مثنوی*). Ff. 321<sup>a</sup>-350<sup>b</sup> (1037-1037).

70. Shaikh Nizâm-al-din Abû Muḥammad Aḥmad bin Yûsuf bin Muwayyad of Ganja, with the takhalluṣ Nizâmî, the celebrated epic poet (extracts from his khamsah). Ff. 350<sup>b</sup>-428<sup>b</sup> (1037-1037).

71. Mullâ Nâzim of Harât, a pupil of Maulânâ Fasiḥî, was in Shâh Sulaimân Ṣafawî's time the panegyrist of 'Abbâs Kûlikhân Shâmlû, the governor of Harât (extracts from his *یوسف و زلیخا*). Ff. 428<sup>b</sup>-440<sup>b</sup> (1037-1037).

72. Mir 'Abd-al'âl Najât of Isfahân (extracts from *گل کشتی*). Ff. 440<sup>b</sup>-442<sup>a</sup> (1037-1037).

73. Mirzâ Tâhir Waḥîd of Kâzwin, was in high favour with Shâh 'Abbâs II, and became grand wazir under Shâh Sulaimân (extracts from three mathnawis). Ff. 442<sup>a</sup>-459<sup>a</sup> (1037-1037).

74. Mullâ Waḥshî Bâfîkî of Yazd, died A.H. 991 (extracts from the *خلد برین*, the *فرهاد و شیرین*, and two short mathnawis, *در هجو و در مدح ولی سلطان*). Ff. 459<sup>a</sup>-473<sup>b</sup> (1037-1037).

75. Mirzâ Muḥammad Rafî Wâ'iz of Kâzwin, went to India under Shâhjahân, author of a diwân, of the well-known *ابواب الجنان*, and of a mathnawî, *در تاریخ جنگ شاه عباس ثانی صفوی باندل خان اوزبک* (extracts from this mathnawî). Ff. 473<sup>b</sup>-478<sup>b</sup> (1037-1037).

76. Mullâ 'Abdallâh Hâtifi, Jâmî's nephew, the last great epic poet of the Persians (extracts from *لیلی و مجنون*, *تیمور نامه*, and *شیرین و خسرو*). Ff. 478<sup>b</sup>-505<sup>b</sup> (1037-1037).

77. Mullâ Badr-al-din Hilâli of Astarâbâd, whose death is fixed here in A.H. 936 (extracts from the *شاه صفات العاشقین*, usually called *وگدا*, and the *درویش*). Ff. 505<sup>b</sup>-515<sup>a</sup> (1037-1037).

78. Mir Yahyâ Kâshî, seems to have been a native of Shirâz, not of Lâhijân or Kumm, as other biographers state, but lived at Kâshân. He went to India under Shâhjahân, was the panegyrist of Dârâ Shukûh, and contemporary with Kudsi and Kalim. He died A.H. 1074 (extracts from a *شاهجهان نامه*, otherwise called

*پادشاه نامه*, and other short mathnawis; for instance, *در صفت قحط و ذکر در صفت کشمیر قضا و قدر*, *آتشداده در بیان جدا شدن از اسپ ابلق*, *وفات نواب مهد علیا حکایت در مذمت آتش مستی بناربه*, *مستی بتوبه نامه در مذمت اسپ در مذمت برشکال لاهور طاهر و نوروز*, etc.) Ff. 515<sup>b</sup>-535<sup>a</sup> (1037-1037).

This copy is dated by Sayyid Hasan, who wrote it for Mr. J. B. Elliott, the 16th of Sha'bân, A. H. 1246 = A. D. 1831, 30th of January.

Vol. I, ff. 473; Vol. II, ff. 536. Four columns, each 21 ll.; large and distinct Nasta'liq; two illuminated frontispieces; gilt edges; splendid binding, brown with gold arabesques; size, 12½ in. by 9½ in. [ELLIOT 183, 184.]

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#### Khulâṣat-alafkâr (خلاصة الافکار).

One of the most modern biographies of Persian poets, only a few years older than the following and last of all, the Makhzan-algharâ'ib. It was compiled by Abû Tâlib ibn Maghfûr Hâjî Muḥammad Begkhân Tabrizi aliṣfahânî (born A. H. 1166 = A. D. 1753, died A. H. 1221 = A. D. 1806), who began his work A. H. 1206, and contains, besides the memoirs of poets and extracts from their poetry, in the khâtimah or conclusion five treatises on ethics, music, prosody, the five branches of medical science, and the universal history and geography, the last part of which may be considered a separate work with the special title, *Lubb-alsiyar-ujahânummâ* (لب السیر و جهاننما). It is divided into a *muḥaddimah* (تذکره نویسی و اموری که درین کتاب مرعی گشته on fol. 3<sup>a</sup>;

Twenty-eight Ḥadiqas or gardens, containing the 310 principal poets in alphabetical order, on fol. 9<sup>a</sup>;

A supplement (ذیل), containing short extracts from 160 poets, partly not known before by the author, partly overlooked by him, on fol. 323<sup>b</sup>; and

A conclusion (خاتمه) on twenty-three friends and contemporaries of the author, together with an account of his own life and family, and the five treatises mentioned above, on fol. 339<sup>a</sup>. For further details we refer to Bland's essay in the Journal of the Royal Asiatic Society, ix. p. 153 sq; Rieu i. p. 378; A. Sprenger, Catal., p. 163; and Elliot, History of India, viii. p. 298.

Index of the 310 poets appearing in the twenty-eight Ḥadiqas:

1. Abû Sa'id bin Abû-alkhair, died A. H. 440 (not 404, as is written here by mistake), on fol. 9<sup>a</sup>. 2. Shaikh-alislâm Abû Isma'il 'Abdallâh al-Anṣârî of Harât, died A. H. 481, ib. 3. Shaikh-alislâm Aḥmad Jâmî, that is, Abû-alnaṣr Aḥmad bin Abû-alḥasan, died A. H. 536, on fol. 9<sup>b</sup>. 4. Shaikh Abû-alkâsim ibn Yasin, an elder contemporary of Abû Sa'id bin Abû-alkhair, who was indebted to him for a great deal of his knowledge, ib. 5. Khwâjah Abû-alwafâ of Khwârizm, one of the successors of Shaikh Najm-al-din Kubrâ in the spiritual leadership, ib. 6. Khwâjah Afḍal-al-din Muḥammad Kâshî,



ib. 7. Asad-al-din of Tūs, that is, Asadi, Firdausi's teacher, on fol. 10<sup>a</sup>. 8. Abū-alfaraj ibn Mas'ūd Rūnī, ib. 9. Ḥakīm Abū Bakr Azrakī of Harāt, friend and panegyrist of the Saljūk prince Tughānshāh, on fol. 10<sup>b</sup>. 10. Shihāb-al-din Adib Šābir of Tirmidh, in the service of Sultān Sanjar, taken as model by Anwari, on fol. 11<sup>b</sup>. 11. Arshadi, that is, Abū Muḥammad Arshad, panegyrist of Sultān Khidr bin Ibrāhīm of Ghazna, others call him Rashidi Samarkandī, on fol. 12<sup>a</sup>. 12. Nizām-al-din Abū al-'ulā of Ganja, lived under the reign of Minūcībr Shirwānshāh, teacher of Falaki, 'Izz-al-din Shirwānī, Khākānī, and other poets, ib. 13. Athir-al-din of Aumān, contemporary with Kamāl-al-din Isma'il, who died A. H. 635, ib. 14. Abū 'Alī, that is, Ibn 'Abdallāh Ḥusain Sinā, with the epithet Shaikh alra'is (Avicenna), died A. H. 428, on fol. 12<sup>b</sup>. 15. Mir Muḥammad Bākīr, with the takhalluṣ Ishrāk, son of Mir Shams-al-din Dāmād; the end of his life falls in the reign of Shāh Šafi Šafawī, ib. 16. Maulānā Muḥammad Ibn Ḥusām, the author of the *خاورنامه* (comp. A. Sprenger, Catal., p. 432), on fol. 13<sup>a</sup>. 17. Muḥammad Sa'id Ashraf of Māzandarān, went to India under 'Ālamgīr, ib. 18. Maulānā Ahlī of Shirāz, the author of the *سحر حلال*, under Shāh Isma'il Šafawī (who died A. H. 930), on fol. 13<sup>b</sup>. 19. Shafī'āi Athar, panegyrist of Shāh Sulaimān Šafawī, died in the beginning of the reign of Shāh Sultān Ḥusain, who ascended the throne in A. H. 1106, on fol. 17<sup>a</sup>. 20. Ḥakīm Auhād-al-din 'Alī bin Ishāq Anwari, the great panegyrist of Sultān Sanjar, on fol. 18<sup>b</sup>. 21. Imāmi of Harāt, contemporary with Sa'di, on fol. 23<sup>a</sup>. 22. Khwājah Aṣafi, son of Khwājah Muḥim, pupil and friend of Jāmi, died A. H. 928, on fol. 23<sup>b</sup>. 23. Shaikh Jalāl-al-din Ādhuri, of Asfarā'in, king of poets in the time of Shāhrukh, died A. H. 866, ib. 24. Mirzā Jalāl Asir, under Shāh 'Abbās, died A. H. 1049, ib. 25. Athir-al-din Akhsikati, contemporary with Khākānī, on fol. 25<sup>a</sup>. 26. Ustād Abū Shukūr of Balkh, in the beginning of the fourth century of the Hijrah, a forerunner of Rūdagi (comp. Dr. Ethé's essay on 'Rūdagi's Vorläufer und Zeitgenossen' in 'Morgenländische Forschungen,' Leipzig, 1875, p. 42), on fol. 26<sup>a</sup>. 27. 'Abd-alrahmān Amīnī Najjār of Balkh, contemporary with Firdausi and 'Unsurī, like them panegyrist of Sultān Maḥmūd, ib. 28. Shaikh Abū Ḥamid Auhād-al-din Kirmānī, a pupil of Shaikh Shihāb-al-din Suhrawardī, ib. 29. Shaikh Auhādī of Marāgha, a pupil of the preceding poet, died A. H. 738, ib. 30. Fakhr-al-din Amīr Maḥmūd Ibn Yamīn, on fol. 26<sup>b</sup>. 31. Maulānā Umīdī of Rai, killed in Tahanrān by Shāh Nīmat-allāh, the father of Shāh Kāsim Nūrbakhsh, under Shāh Isma'il Šafawī, A. H. 925 (chronogram, *آ از خون ناحق من آ*), on fol. 27<sup>a</sup>. 32. Maulānā Ahlī of Khurāsān, under Sultān Ḥusain Mirzā (who died A. H. 911), on fol. 27<sup>b</sup>. 33. Mir Abū-alḥasan Farāhānī, in Shāh 'Abbās' time, on fol. 28<sup>a</sup>. 34. Mir Aḥsani, an Indian poet, contemporary with Akbar, on fol. 29<sup>a</sup>. 35. Aḥmadkhān, ruler of Gilān, ib. 36. Mir 'Imād-al-din Ilāhī of Hamadān, went to India under Shāhjahān, died A. H. 1060, ib. 37. Yūnus Kulibeg Anīsī, went to India under Akbar, died at Burhānpūr, A. H. 1016, on fol. 30<sup>a</sup>. 38. Mirzā Ibrāhīm Adham, son of Mirzā Raḍī Artimānī, went to

India under Shāhjahān, died A. H. 1060, ib. 39. Kizilbashkhān Umid of Hamadān, whose original name was Muḥammad Ridā, went to India in the beginning of Bahādurshāh's reign, died A. H. 1155 (chronogram, *گشت بی آب باغ روان امید*), on fol. 30<sup>b</sup>. 40. Sirāj-al-din 'Alīkhān Ārzū, died A. H. 1169, on fol. 31<sup>a</sup>. 41. Mir Ghulām 'Alī, with the takhalluṣ Āzād, of Balgrān, an Indian poet, and author of the *سرو آزاد*, the *خزانة عامر*, etc., died A. H. 1200, on fol. 31<sup>b</sup>. 42. Badr-al-din Muḥammad Cācī, panegyrist of Sultān Muḥammad Tughluḳshāh, on fol. 32<sup>b</sup>. 43. Shaikh Bahā-al-din 'Āmili, author of the mathnawis *شیر و شکر نان و حلو*, etc., died A. H. 1030, under Shāh 'Abbās, on fol. 34<sup>b</sup>. 44. Muḥammad Rafīkhān Bādhil, nephew of Mirzā Ja'far of Mashhad, born in Shāhjahānābād, died A. H. 1133 (?), on fol. 36<sup>b</sup>. 45. Sayyid Abū Ṭālib of Isfahān, on fol. 39<sup>b</sup> (only extracts from his continuation of the *حملة حيدري* are given; neither biography nor date appears). 46. Mirzā 'Abd-alḳādir Bidil, flourished in India, was in Muḥammad A'zamshāh's service, died A. H. 1133, on fol. 40<sup>a</sup>. 47. Bahā-al-din Marghiyānī, panegyrist of the Khwārizmshāh Kuṭb-al-din bin Anūshtagin, who died A. H. 521, on fol. 41<sup>b</sup>. 48. Badi' of Tabriz, ib. 49. Maulānā Bakā'i, a friend of 'Abdallāh Khān Uzbek, the ruler of Tūrān, ib. 50. Maulānā Kamāl-al-din Bannā'i of Harāt, ib. 51. Shihāb-al-din Bayānī, lived at the same time, under Ḥusain Mirzā, on fol. 41<sup>b</sup>. 52. The daughter of Ḥusām Sālār, contemporary with Shāh 'Abbās, on fol. 42<sup>a</sup>. 53. Badr-al-din Nūr of Harāt, panegyrist of the Wazīr 'Alā-almulk Abū Bakr, ib. 54. Mirzā 'Aliridāi Tajalli, went to India under Shāhjahān, enjoyed after his return to Persia the favour of Shāh 'Abbās II and of Shāh Sulaimān, and died A. H. 1093, at Isfahān, on fol. 42<sup>b</sup>. 55. Maulānā Ṭābi'i of Khwānsār, contemporary with Mullā Wahshi, died A. H. 1018, on fol. 43<sup>b</sup>. 56. Taki-al-din Auhādī, author of the *عرفات* and the *كعبة عرفان*, ib. 57. Mirzā Muḥammad Sa'id of Kūmm, with the takhalluṣ Tanhā, one of Shāh 'Abbās II's court physicians, ib. 58. Mirzā Muḥsin Ta'thir of 'Abbāsābād, lived at the end of the Šafawī dynasty, and was for some time wazīr of Yazd, on fol. 44<sup>b</sup>. 59. Khwājah Ḥusain Thanā'i of Mashhad, went to India in the beginning of Akbar's reign, and gained Faizi's friendship, ib. 60. Mir Muḥammad Afdal Thābit of Allāhābād in Hindūstān, died A. H. 1151, on fol. 45<sup>b</sup>. 61. 'Abd-alwāsi Jabālī, under Sultān Sanjar, died in the second half of the sixth century of the Hijrah, on fol. 46<sup>b</sup>. 62. Khwājah Jamāl-al-din 'Abd-alrazzāq of Isfahān, the father of the *خلاق المعاني* Kamāl-al-din Isma'il, on fol. 49<sup>b</sup>. 63. Maulawī Nūr-al-din 'Abd-alrahmān Jāmi, born A. H. 817, died 898, on fol. 51<sup>a</sup>. 64. Jamāl-al-din Muḥammad ibn Naṣir, a panegyrist of Malik Kuṭb-al-din Aibak, king of Dihli (reigned from A. H. 602 to 607), on fol. 62<sup>a</sup>. 65. Sayyid Jalāl-al-din of Yazd, in the reign of Muḥammad Muẓaffar Pādishāh of Shirāz, ib. 66. Maulānā Jalālī, under Sultān Ḥusain Mirzā, on fol. 62<sup>b</sup>. 67. Mullā Jamālī of Dihli, younger contemporary of Jāmi, died A. H. 942, ib. 68. Maulānā Jismi of Hamadān, went to India under Akbar, ib. 69. Mir Jamāl-al-din Kāzarīnī, on fol. 63<sup>a</sup>. 70. Mirzā Faṭḥ-allāh Janāb of Isfahān, went in his youth to India, and served Muḥammad

Farrukh Siyar (A.H. 1125-1131), afterwards he entered Nâdirshâh's service, ib. 71. Khwâjah Shams-aldin Muḥammad Ḥâfîz of Shirâz (his death is fixed here in A.H. 782!), on fol. 63<sup>b</sup>. 72. Sayyid Mu'in-aldin Ḥasan Ashrafi of Samarḳand (comp. Butkhâna, No. 7), on fol. 67<sup>b</sup>. 73. Khwâjah Ḥasan of Dihli, called the Sa'di of India, died A.H. 738, on fol. 68<sup>a</sup>. 74. Sayyid Ḥusaini Sâdât, originally of Ghûr, grew up and flourished in Harât, friend of Auhad-aldin Kirmâni (who died A.H. 697) and 'Irâqi (who died A.H. 686, 688, or 709), author of the *كنز الرموز*, the *زاد المسافرين*, and the *نزهة الأرواح*, on fol. 68<sup>b</sup>. 75. Shaikh-alislâm Ḥarithi, the spiritual guide of Muḥammad 'Aufi, the author of the oldest tadhkirah, *Lubb-alalbâb* (or, as Sprenger, Catal., p. 1 sq., calls it, *Lubâb-alalbâb*), ib. 76. Sharaf-aldin Ḥasan ibn Nâsir 'Alawî, panegyrist of Sultân Bahrâmshâh of Ghazna (A.H. 512-547), who became afraid of the poet's popularity, and drove him to Hijâz; at Sultân Mas'ûd bin Malikshâh's request he afterwards returned, ib. 77. Ḥasan ibn 'Ali Shihâbi, panegyrist of Arslanshâh, on fol. 69<sup>a</sup>. 78. Hakim Hantalah (better Hanzalah) of Bâdaghis, a poet of the Tâhirides, afterwards at the court of Ya'qûb bin Laith (comp. Ethé, 'Rûdagi's Vorläufer und Zeitgenossen'), ib. 79. Sayyid Ḥasan Mutakallim, a companion of Sultân Ghiyâth-aldin Ghûri (A.H. 558-599), ib. 80. Kâsimbeg Ḥâlâtî, under Shâh Tahmâsp, ib. 81. Hakim Ḥadiq, son of Hakim Ḥumâm-aldin, brother of Maulânâ 'Abd-alrazzâq of Gilân, went to India under Shâhjahân, on fol. 69<sup>b</sup>. 82. Maulânâ Huzni of Isfahân, under Shâh Tahmâsp, on fol. 70<sup>a</sup>. 83. Mirzâ Ḥisâbi of Natanza (a place in the district of Isfahân), under Shâh 'Abbâs, ib. 84. Maulânâ Ḥâjî Muḥammad of Gilân, with the takhallus Ḥâjî, under Shâh Sulaimân (who died A.H. 1106), ib. 85. Maulânâ Haidar Kalîcâ of Khurâsân, under Shâh Isma'il Ṣafawî (A.H. 908-930), on fol. 70<sup>b</sup>. 86. Shaikh Muḥammad 'Ali Ḥazin of Isfahân, died A.H. 1180, on fol. 71<sup>a</sup>. 87. Hasankhân Shâmlû, governor of Harât under Shâh 'Abbâs (Sprenger reads 'Abbâs II, but here no ثانی is found), on fol. 75<sup>b</sup>. 88. Ibrâhîm bin 'Ali Najjâr Afdal-aldin Khâkânî of Shirwân, panegyrist of Minûcîhr Shirwânshâh, died A.H. 595, on fol. 76<sup>a</sup>. 89. Khwâjah Amir Khusrau of Dihli, died A.H. 725, on fol. 84<sup>b</sup>. 90. Kamâl-aldin Maḥmûd Khâjûi Kirmâni, that is, Khwâjû Kirmâni (comp. A. Sprenger, Catal., p. 471; Z. D. M. G. ii. 205, etc.; his death is fixed here in *هفتصد و پانصد* (!), probably a mistake for *هفتصد و پنجاه*, A.H. 750), on fol. 94<sup>b</sup>. 91. Hakim Khabbâz (خباز), Ḥadiqat-alṣafâ, Elliot 156, fol. 394<sup>b</sup>, calls him *خیماری*; 'Aufi and Âtashkada *خبازي*; comp. Ethé, 'Rûdagi's Vorläufer,' etc.), a panegyrist of the Sâmanides, on fol. 95<sup>b</sup>. 92. Hakim Abû Tâlib Khusrawânî, also under the Sâmanides, no doubt identical with Abû Tâhir Khusrawânî, whom Firdausi quotes (comp. Dr. Ethé's two papers on Firdausi's lyrical poems in 'Sitzungsberichte der bayr. Akademie, phil.-histor. Classe,' 1872, p. 300; 1873, p. 654 sq.), ib. 93. Hakim 'Umar Khayyâm of Nishâpûr, the great freethinker, ib. 94. Najibâi Khâlîs of Astarâbâd, contemporary with Shâh Sulaimân, on fol. 96<sup>a</sup>. 95. Pâdishâh Khâtûn, daughter of Sultân Kutb-aldin, of the family of Burâk Ḥâjib and the Karâkhitâi Sultâns of Kirmân, on fol. 97<sup>a</sup>.

96. Mirzâ Radi Dânish of Mashhad, went to India under Shâhjahân, died A.H. 1076, on fol. 98<sup>b</sup>. 97. Kâdi Rukn-aldin Da'wâ, who left both an Arabic and a Persian diwân, and was greatly praised by Kamâl-aldin Isma'il and his father, Jamâl-aldin 'Abd-alrazzâq, on fol. 99<sup>a</sup>. 98. Darwish of Dahak (or Dihak, near Rai, comp. Barbier de Meynard, *Dictionnaire Géogr.*, p. 247, and Marâsid I, p. 419), contemporary with Jâmi, ib. 99. Darwish Muḥammad, was in the service of the Amirkhân Turkmân, on fol. 99<sup>b</sup>. 100. Mirzâ Ḥashim Dil of Artimân near Hamadân, the grandson of Ibrâhîm Adham (comp. p. 303, last line), ib. 101. Maulânâ Dhauki Ardestânî, contemporary with Hakim Shifâ'i (who died A.H. 1037), lived usually in Isfahân, on fol. 100<sup>a</sup>. 102. Sayyid Dhû-alfakâr of Shirwân, spent his last years in 'Irâq, at the court of Sultân Muḥammad Khwârizmshâh; his poetry served as model to Salmân of Sâwa, Ahli of Shirâz, and Kâtibî, ib. 103. Hakim Râfi, a panegyrist of Sultân Maḥmûd of Ghazna, on fol. 101<sup>b</sup>. 104. Râfi of Kâzwin, lauded by Khâkânî, ib. 105. Radi-aldin of Nishâpûr, ib. 106. Rafi-aldin 'Abd-al'aziz Lûnbâni, contemporary with Jamâl-aldin 'Abd-alrazzâq, on fol. 102<sup>a</sup>. 107. Rafi-aldin of Abhar, contemporary with Kamâl-aldin Isma'il, ib. 108. Hakim Abû Bakr Muḥammad 'Ali Rûhânî of Ghazna, a pupil of Arshadi and panegyrist of Bahrâmshâh (who was put to death A.H. 547); at the close of his life he went to India and wrote *ḳaṣidas* in homage of Sultân Shams-aldin Altamish (who declared himself king A.H. 607), ib. 109. Ustâd Abû-almuwayyad Raunâki of Bukhârâ, one of the oldest poets, panegyrist of the Sâmanides, on fol. 102<sup>b</sup>. 110. Ustâd-alshu'arâ Hakim Abû-alḥasan bin 'Abdallâh Rûdagi of Samarḳand, the panegyrist of Amir Naṣr bin Aḥmad Sâmanî, ib. 111. Ustâd Rashidi of Samarḳand, praised by Mas'ûd bin Sa'd bin Salmân (who died A.H. 525) and Mu'izzi, lived under Sultân Khidr bin Sultân Ibrâhîm of Ghazna, on fol. 103<sup>a</sup>. 112. Khwâjah Rashid-aldin Waṭwât, the panegyrist of Atsiz Khwârizmshâh, died A.H. 578, 97 years old, ib. 113. Mirzâ 'Abd-alrahîm Khânkhanan ibn Bairamkhân; both father and son were distinguished Çaghatâi-Amirs and highly favoured by Humâyûn and Akbar; Mirzâ 'Abd-alrahîm wrote both in Turkish and Persian, and translated the *واقعات بابری*, on fol. 105<sup>b</sup>. 114. Mirzâ Raḳî of Artimân, father of Mirzâ Ibrâhîm Adham, under Shâh 'Abbâs, ib. 115. Mirzâ Ja'far Râhib of Isfahân, died A.H. 1066, on fol. 106<sup>a</sup>. 116. Maulânâ Zulâlî of Khwânsâr, pupil of Mirzâ Jalâl Asir, contemporary with Shâh 'Abbâs, panegyrist of Mir Muḥammad Bâkir Dâmâd, died A.H. 1031, on fol. 107<sup>b</sup>. 117. Laṭif-aldin Zaki of Kâshghar, lived under Sanjar, on fol. 108<sup>b</sup>. 118. Zinati 'Alawî, a poetess at the court of Sultân Maḥmûd of Ghazna, ib. 119. Maulânâ Zakî of Hamadân, died A.H. 1030, on fol. 109<sup>a</sup>. 120. Abû-almajid Majdûd bin Âdam Hakim Sanâ'i of Ghazna, born A.H. 437, died A.H. 525 (!), on fol. 110<sup>b</sup>. 121. Shaikh Muṣliḥ-aldin Sa'dî of Shirâz, died A.H. 691, on fol. 112<sup>b</sup>. 122. Hakim Maḥmûd Samâ'i, a panegyrist of the Ghaznawides and Saljûqs, on fol. 121<sup>a</sup>. 123. Hakim Sanjari, under Sultân Sanjar, ib. 124. Hakim Shams-aldin Abû Bakr Muḥammad Sûzanî, ib. 125. 'Alâ-aldin Saifi of Nishâpûr, called Hakim 'Alî, ib. 126. Saif-aldin of Isfarang, called A'raj (the lame), died



A. H. 583, ib. 127. Sadid-al-din A'war (the one-eyed), the poetical rival of Athir-al-din Akhsikati, on fol. 121<sup>b</sup>. 128. Sayyid Sirāj-al-din of Sijistān, panegyrist of Nāsir-al-din Sabuktagin, ib. 129. Khwājah Jamāl-al-din Muhammad Salmān of Sāwa, contemporary with Sultān Abū Sa'īd Bahādurkhān, died A. H. 778, ib. 130. Maulānā Saḥābī of Astarābād, contemporary with Shāh 'Abbās, died A. H. 1010, on fol. 130<sup>a</sup>. 131. Sa'd-al-din Khalifah, under Sultān Sanjar, on fol. 130<sup>b</sup>. 132. Khwājah Sa'd Gul of Shirāz, interred at the side of Hāfiz and Ahli Shirāzi, in the Muṣallā of Shirāz, ib. 133. Saifi 'Arūḍi of Bukhārā, contemporary with Jāmī, author of the *رساله در علم عروض*, ib. 134. Shāh Sa'id Sarmad, a Jew of Kāshān and intimate friend of Dārā Shukūh, ib. 135. Muhammad Afḍal Sarkhwush, the author of the famous *tadhkirah* *Kalimāt-al-shu'arā*, died A. H. 1126 at Dihli, on fol. 131<sup>a</sup>. 136. Muhammad Kuli Salim, went to India under Shāhjahān, died in Kashmir, A. H. 1057, author of several mathnawis, for instance, the *قصا و قدر*, on fol. 131<sup>b</sup>. 137. Mirzā Zāhid 'Alī Sakhā Lāri, went to India, and was poisoned A. H. 1146, on fol. 134<sup>b</sup>. 138. Sharaf-al-din of Shufurwah (a borough in the districts of Isfahān), was nearly related to the great poet Kamāl Isma'il, on fol. 135<sup>b</sup>. 139. Sharaf-al-din Manṣūr, one of the older poets, ib. 140. Sharaf-al-din of Tūs, also an old poet, ib. 141. Shams-al-din of Bukhārā, ib. 142. Imām Shihābī, ib. 143. Maulānā Sharaf of Shirāz, wrote in Persian and Arabic, was the author of the *تاریخ معجم*, and lived in the time of Uljāitūkhān (who reigned from A. H. 703 to 716), ib. 144. Maulānā Sharaf-al-din of Bāfik (in the district of Yazd), had the same spiritual guide as Maulānā Sharaf-al-din 'Alī Yazdi, the author of the *Zafarnāma*, on fol. 136<sup>b</sup>. 145. Maulānā Sharif of Tabriz, pupil of Maulānā Lisānī of Shirāz, died A. H. 956, ib. 146. Maulānā Shahidi of Kumm, went after Sultān Ya'qūb's death to Gujarāt, and afterwards to Bijāpūr, where he entered Isma'il 'Ādilshāh's service; he died, 100 years old, in Gujarāt, A. H. 936, on fol. 137<sup>a</sup>. 147. Hakim Sharaf-al-din Ḥasan Shifā'i, author of a diwān, of several mathnawis, viz. *مهر و محبت*, *نمکدان حقیقت*, *دیدار بیدار*, etc., died in the Ramadān, A. H. 1037, on fol. 137<sup>b</sup>. 148. Amīr Shāhi, of Sabzwār, with his real name Ākā Malik, nephew of Khwājah 'Alī Mu'ayyad Sarbadār, died in Bābar bin Baisunghar's time, A. H. 857, on fol. 143<sup>a</sup>. 149. Ākā Shāpūr of Nishāpūr, with his real name Arshāsp, educated by Khwājah Nūr-al-din, the wazīr of the Khwārizmshāhs, on fol. 145<sup>b</sup>. 150. Mullā Shaidā, born in Fathpūr-i-Akbarābād, one of Shāhjahān's court-poets, on fol. 146<sup>a</sup>. 151. Maulānā Muhammad Ishak Shaukat of Bukhārā, died A. H. 1107, on fol. 147<sup>b</sup>. 152. Shihāb-al-din of Sāwa, an old poet, on fol. 149<sup>a</sup>. 153. Shaikh Rubā'i of Mashhad, contemporary with Shāh Tahmāsp, ib. 154. Maulānā Shāni Taklū (his original name was Nasaf Ākā), contemporary with Shāh 'Abbās, on fol. 149<sup>b</sup>. 155. Mir Muhammad Šādiq of Shirāz, died in the Dakhan, on fol. 150<sup>b</sup>. 156. Mir Sa'idī of Tāharān, went to India under Shāhjahān, ib. 157. Mirzā Muhammad 'Alī Šā'ib of Tabriz, king of poets at the court of Shāh 'Abbās II, died A. H. 1080, on fol. 151<sup>a</sup>. 158. Mullā Ḍamirī of Isfahān, king of poets at the court of Shāh Tahmāsp, on fol. 154<sup>a</sup>. 159. Hakim Tayyān, one

of the old poets, on fol. 155<sup>a</sup>. 160. Tālib of Jājarm, panegyrist of Sultān 'Abdallāh bin Sultān Ibrāhīm bin Shāhrukh Mirzā, died in Shirāz, A. H. 854; he is the author of a mathnawī, *گویی و چوگان*, ib. 161. Mullā Tughrā of Mashhad, went to India under Shāhjahān, ib. 162. Shāh Tāhir Dakhani, born in the district of Kazwin, fled into the Dakhan before Shāh Isma'il Šafawī, and died A. H. 956, on fol. 156<sup>a</sup>. 163. Tālib Āmulī, went to India under Jahāngir, died A. H. 1036, ib. 164. Zāhir-al-din Fāryābī, called *صدر الحکما*, died at Tabriz, A. H. 598, on fol. 158<sup>b</sup>. 165. Zāhir-al-din Naṣir of Sijistān, court-poet of the rulers of Nimrūz, and also panegyrist of the Ghūrīdes, on fol. 162<sup>a</sup>. 166. Sayyid Zāhir-al-din Yahyā of Sarakhs, went to India, ib. 167. Maulānā Zuhūrī of Tarshiz, died A. H. 1025, on fol. 162<sup>b</sup>. 168. Khwājah 'Aziz-al-din of Shirwān, contemporary with Khākāni, Abū-al-'ulā, etc., on fol. 166<sup>b</sup>. 169. Hakim 'Abd-al-'aziz Asjādī of Marw, pupil of 'Unsurī, panegyrist of Sultān Maḥmūd, ib. 170. Ustād Shihāb-al-din 'Am'aq of Bukhārā, a panegyrist of the Saljūks, ib. 171. Hakim 'Imādi of Ghazna, a panegyrist of 'Imād-aldaulah Dailamī (comp. A. Sprenger, *Catal.*, p. 439), ib. 172. Khwājah 'Ubaid Zākāni, contemporary with Salmān of Sāwa, on fol. 167<sup>b</sup>. 173. Hakim Abū-al-kāsim 'Unsurī of Balkh, the king of poets at Sultān Maḥmūd's court, died A. H. 431, ib. 174. Shaikh Muhammad bin Ibrāhīm Farid-al-din 'Attār of Nishāpūr, born A. H. 513 under Sultān Sanjar, put to death, 109 years old, A. H. 622, on fol. 168<sup>a</sup>. 175. Maulānā Jamāl-al-din 'Urfī of Shirāz, went to India under Akbar, was poisoned A. H. 999; he left besides his diwān a mathnawī, *شیرین و فرهاد*, on fol. 169<sup>b</sup>. 176. Muhammad Nī'matkhān 'Alī of Shirāz, author of the *وقائع حیدر آباد*, lived in India under 'Ālamgir, died in Bahādur's reign, A. H. 1121, on fol. 174<sup>b</sup>. 177. Khwājah 'Ismat of Bukhārā, a friend of prince Khalil Sultān bin Mirānshāh bin Amir Šāhibkīrān, died A. H. 840, on fol. 183<sup>a</sup>. 178. Shaikh Nāsir, with the takhallus 'Alī, died A. H. 1108 in Dihli, on fol. 183<sup>b</sup>. 179. Muhyi-al-din Aurangzib 'Ālamgir, the emperor, on fol. 186<sup>b</sup> (here are given some specimens of his well-known correspondence). 180. Shaikh Fakhr-al-din Ibrāhīm Trāki of Hamadān, died A. H. 688, on fol. 188<sup>b</sup>. 181. Shaikh 'Alā-aldaulah Simnāni, died A. H. 736, on fol. 189<sup>a</sup>. 182. Sayyid 'Alā-al-din of Khurāsān, ib. 183. Shaikh 'Imād-al-din Faḳih of Kirmān, under Muhammad Muẓaffar and Shāh Shujā', on fol. 189<sup>b</sup>. 184. Shaikh 'Ārif, whose name was Bāyazīd, panegyrist of 'Ubaid-allāhkhān, the pādishāh of Tūrān; he collected his poems in a diwān, A. H. 938, ib. 185. 'Azimā of Nishāpūr, son of Sa'idī and nephew of Mullā Naẓir, went to India under Shāhjahān, died A. H. 1111, on fol. 190<sup>a</sup>. 186. Ghadā'iri of Rai, at first in Bahā-aldaulah Dailamī's service, later on in Sultān Maḥmūd's, on fol. 190<sup>b</sup>. 187. Mullā Muhammad Tāhir Ghani of Kashmir, a friend of Sa'ib, Kalim, Kudsī, and other poets, died young in the beginning of 'Ālamgir's reign, A. H. 1079, ib. 188. Maulānā Ghazālī of Mashhad, went to India under Akbar, died A. H. 980, on fol. 192<sup>a</sup>. 189. Mir 'Abd-alghani of Tafrish (in the districts of Kāshān), died in Shāh 'Abbās' reign, on fol. 192<sup>b</sup>. 190. Maulānā Ghairati of Shirāz, ib. 191. Khwājah Ghiyāth of Yazd, on fol. 193<sup>a</sup>. 192.

Ghādanfar کجاری, ib. 193. Fakhr-al-din As'ad of Jurjān (the text reads here الرحاني?), the author of ورس و امين, on fol. 193<sup>b</sup>. 194. Hakim Abū-alkāsim Hasan bin Ishak bin Sharafshāh Firdausi of Tūs, whose death is fixed here in A.H. 416; besides the Shāhnāma there is quoted here Firdausi's second mathnawī, Yūsuf and Zalikhā, which he wrote after the completion of the book of kings in Baghlād, at the Khalif's request, on fol. 195<sup>a</sup>. 195. Khwājah Farid-al-din Aḥwal of Isfahān, friend of Imāmi, panegyrist of the Atābeg Sa'd ibn Zangī, the pādishāh of Fārs, to whom, for instance, Sa'di's Bustān is dedicated, on fol. 203<sup>b</sup>. 196. Shaikh Faiḍi ibn Shaikh Mubārak, elder brother of Abū-alfadl, died at Lāhūr, A.H. 1004, on fol. 205<sup>b</sup>. 197. Amīr Nizām-al-din 'Alī Shīr, with the takhalluṣ Fānī (not Fāti, as here is written; or Fanā'i, as Bland calls him in the Journal of the Royal Asiatic Society, vii. p. 355), died A.H. 906, on fol. 207<sup>b</sup>. 198. Bābā Fighāni of Shirāz, died A.H. 915 (in the text, نهصد و پانصد!), on fol. 208<sup>a</sup>. 199. Mirzā Mu'izz-al-din Fiṭrat of Kumm, went to India under 'Ālamgir, and died A.H. 1101, on fol. 211<sup>b</sup>. 200. Hakim Mir Muḥammad Husain Fagh-fūr Yazdī Lāhijāni, used sometimes as takhalluṣ Rasmī, went to India under Jahāngir, died A.H. 1028, on fol. 212<sup>b</sup>. 201. Mullā Fauk-al-din of Yazd; the author of this tadkhirah saw a large collection of his ḡasidas, ghazals, rubā'is, kit'as, and mathnawis, A.H. 1187, on fol. 213<sup>b</sup>. 202. Mir Shams-al-din of Dihli, with the takhalluṣ Faḳīr, perished A.H. 1180 by shipwreck, whilst on his pilgrimage to Makkah, on fol. 214<sup>b</sup>. 203. Abū Turābbeg Firḳatī of Jūshkān, under Shāh 'Abbās, died A.H. 1026, on fol. 221<sup>a</sup>. 204 and 205. Jamilah Khānam Faṣīḥah and Fāṭimah Khānam, two ladies who lived in Shāh 'Abbās' reign in Isfahān and Khurāsān, on fol. 221<sup>b</sup>. 206. Khwājah Fakhr-al-din Kātib, under Shāh Sanjar, ib. 207. Hakim Abū-alhasan Farrukhī, 'Unṣurī's' pupil, and one of Sultān Maḥmūd's court-poets, ib. 208. Ustād Najm-al-din Falakī of Shirwān, the panegyrist of Minūcihr, pādishāh of Shirwān, and pupil of Abū-alulā of Ganja, ib. 209. Mirzā Faṣīḥī Anṣārī of Harāt, was at first attached to Ḥasankhān Shāmlū, the governor of Harāt, afterwards patronised by Shāh 'Abbās, on fol. 222<sup>b</sup>. 210. Fuḍūli of Baghdād, composed Persian, Arabic, and Turkish verses, flourished in the Turkish Sultān Murādkhān's reign, and died A.H. 976, ib. 211. Mullā Muḥammad Naṣir Fā'idā, one of Šā'ib's pupils, died A.H. 1134, on fol. 223<sup>a</sup>. 212. Sirāj-al-din Kumrī, contemporary with Salmān of Sāwa, on fol. 223<sup>b</sup>. 213. Pahlawān Maḥmūd, with the takhalluṣ Kitāli, died A.H. 722, and was buried in Khawāq, in Khwārizm; he was the author of a mathnawī, کنز الحقائق, ib. 214. Hāji Muḥammad Jān Kudsi of Mashhad, went early in life to India, and rose to the dignity of a king of poets at Shāhjahān's court, died A.H. 1055, ib. 215. Shāh Mu'in-al-din 'Alī Kāsim-i-Anwār, lived in Khurāsān under Shāhrukh Mirzā, and died A.H. 837, on fol. 224<sup>b</sup>. 216. Mirzā Kāsim of Gūnābād, author of a diwān and a khamsah (one poem of which is the مثنوی در فتوحات قدمای صفویه), on fol. 225<sup>a</sup>. 217. Hakim Kaṭarān ibn Maṣūr of Tabriz, the teacher of Anwari (?), on fol. 226<sup>b</sup>. 218. Amir Badr-al-din Kīwāmi

of Rai, panegyrist of Kīwām-almulk Tuḡhrāi, on fol. 228<sup>a</sup>. 219. Nūr-al-din Muḥammad Kaṛāri of Gilān, brother of Hakim Abū-alfath, who is lauded by 'Urfi, ib. 220. Kamāl-al-din Isma'il of Isfahān, who is called Khallāk-alma'āni (creator of spiritual thoughts), put to death A.H. 628, on fol. 229<sup>a</sup>. 221. Shaikh Kamāl Khujaṇḍi, a famous ghazal-writer, died at Tabriz, A.H. 783 (!), on fol. 237<sup>b</sup>. 222. Maulānā Muḥammad ibn 'Abdallāh Kātibī of Nishāpūr, panegyrist of Timūr and his descendants, died A.H. 838, on fol. 239<sup>b</sup>. 223. Abū Ṭālib Kalim of Hamadān, called Khallāk-alma'āni the second; he went to India under Jahāngir, and was nominated king of poets under Shāhjahān, on whose exploits he wrote his Shāhnāma (or Shāhinshāhnāma; see A. Sprenger, Catal., pp. 453, 454); another of his mathnawis describes the charms of Shāhjahān-ābād; he died A.H. 1061, on fol. 241<sup>b</sup>. 224. Maulānā Hasan Kāshī, under Sultān Muḥammad Khudā-banda (died, according to Taḳī Kāshī, A.H. 710), on fol. 243<sup>b</sup>. 225. Kāfi Zafar of Hamadān, under Sultān Malikshāh, on fol. 244<sup>b</sup>. 226. Kāfirak of Ghazna, one of Tuḡhānshāh's court-poets, ib. 227. Bahā-al-din Karīmī of Samarkand, panegyrist of the Kurt Sultāns, especially of Shams-al-din (who died A.H. 676), ib. 228. Hakim Majd-al-din Abū Ishak Kisā'i, one of the oldest poets and panegyrist of the Sāmānide and first Ghaznawide Sultāns (edited and translated into German by Dr. Ethé in 'Lieder des Kisāi,' Sitzungsberichte der bayr. Akad. der Wissenschaften, phil.-histor. Classe, 1874), on fol. 245<sup>a</sup>. 229. Maulānā Kalāmī, lived under Shāh 'Abbās, ib. 230. Ustād Kamāl-al-din 'Amidi of Bukhārā, with the takhalluṣ Kamālī, under Shāh Sanjar, ib. 231. Kamāl-al-din Ziyād of Isfahān, ib. 232. Mirzā Maḥdikhān Kaukab, author of the 'Tarikh-i-Jahānkushāi Nādiri,' was appointed A.H. 1160 companion of Muṣṭafākhān Yakḍili on his journey to Rūm, but he had not yet left Baghdād, when that famous man was killed and he himself obliged to return, ib. 233. Kamāl-al-din Zanjāni, wrote ḡasidas in homage of Khwājah Shams-al-din and Khwājah Naṣir-al-din of Tūs, on fol. 251<sup>a</sup>. 234. Maulānā Najm-al-din Muḥammad Kāsim Kāhī Kābuli, died at Lāhūr A.H. 983, on fol. 251<sup>b</sup>. 235. Malik Sa'id Kāmī of Khalkhāl near Ardabil, ib. 236. Hakim Lāmī'i of Jurjān, called Bahr-alma'āni (the sea of sublime thoughts), lived under the Saljūks and was panegyrist of the famous wazīr Nizām-almulk, on fol. 252<sup>a</sup>. 237. Maulānā Luṭf-allāh of Nishāpūr, panegyrist of Timūr and his son Mirānshāh Gūrgān, died A.H. 786, on fol. 253<sup>a</sup>. 238. Maulānā Lisāni of Shirāz, died A.H. 941 in Surkhāb near Tabriz, ib. 239. Hakim Lu'lu'i, on fol. 253<sup>b</sup>. 240. Amir 'Abdallāh Mu'izzi, patronised by Sultān Malikshāh the Saljūk, became king of poets at Sanjar's court, usually quoted as the third royal poet, at the side of Rūdagi and 'Unṣurī, on fol. 254<sup>b</sup>. 241. Majd-al-din Muḥammad albāhir of Nasā (النسوى) in Khurāsān, celebrated in song the exploits of the Khwārizmshāhs, on fol. 258<sup>b</sup>. 242. Shaikh Majd-al-din Sharaf of Baghdād, a pupil of Shaikh Najm-al-din Kubrā, was drowned in the Oxus by the Khwārizmshāh, ib. 243. Khwājah Mujir-al-din Bailakāni, pupil of Khākāni, under the Atābegs of Adharbaijān, was killed by the people of Isfahān,



on fol. 259<sup>a</sup>. 244. Hakim Mukhtâr of Ghazna, whose death is fixed here in A. H. 434, no doubt a mistake, since other tadhkiras put it in 534 or 554, ib. 245. Maulawi Jalâl-al-din Muhammad Rûmî, the greatest of Persia's mystical poets, born A. H. 604, died A. H. 676, on fol. 259<sup>b</sup>. 246. Maulânâ Muhammad Shirin, with the takhalluṣ Maghribî, born at Nâ'in in Fârs, buried in Surkhâb near Tabriz, contemporary with Kamal Khujandî, died A. H. 809, on fol. 271<sup>a</sup>. 247. Khwâjah Majd-al-din Hamgar of Yazd, panegyrist of Khwâjah Shams-al-din Muhammad, president of Hulâgûkhân's council, ib. 248. Maulânâ Maktabî of Shirâz, author of five mathnawis (among them a Lailâ and Majnûn), on fol. 272<sup>a</sup>. 249. Mir Sayyid 'Alî Mihri, was king of poets at Shâh Sulţân Husain Ṣafawî's court, author of a mathnawî سرایا, on fol. 274<sup>b</sup>. 250. Maulânâ Muhtasham, contemporary with Shâh Tahmâsp, died A. H. 1000, on fol. 275<sup>a</sup>. 251. Mukhlîṣ Kâshî, under Sulţân Husain Ṣafawî, on fol. 278<sup>a</sup>. 252. Amir Fakhr-al-din Mas'ûd of Kirmân, wrote Arabic and Persian verses, on fol. 278<sup>b</sup>. 253. Khwâjah Mas'ûd bin Sa'd bin Salmân, probably of Lâhûr, highly esteemed by the Ghaznawide Sultâns; he wrote a Hindûstânî, a Persian, and an Arabic diwân; his death is fixed here in A. H. 515, ib. 254. Ustâd Ahmad Minûcîhri Shastgalla, one of Sulţân Maḥmûd's poets, on fol. 279<sup>a</sup>. 255. Maulânâ Maḥwi (محوى) of Harât, ib. 256. Mir Mufliṣî, ib. 257. Miram Siyâh (on the margin, Miram Shâh) of Kazwin, on fol. 279<sup>b</sup>. 258. Pahlawân Madhâkî, died under Shâh Tahmâsp, ib. 259. Hakim Rukn-al-din Masîḥ of Kâshân, a physician, in the service of Shâh 'Abbâs, died A. H. 1066, more than 100 years old, ib. 260. Mirzâ Malik Mashriqî, one of Shâh 'Abbâs' munshis, on fol. 281<sup>b</sup>. 261. Maulânâ Maẓhari of Kashmîr, a friend of Muhtasham's and Wahshî's, died in the Muḥarram of A. H. 1018, ib. 262. Maulânâ Malik of Kumm, lived forty years in the Dakhan, died A. H. 1025, on fol. 282<sup>a</sup>. 263. Malik Taifûr, brother to Dâ'i of Anjudân (a village near Kâshân), on fol. 282<sup>b</sup>. 264. Abû-albarakât bin Maulânâ 'Abd-almajîd of Multân, with the takhalluṣ Munir, flourished under Jahângir, died A. H. 1054, ib. 265. Zamânâi Mashhûr, ib. 266. Maulânâ Mulhamî of Tabriz, on fol. 283<sup>a</sup>. 267. Mirzâ Kuli Mailî Kizilbâshî, was at first a court-poet of Shâh Tahmâsp, but went to India after the martyrdom of his protector Sulţân Ibrâhîm Mirzâi Jâhî, ib. 268. Mirzâ Muhammad Majdhûb of Tabriz, on fol. 283<sup>b</sup>. 269. Mir Sayyid 'Alî Mushtâk of 'Abbâsâbâd-i-Isfahân, ib. 270. Shaikh 'Abd-alridâi Matin, born in Isfahân, went to India in Bahâdurshâh's reign, died A. H. 1175, on fol. 284<sup>a</sup>. 271. Mirzâ Majîd of Shûshtar, went to India at an advanced age and became companion of the late wazir-almamâlik Ṣafdar Jang, on fol. 284<sup>b</sup>. 272. Shaikh Najm-al-din Kubrâ, a pupil of Shaikh Rûzbahân Miṣrî, lived in Khwârizm during the carnage of Çingizkhân's hordes, on fol. 285<sup>b</sup>. 273. Nizâm-al-din Kumrî, contemporary with Athir-al-din Aumânî, ib. 274. Darwish Nâsir of Bukhârâ, contemporary with Salmân of Sâwa, ib. 275. Hakim Nizâri of Kûhistân, contemporary with Sa'dî, ib. 276. Shaikh Nizâm-al-din Abû Ahmad Nizâmî of Ganja, on fol. 286<sup>a</sup>. 277. Sayyid Nûr-al-din Ni'mat-allâh Walî of Mâhân in Kirmân, died A. H. 827, on fol. 296<sup>b</sup>. 278. Nâsir Khusrau

of Isfahân, a pupil of Shaikh Abû-alḥasan Kharakânî and friend of Ibn Sinâ's, died A. H. 431 (?), on fol. 297<sup>a</sup>. 279. Mullâ Muḥammad Ridâi Nau'i, author of the famous mathnawî سوز و گداز, died A. H. 1019, on fol. 297<sup>b</sup>. 280. Bâbâ Naṣîbî of Gilân, on fol. 299<sup>b</sup>. 281. Mir Nizâm Dast-i-Ghaib of Shirâz, died A. H. 1029, on fol. 300<sup>a</sup>. 282. Maulânâ Nizâm of Astarâbâd, died A. H. 1021, ib. 283. Maulânâ Nargisî, under Sulţân Husain Mirzâ, on fol. 301<sup>a</sup>. 284. Maulânâ Nazîrî of Nishâpûr, on fol. 301<sup>b</sup>. 285. Kâdî Nûr of Isfahân, contemporary with Tâkî Auhadî, died A. H. 1000, on fol. 302<sup>b</sup>. 286. Shaikh 'Alî Naqî of Kamarah, died A. H. 1031, on fol. 303<sup>a</sup>. 287. Najib-al-din of Jarbâdkân, on fol. 304<sup>a</sup>. 288. Mir 'Abd-al'âl Najât of Isfahân, was a munshî of Shâh Sulaimân Ṣafawî, on fol. 306<sup>b</sup>. 289. Maulânâ Nazîrî of Mashhad, on fol. 307<sup>b</sup>. 290. Kâdî Nûr-allâh of Shûshtar, under Akbar and Jahângir, author of the مجالس المؤمنین, ib. 291. Maulânâ Nikî of Isfahân, died in Ramadân, A. H. 1000, ib. 292. Maulânâ Nâẓim of Harât, author of a mathnawî, يوسف و زليخا, which he composed at the request of 'Abbâs Kulîkhân Shâmlû, on fol. 308<sup>a</sup>. 293. Maulânâ Wahshî of Yazd, contemporary with Muhtasham, on fol. 309<sup>a</sup>. 294. Mirzâ Muḥammad Rafî Wâ'iz of Kazwin, author of the ابواب الجنان, on fol. 313<sup>a</sup>. 295. Mir Wâlihi of Kumm, born A. H. 1160, on fol. 314<sup>b</sup>. 296. Maulânâ Wahshatî of Jûshkân, died A. H. 1012 in Gulkundah, ib. 297. Maulânâ Walî of Dasht-i-Bayâd, contended in poetry with Husain Thanâ'i, and was put to death by the sword of the Uzbegs, on fol. 315<sup>a</sup>. 298. Mirzâ Tâhir Wahîd, became grand wazir under Shâh Sulaimân Ṣafawî, died A. H. 1110, on fol. 315<sup>b</sup>. 299. Mirzâ Hasan Wâhib of Isfahân, under Shâh 'Abbâs II, on fol. 316<sup>a</sup>. 300. Mirzâ Sharaf-al-din 'Alî Wafâ of Kumm, ib. 301. 'Alî Kulîkhân Dâghistânî, with the takhalluṣ Wâlih of Isfahân, greatly honoured by Sulţân Husain, on fol. 316<sup>b</sup>. 302. Nûr-al'ain Wâkîf, born near Lâhûr, died fifteen years before the composition of this work, on fol. 317<sup>b</sup>. 303. Khwâjah Humâm-al-din of Tabriz, a pupil of Khwâjah Naṣîr-al-din of Tûs, died A. H. 713, on fol. 319<sup>a</sup>. 304. Maulânâ 'Abdallâh Hâtîfî, Jâmî's nephew, died A. H. 927, ib. 305. Maulânâ Badr-al-din Hilâlî of Astarâbâd, author of the mathnawî, صفات العاشقين, رشاء و گدا, and لیلی و مجنون, on fol. 321<sup>b</sup>. 306. Amir Humâyûn of Samar-kand, went to Harât and afterwards to 'Irâk, in the service of Sulţân Ya'kûb, on fol. 322<sup>b</sup>. 307. Muḥammad bin 'Uthmân Yamînî, one of the court-poets of Sulţân Maḥmûd of Ghazna, on fol. 323<sup>a</sup>. 308. Kâdî Yahyâ Lâhijî, went to India and then returned to Kâshân, ib. 309. Maulânâ Yamînî of Simnân, under Shâh Tahmâsp, ib. 310. Muḥammad Yûsuf of Jarbâdkân, born A. H. 1007, ib.

Index of the 160 poets appearing in the Dhail or Appendix:

311. Adham Kâshî, on fol. 324<sup>b</sup>. 312. Atsiz the Khwârizmshâh, ib. 313. Mir Muḥammad Mu'min Adâ'i, ib. 314. 'Inâyatkhan Ashnâ, ib. 315. Mir Radî of Shûshtar, ib. 316. Abû Ishâq, ib. 317. Mirzâ 'Alî Naqî Ijâd of Hamadân, on fol. 325<sup>a</sup>. 318. Mir Aḥsan Ijâd of India, ib. 319. Âfarin of

Lâhûr, ib. 320. Athîr-aldin of Bukhârâ, on fol. 325<sup>b</sup>. 321. Khwâjah Abû-alkâsim Khâfi, ib. 322. Sultân Abû Ishâk of Shirâz, ib. 323. Maulânâ Abdâl, ib. 324. Amir Hâjj of Junâbid, ib. 325. Sultân Uwaïs bin Shaikh Hasan, ib. 326. Maulânâ Âhi, ib. 327. Mir Abû-alkâsim of Fandarsag, on fol. 326<sup>a</sup>. 328. Mirzâ Ahsan-allâh, the son of Jahângir's wazîr Khwâjah Abû-alhasan, ib. 329. Mir Ashki of Kumm, ib. 330. Auji of Kashmir, ib. 331. Auji of Naţanza, on fol. 326<sup>b</sup>. 332. Shâh Âzâd, ib. 333. Ahmad Kulî-khân Aiman, ib. 334. Mir Isma'il Imâ, ib. 335. Hâjj Lutî 'Alibeg Âdhur, ib. 336. Badr of Jâjarm, ib. 337. Bisâtî of Samarkand, ib. 338. Badî Nasrâ-bâdî, ib. 339. 'Abd-albâki of Gûnâbâd, ib. 340. Mirzâ Mahdî Bayân, ib. 341. Sharaf-aldin Payâm, ib. 342. Tâbi'i of Shirâz, on fol. 327<sup>a</sup>. 343. Sultân Tukush, ib. 344. Mirzâ Abû-alhasan Tamannâ, ib. 345. Maulânâ Thabâtî, ib. 346. Maulânâ Jamâl-aldin of Dihli, ib. 347. Mir Hâshim Jur'at, called Mûsawî-khân, ib. 348. Mullâ 'Ali Jâwid of Mâzandarân, ib. 349. Mirzâ Ibrâhim Jâhi, ib. 350. Maulânâ Jalâl-aldin Muḥammad Dawâli (read Dawânî, according to the index on fol. 323<sup>b</sup>), on fol. 327<sup>b</sup>. 351. Mirzâ Dârâb Jûyâ, ib. 352. Mullâ Zafar 'Ali Jur'at, ib. 353. Sultân Husain Mirzâi Baîkarâ, ib. 354. Khwâjah Habib-allâh of Sabzwâr, ib. 355. Hairati of Trans-oxania, ib. 356. Haidari of Tabriz, ib. 357. Hayâtî of Gilân, ib. 358. Hayâtî of Kâshân, on fol. 328<sup>b</sup>. 359. Hâkim Lâhûrî, ib. 360. Maulânâ Hasan 'Ali of Yazd, ib. 361. Mir Huḍûrî of Kumm, ib. 362. Maulânâ Haidar of Tabriz, on fol. 329<sup>a</sup>. 363. Sayyid Muḥammad Hasrat, ib. 364. Muḥammad Sa'id Hâkim, brother of Hâkim Hâdhik of Gilân, ib. 365. Sayyid Husain Khâlîs, ib. 366. Khân'âlam, ib. 367. Maulânâ Khayâlî of Harât, ib. 368. Mirzâ Ghiyâth-aldin Khayâl, ib. 369. Khidrîbeg Shâmlû, ib. 370. Nazarîbeg Khâdim, on fol. 329<sup>b</sup>. 371. Hâkim Diwaki, ib. 372. Maulânâ Dâ'i of Anjudân, ib. 373. Mirzâ Dâ'ud Mutawallî, ib. 374. Mirzâ 'Abdallâh Dharrah, on fol. 330<sup>a</sup>. 375. Khwâjah Rashid, ib. 376. Mir Haidar Mu'ammâ'i Rafî'i, ib. 377. Rafî of Kazwin, ib. 378. Mirzâ Sa'id-aldin Muḥammad Râkîm, ib. 379. Mir Muḥammad 'Ali Râ'ij of Siyâlkût, on fol. 330<sup>b</sup>. 380. Khwâjah Saif-aldin Mahmûd Rajâ'i, ib. 381. Maulânâ Rashki of Hamadân, on fol. 331<sup>a</sup>. 382. Muḥammad Zamân Râsikh of Sirhind, ib. 383. Shaikh Zain-aldin Khâfi, ib. 384. Saljûk Shâh bin Salghar Shâh, ib. 385. Maulânâ Simî Mu'ammâ'i of Nishâpûr, ib. 386. Mir Sanjar, son of Mir Haidar Mu'ammâ'i, ib. 387. Sâlik of Yazd, on fol. 331<sup>b</sup>. 388. Sâlik of Kazwin, ib. 389. Mirzâ Sâ'ir of Khurâsân, panegyrist and imitator of Mirzâ Jalâl Asir, on fol. 332<sup>a</sup>. 390. Sahwî of Tabriz, on fol. 333<sup>b</sup>. 391. Saif-almulûk of Damâwand, ib. 392. Shams Shihâbî, ib. 393. Shâkir of Tabarân, ib. 394. Muḥammad Ridâ Shikibî of Isfahân, ib. 395. Shâh Kabûd Jâma, on fol. 334<sup>a</sup>. 396. Shâh Sanjân (so in the index; the text has Subhân) Khwâfi, ib. 397. Mirza Abû-alkâsim Shaukati, ib. 398. Kâdî Shams-aldin Tabsî, ib. 399. Malik Shams-aldin Kurt, ib. 400. Shaikh Abû-alhasan Shahîd of Balkh, ib. 401. Shâh Shujâ' bin Amir Mubârîz-aldin Muḥammad Muẓaffar, ib. 402. Sharafjâhân of Kazwin, ib. 403. Maulânâ Muḥammad 'Ali Shikibî,

on fol. 334<sup>b</sup>. 404. Khwâjah Mirak Sâlihî, ib. 405. Diyâ of Kazwin, ib. 406. Sultân Tughrul, ib. 407. Mir 'Abd-albâki Tabîb, ib. 408. Zâhiri, ib. 409. Zafarkhân Ahsan, ib. 410. Tâj-aldin 'Umar ibn Mas'ûd, ib. 411. Khwâjah 'Abd-alkhâlîk غجدوانى, ib. 412. Mir 'Ali of Isfahân, on fol. 335<sup>a</sup>. 413. Maulânâ 'Âmi of Isfahân, ib. 414. Mirzâ Jâni 'Izzati of Kazwin, ib. 415. 'Izzat of Shirâz, ib. 416. 'Âkîlkhân of Shâhjahânâbâd, ib. 417. Mir 'Abd-aljalîl Balgrâmî, ib. 418. Mullâ Ghurûrî of Shirâz, on fol. 335<sup>b</sup>. 419. Furûghî of Kashmir, ib. 420. Mir Nawâzish 'Ali Fakîr of Balgrâm, ib. 421. Fathî of Ardestân, ib. 422. Maulânâ 'Abd-alrazzâk Lâhijî Fayyâdî, ib. 423. Maulânâ Farah-allâh of Shûshtar, ib. 424. Fitratî of Kashmir, on fol. 336<sup>a</sup>. 425. Fakîrî, ib. 426. Mullâ 'Ali Asghar Fanâ'i, ib. 427. Fathâi of Isfahân, ib. 428. Fahmî of Samarkand, ib. 429. Kâsimbeg Afshâr of Kumm, ib. 430. Wazîrkhân Kâdir, ib. 431. Kâsim Diwâna of Mashhad, ib. 432. Mirzâ 'Abd-alghani Kabûl of Kashmir, ib. 433. Kaşşâb of Yazd, ib. 434. Hasanbeg Kirâmî, on fol. 336<sup>b</sup>. 435. Shâh Gulshan of Dihli, ib. 436. Mahdî 'Ali Ladhhati of Kashmir, ib. 437. Kâdî Majd-aldin of Nasâ, ib. 438. Muḥammad Hâkim of Shirâz, ib. 439. Maulânâ Muḥammad Jâmi, brother to the famous poet Jâmi, ib. 440. Murshidkhân of Jurjân, ib. 441. Mullâ Muḥammad Husain Mu'min of Yazd, on fol. 337<sup>a</sup>. 442. Maulânâ Mushfikî of Bukhârâ, on fol. 337<sup>b</sup>. 443. Mirzâ Mashrabî Taklû, ib. 444. Makhlî of Rasht, ib. 445. Shaikh Muḥammad 'Ali Mâhir of Akbarâbâd, ib. 446. Mukhlîs, ib. 447. Murshid Kulikhân Makhmûr, on fol. 338<sup>a</sup>. 448. Mirzâ Jânjânû Mazhar, ib. 449. Nuşratî, ib. 450. Khwâjah Nasîr-aldin Surkhî, ib. 451. Muḥammad Nâsir Mirzâ, ib. 452. Mirzâ Zakî Nadim, ib. 453. Nawidî of Rai, on fol. 338<sup>b</sup>. 454. Mullâ Nithârî of Tûn, ib. 455. Picâ Nihâni, ib. 456. Muḥammad Sâlih Nisbatî, ib. 457. Mullâ Nakhli of Bukhârâ, ib. 458. Mir Zain-alâbidin Nashâ, ib. 459. Muḥammadbeg Nakhât, ib. 460. Shâh Nisbatî Thânisari, ib. 461. Maulânâ Ghiyâth Nâjî, ib. 462. Mir Muḥammad Sharîf Wuḳû'i of Nishâpûr, ib. 463. Wâ'iz, ib. 464. Mirzâ Mubârak-allâh Wâdîh, ib. 465. Mir Ma'sûm Wijdân of Sirhind, ib. 466. Hâshim of Kandahâr, on fol. 339<sup>a</sup>. 467. Maulânâ Halâkî of Hamadân, ib. 468. Mir Yahyâ Kâshî, ib. 469. Ahmadyârkhân Yaktâ, ib. 470. Yahyâ Uzbek, ib.

Index of the 23 poets quoted in the Khâtimah as friends and contemporaries of the author, concluded by an account of the author himself:

471. Mir Muḥammad Husain, on fol. 340<sup>a</sup>. 472. Sayyid Zain-alâbidinkhân, on fol. 342<sup>b</sup>. 473. Nawwâb Sayyid-almulk Asad-allâhkhân Bahâdur Ghâlib Jang, with the takhalluṣ Ghâlib, on fol. 343<sup>a</sup>. 474. Muḥammad Burhân 'Alikhân, on fol. 344<sup>a</sup>. 475. Fakhr-i-dunya wa-aldin Mirzâ Muḥammad Fâkhîr Makin of Natanza, ib. 476. Mir Kamar-aldin, with the takhalluṣ Minnat, on fol. 344<sup>b</sup>. 477. Mir Zain-alâbidin Kirmânî, with the takhalluṣ Hijri, on fol. 345<sup>b</sup>. 478. Mirzâ Muḥîţ-aldinkhân of Mashhad, on fol. 346<sup>b</sup>. 479. Mirzâ Muḥammad Bakhsh, with the takhalluṣ Âshûb, on fol. 347<sup>a</sup>. 480. Mirzâ Abû 'Alikhân Hâtîf, on fol. 349<sup>b</sup>.



481. Mirzâ Muhammad 'Alî Furûgh, on fol. 350<sup>a</sup>.  
 482. Mir Muhammad Mun'im, ib. 483. Râi Sinâth Singh, with the takhalluṣ Bidâr, on fol. 350<sup>b</sup> (comp. Journal of the Royal Asiatic Society, ix. p. 156). 484. Eayyid Muhammadkhân Tabâtâbâ'i, on fol. 351<sup>a</sup>. 485. Muhammad Hafîz Nawîd, on fol. 352<sup>a</sup>. 486. Mirzâ Sadr-aldin Muhammad of Isfahân, ib. 487. Mirzâ Muhammad Şafî, on fol. 352<sup>b</sup>. 488. Muhammad Kâtil, in the index Kâlîl, on fol. 353<sup>a</sup>. 489. Mirzâ 'Alî Nakikhân, in the index Takikhân, ib. 490. Maulawî Sirâj-aldin 'Alikhân Mûjad, on fol. 355<sup>a</sup>. 491. Nawwâb Mahabbatkhân Bahâdur, on fol. 356<sup>a</sup>. 492. Mirzâ 'Abdallâh Ra'fat, ib. 493. Khwâjah 'Abdallâh Ta'yîd, on fol. 356<sup>b</sup>. 494. The author himself.

This copy was finished at Lucknow, on Friday, the 11th of Rajab, A. H. 1210 = January 21, A. D. 1796. Prefixed to the whole work is a short index, giving only the numbers of the single Hadîkah and chapters; and to each Hadîkah a special table of contents.

Ff. 438, ll. 23; Nasta'lik; many glosses and additions on the margin; there are also marked in red ink the names of the poets. Between ff. 393 and 394 two tables, showing both hemispheres. Some other astronomical figures on different pages. Blanks on ff. 97<sup>b</sup> and 98<sup>a</sup>; size, 12½ in. by 8½ in. [ELLIOT 181.]

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Nikât-alshu'arâ (نکات الشعرا).

A short tadhkirah of Rêkhta poets, written in Persian, by Mir Muhammad Taqî of Dihli, who was born at Akbarâbâd (Âgra), and died about 100 years old, between A. H. 1215 and 1221 = A. D. 1800-1806, at Lucknow; comp. A. Sprenger, Catal., pp. 175-178, and Garcin de Tassy, Histoire de la Littérature Hindouie et Hindoust., sec. ed. i. p. 46, and ii. pp. 305-321.

This tadhkirah contains very short biographies and poetical specimens of 102 Hindûstânî poets, the first of which is Amir Khusrau, the last the author himself with the takhalluṣ Mir.

Beginning: بعد حمد سخن آفرین که اوست سزاوار  
تجسین الخ

Dated the 12th of Jumâdâ-alawwal, A. H. 1211 = November 13, A. D. 1796.

Ff. 66, ll. 15; careless Nasta'lik; size, 8½ in. by 5½ in. [ELLIOT 394.]

## 393

Tadhkira-i-'Ishkî (تذکره عشقی).

A Persian dictionary of Rêkhta poets, containing 439 short biographies, alphabetically arranged, with small extracts, by Miyân Rahmat-allâh 'Ishkî of Patna, the son of Mujrim, completed about A. H. 1215 = A. D. 1800-1801. For further details refer to A. Sprenger, Catal., p. 183, and Garcin de Tassy, Histoire de la Littérature Hindouie et Hindoust., ii. p. 47. This work begins, without a preface, with Sirâj-aldin 'Alikhân Ârzû: سراج الدین علیخان آرزو تخلص دهلوی خلف, and concludes with Hasan 'Alikhân, with the takhalluṣ Yâs. The author's name occurs on fol. 57<sup>b</sup> as the 272nd. No date.

Ff. 97, ll. 17; careless Nasta'lik; mounted MS.; size, 9½ in. by 6¼ in. [ELLIOT 396.]

## 394

Extracts from the diwâns of Rêkhta poets, with short biographical notices, beginning with the famous Sirâj-aldin 'Alikhân Ârzû (born A. H. 1101, died 1169), who is the author of the well-known Persian tadhkirah Majma'-alnafâ'is, of two diwâns in Persian and Urdû, and of many other writings; comp. A. Sprenger, Catal., p. 133; Garcin de Tassy, Histoire de la Littérature Hindouie et Hindoust., sec. ed. i. p. 226 sq. The poets in this anthology follow each other in alphabetical order, and the biographical notices, as well as the specimens, are compiled according to the colophon from the tadhkirahs of Ibrâhîm 'Alikhân (that is, the گلزار ابراهیم by the Nawwâb 'Alî Ibrâhîmshâh, composed between 1195 and 1198, see above, col. 294), of Mir Taqî (that is, the نکات الشعرا by Mir Muhammad Taqî, with the takhalluṣ Mir), of Muṣṣafi (that is, the تذکره هندی by Ghulâm Hamdânî Muṣṣafi, composed A. H. 1209, see A. Sprenger, Catal., p. 182), and of 'Ishkî (composed about A. H. 1215, see the preceding notice). Consequently this tadhkirah or anthology must have been compiled after A. H. 1215 = A. D. 1800-1801.

Ff. 112, ll. 12; Shikasta; size, 9½ in. by 6¼ in. [OUSELEY ADD. 136.]

## 395

Makhzan-algharâ'ib (مخزن الغرائب).

The largest biographical dictionary of Persian poets which was ever written, completed by Aḥmad 'Alikhân Hâshimî of Sandilah, the son of Shaikh Ghulâm Muhammad ibn Faḍilat, at Dihli, A. H. 1218 = A. D. 1803-1804, according to the chronogram on the last page:

این تذکره از لطف قدیر تیسوم

گردید بمخزن الغرائب موسوم

تأریخ تمامیش مرا شد در خواب

ختم صحف از هاتف غیبی معلوم

On fol. 117<sup>a</sup>, l. 11, occurs the date 1217: تا امروز که 1217 هزار و دوصد و هفتده هجری است 154<sup>b</sup>, etc.

In his youthful days the author left his native country, and, after much travelling, entered the service of the late Nawwâb 'Izzat-aulah Mirzâ Hasan Suhrâbjang, who was the خلف المصدق, that is to say, who occupied the place of his father Mirzâ Muhammad Muhsin, the elder brother of Nawwâb Safdarjang. A. Sprenger, in his Catalogue, p. 146, seems to have misunderstood the preface, because he says that Aḥmad 'Alikhân dedicated his work to Safdarjang, who died A. H. 1167, A. D. 1753-1754. We cannot find anything confirming this statement. See a full list of authorities in Sprenger, loc. cit.

Beginning of the preface on fol. 12<sup>b</sup>: گوهر الفاظ فصاحت بنیان ولّی معانی بلاغت توامان الخ

On ff. 1<sup>b</sup>-10<sup>b</sup> there is a complete index (فهرست اسمائى شعرا). The dictionary itself begins on fol. 13<sup>b</sup>, and contains biographies and poetical extracts of the following poets in alphabetical order:

1. Abû Sa'id bin Abû-alkhair, died A. H. 440, on fol. 13<sup>b</sup>. 2. Shaikh 'Abdallâh Muḥammad bin Ḥanîf, died A. H. 391, on fol. 14<sup>a</sup>. 3. Shaikh-alislâm Aḥmad Nâmaḳî Jâmi, with the Kunyah Abû Naṣr, the name Aḥmad ibn al-Ḥusain and the epithet Zhandā-fil, born A. H. 441, died A. H. 536 (chronogram: *أحمد جامي قدس سره*), ib. 4. Shaikh Abû Isma'il 'Abdallâh-al-Anṣârî, on fol. 15<sup>a</sup>. 5. Shaikh Abû-alḥasan Kharakânî, contemporary with Ibn Sinâ and Sultân Maḥmûd of Ghazna, ib. 6. Shaikh Abû Sa'id Buzghush, a pupil of Suhrawardî's, on fol. 15<sup>b</sup>. 7. Sayyid Ashraf Jahāngir of Simnân, died A. H. 808, ib. 8. Abû-alfaraj Ma'sûd Rûnî, on fol. 18<sup>a</sup>. 9. Shaikh alra'is Abû 'Ali bin 'Abdallâh bin Ḥusain bin Sinâ, ib. 10. Athir-al-din Muḥammad Akhsikati of Farghâna, contemporary with Khaḳânî, ib. 11. Maulânâ Azharî, one of the older poets, quoted by 'Aufi, on fol. 18<sup>b</sup>. 12. Maulânâ Imâmi of Harât, contemporary with Sa'dî and Majd-al-din Hamgar, ib. 13. Malik-alshu'arâ Abû-alulâ of Ganja, Khaḳânî's spiritual guide and father-in-law, on fol. 19<sup>b</sup>. 14. Athir-al-din of Aumân (near Hamadân), died in the time of Hulâgûkhân, ib. 15. Ibn Khatîb of Ganja, ib. 16. Abû-almafâkhîr of Rai, ib. 17. Abûbakr of Kirmân, on fol. 20<sup>a</sup>. 18. Shaikh Abû-alkâsim Ibn Yâsin; one Rubâ'î of his was highly praised by Abû Sa'id bin Abû-alkhair, ib. 19. Sultân 'Alâ-al-din-wa-aldunyah Atsiz bin Muḥammad, the Khwârizmshâh and patron of Waṭwât, ib. 20. Abû Naṣr Fâryâbî, ib. 21. Athir-al-din of Abhar (whose name was *مفضل بن عباس*), died in the time of Hulâgûkhân, ib. 22. Ustâd Arshadi, on fol. 20<sup>b</sup>. 23. Ḥakim Abûbakr Azrakî, the panegyrist of Tughânshâh, ib. 24. Abû Salik of Gurgân, flourished in the reign of 'Umar bin Laith, ib. 25. Ustâd Asadi of Tûs, the teacher of Firdausi, ib. 26. Sayyid Mu'in-al-din Ḥasan Ashrafi of Samarḳand, on fol. 21<sup>a</sup>. 27. Afdal-al-din Muḥammad Kâshi, the uncle of Khwâjah Nâsir-al-din Tûsi, ib. 28. Shams-al-din Âfarin, on fol. 21<sup>b</sup>. 29. Alpkhân, generally called Ulughkhân A'zam, was originally a slave of Sultân Nâsir-al-din bin Altamish, the pādishâh of Dibli, ib. 30. Auhad-al-din Anwari, on fol. 22<sup>a</sup>. 31. Shaikh Abû Ḥâmid Auhad-al-din of Kirmân, a pupil of Suhrawardî's, on fol. 24<sup>b</sup>. 32. Shaikh Auhadi of Marâgha, pupil of the preceding, and author of the *جام جم*, on fol. 25<sup>a</sup>. 33. Shaikh Abû-alkâsim of Gurgân, on fol. 26<sup>a</sup>. 34. Amir Maḥmûd of Faryûmadh, called Ibn Yamin, ib. 35. Fakhr-almillâh wa-al-din Âdhuri albaihaḳî alhâshimî, a pupil of Shaikh Muhyi-al-din Tûsi, on fol. 27<sup>b</sup>. 36. Khwâjah Afdal-al-din Muḥammad Mirak of Isfahân, on fol. 28<sup>b</sup>. 37. Mirzâ Abûbakr bin Mirzâ Jûkî bin Mirzâ Shâhrukh, a nephew of Ulughbeg, ib. 38. Mirzâ Abûbakr bin Sultân Abû Sa'id, on fol. 29<sup>a</sup>. 39. Mirzâ Ibrâhîm of Badakhshân (born A. H. 941, died A. H. 967, according to the ta'rikhs *نخل امید پدر* and *کونخل امید پدر*), ib. 40. Maulânâ Abdâl, ib. 41. Maulânâ Abdâl of Isfahân, attached to Sâm Mirzâ Safawi, killed before Kandahâr, ib. 42. Kâdî Abû-albarakah of Samarḳand, ib. 43. Maulânâ Ablahi, ib. 44. Âtashi, ib. 45. Sultân Ahmad Jalâir bin Sultân Uwais bin Shaikh Ḥasan Nûyân, ib. 46. Khwâjah Ikhtiyârzâda, author of the *مختار الاختيار*, ib. 47. Maulânâ Umidi Râzi Taharânî (whose name was Khwâjah Arjâsp), a pupil of Mullâ Dawânî, ib.

48. Maulânâ Jamâl-al-din ibn Ḥusâm of Harât, author of the *خاور نامه*, on fol. 30<sup>a</sup>. 49. Maulânâ Muḥammad, commonly called Ibn Ḥusâm, ib. 50. Ibn Jalâl, who celebrated in song Kamâl-al-din of Isfahân, ib. 51. Shaikh Abû-alfadl of Mahna, one of Shaikh Abû Sa'id's descendants, ib. 52. Khwâjah Abû Sa'id Muwayyad, also descendant of Abû Sa'id, ib. 53. Shaikh Abû Naṣr of Mahna, the brother of the preceding, ib. 54. Khwâjah Abû-alkâsim Khwâfî, ib. 55. Afdal, ib. 56. Sayyid Kutb-al-din Amir Ḥâjj of Gûnâbâd, contemporary with Sultân Ḥusain Mirzâ and Amir 'Alishîr, ib. 57. Maulânâ Anwari Saudâ'î, on fol. 30<sup>b</sup>. 58. Sultân Uwais bin Shaikh Ḥasan Nûyân, mentioned by 'Aufi and Daulatshâh, ib. 59. Maulânâ Ahli of Khurâsân, a friend of Sultân Mirzâ, ib. 60. Maulânâ Ahli of Shirâz, the author of the *سحر حلال*, on fol. 31<sup>a</sup>. 61. Amirzâda Mu'azzam Khwâjah Âsafi, died 70 years old, A. H. 928, on fol. 33<sup>a</sup>. 62. Mir Abû-alkâsim of Fandarsag, in Shâh 'Abbâs' reign, on fol. 34<sup>b</sup>. 63. Maulânâ Âhi, ib. 64. Mullâ Ibrâhîm Ḥusain, on fol. 35<sup>a</sup>. 65. Shaikh Abû-alkâsim of Kâzarûn, ib. 66. Ḥakim Abû-alfath of Gilân, the son of Maulânâ 'Abd-alrazzâk, who was highly praised by 'Urfî, on fol. 35<sup>b</sup>. 67. Kâdî Asad, ib. 68. Fakhr-alshu'arâ Anas bin Naṣûh, lived in Sultân Abû Sa'idkhân's reign, author of a *نامه*, which he dedicated to the Wazir Khwâjah Ghiyâth-al-din Muḥammad Rashid, ib. 69. Maulânâ Ibn 'Imâd of Shirâz, composed also a *نامه*, ib. 70. Maḥkar-alzurafâ Maulânâ Abû Ishâk of Shirâz, ib. 71. Mir Yûsuf Amîri, panegyrist of the Sultân Shâhrukh, on fol. 36<sup>a</sup>. 72. Khwâjah Auhad Musta'fi of Sabzwâr, ib. 73. Maulânâ Amin-al-din of Manzilâbâd, seems to have been contemporary with Kâtibî, ib. 74. Abû-alḥasan Mirzâ, the son of Sultân Ḥusain Mirzâ, ib. 75. Afdalbeg, a Turk, went to India under Humâyûn, ib. 76. Shaikh Aḥmad Ghazâlî (Ghazâl is a place near Tûs), author of the *كتاب لوائح*, on fol. 36<sup>b</sup>. 77. Amir Fâdil Khwâjah Afdal-al-din Muḥammad, ib. 78. Shaikh Abû-alkâsim, the son of Shihâb-al-din, ib. 79. Ajrî Diwâna, under Jahāngir, ib. 80. Alwali of Sistân, ib. 81. Mir Aḥsani, under Jahāngir, ib. 82. Shâh Abû-alkâsim Amri, lived in Shâh Tahmâsp's reign, ib. 83. Shaikh Aḥmad of Kazwin, ib. 84. Maulânâ Muḥammad Aḳdasi, ib. 85. Maulânâ Azharî of Kashmir, whose name was Muḥammad 'Alibeg, under Jahāngir, on fol. 37<sup>a</sup>. 86. Mirzâ Asîrbeg ibn Kilijkhân Dhû-alkadar, ib. 87. Hâjj Ismâ'il of Kazwin, ib. 88. Abû 'Ali Ibn Khabbâz-i-Ḥakim, ib. 89. Khwâjah Aḥmad Ṣarrâf of Isfahân, ib. 90. Mir Mu'min Adâ'î, ib. 91. Mirzâ Aḥmad Kamânca Kâshi, on fol. 37<sup>b</sup>. 92. Maḳṣûd Kalîcâ Asîrî, ib. 93. Maulânâ Abû-alkâsim Asîrî of Rai, ib. 94. Mukhtârbeg Asîrî, ib. 95. Asîrî of Shirâz, ib. 96. Asîrî of Turbat, ib. 97. Ḥadrat Jalâl-al-din Muḥammad Akbarpādishâh, the son of Humâyûn, ib. 98. Maulânâ Âgahî, ib. 99. Afsari, ib. 100. Ashrafkhân Munshi of Mashhad, went to India under Akbar, ib. 101. Ibrâhîmbeg Bakhshî, on fol. 38<sup>a</sup>. 102. Aṣ-ḍaḳâ of Hamadân, ib. 103. Mirzâ Muḥammad Akbar of Kazwin, ib. 104. Mir Ashki of Kumm, the son of Sayyid 'Ali Muhtasib, contemporary with Ghazâlî of Mashhad, ib. 105. Maulânâ Kâsim Arslan of Tûs, died at Lâhûr, under Akbar, A. H. 995, ib. 106. Mirzâ



Asadbeg of Kazwin, went to India under Jahāngir, on fol. 38<sup>b</sup>. 107. Abtari of Badakhshān, ib. 108. Maulānā Amini, ib. 109. Maulānā Ulfati, the brother of Shaikh 'Alī Naqī of Kamarah, ib. 110. Maulānā Amini of Najaf, ib. 111. Maulānā Adham of Kazwin, ib. 112. Maulānā Yul Kulibeg Anisi, went to India under Akbar, on fol. 39<sup>a</sup>. 113. Mir Ilāhi of Hamadān, went to India under Shāhjahān, on fol. 39<sup>b</sup>. 114. Mullā Muḥammad Sa'id Ashraf, the son of Mullā Muḥammad Ṣāliḥ of Māzandarān, went to India under Akbar and entered the service of Nawwāb Zib-alnisā Begam, ib. 115. Maulānā Auji of Natanza, on fol. 40<sup>b</sup>. 116. Auji of Kashmir, ib. 117. Auji of Shirāz, ib. 118. Khwājah Ākā Mir of Hamadān, ib. 119. Shaikh Amān-allāh Amāni, born in India, lived in Humāyūn's reign, ib. 120. Khwājah Muḥammad Amin, a merchant of Kāshān, who went to India under Jahāngir, ib. 121. Maulānā Āhang, under Jahāngir, on fol. 41<sup>a</sup>. 122. Kādi Amin of Marw, ib. 123. Maulānā Aḥmad, ib. 124. Aḥmad Mirak Ṣāliḥi, the elder brother of Ṣāliḥi, ib. 125. Khwājah Allākhuli, ib. 126. Maulānā Azali, ib. 127. Khwājah Afdal-al-din Muḥammad, the son of Khwājah Diyā-al-din of Kirmān, one of Sultān Ḥusain Mirzā Baiḡarā's wazirs, ib. 128. Darwish Ashraf, ib. 129. Mir Amāni of Harāt, ib. 130. Shaikh 'Abd-alrahmān Unsi, ib. 131. Hasanbeg Unsi, went to India in Jahāngir's reign, ib. 132. Anisi of Mashhad (whose name was Hasan Sanjar), ib. 133. Muḥammad Sharif Īzādi, under Jahāngir, ib. 134. Sayyid Asad-allāh Mu'ammā'i, on fol. 41<sup>b</sup>. 135. Maulānā Aṣli, quoted in Amīr 'Alishir's tadhkirah, ib. 136. Sadid-al-din Muḥammad, with the two takhalluṣes Sadid and Ilāhi, ib. 137. Maulānā 'Izām, with the takhalluṣ Ijāz, ib. 138. Maulānā Amini of Yazd, ib. 139. Khwājah Iftikhār, ib. 140. Imāmi of Ardabil, ib. 141. Anṣārī of Kumm, ib. 142. Mir Shāh Mir Imān, ib. 143. Mirzā Abū-alḥusain, of Shirāz, ib. 144. Muḥammad Salim Afghān, the grandson of Khānjahān Lūdi, ib. 145. Aẓhari, ib. 146. Mirzā Ashraf, the grandson of Mir Bākir Dāmād, ib. 147. Aḥmadbeg the brother of Maulānā Majdhūb of Tabriz, on fol. 42<sup>a</sup>. 148. Ustād 'Alī Akbar, was Mi'mārbāshi (principal architect), ib. 149. Ibrāhimbeg Shāmlū, Beglerbeg of Harāt, ib. 150. Mirzā Shafī'ī Athar, ib. 151. Mir Afsar, the son of Mir Sanjar Kāshi ibn Mir Haidar Mu'ammā'i, ib. 152. Mullā Husain Āshūb of Māzandarān, ib. 153. Mir Āshūb, ib. 154. Abū-alkaram of Farāhān, ib. 155. Mirzā Niyāz Umid of Balkh, ib. 156. Mullā Ārām, ib. 157. Mirzā Sharif Ilhām of Isfahān, went to India, ib. 158. Mir Amāni of Kābul, died at Jaunpūr A. H. 981, through a fall from his horse, ib. 159. Mirzā Aḥmad, on fol. 42<sup>b</sup>. 160. Hakim Abū Tālib of Tabriz, ib. 161. 'Alī Naqī Anwar of Isfahān, ib. 162. Ismā'il Bakharzi, ib. 163. Mir Aḥsani, son of Mir Abū-alfath Mūsawī of Lāhūr, ib. 164. Mir Muḥammad Bākir Dāmād Ishrāk, died A. H. 1046 (see the chronogram, *عروس علم ودين را مرده داماد*), ib. 165. Maulānā Afdal of Sarakhs, on fol. 43<sup>a</sup>. 166. Abū Muḥammad bin Muḥammad alrashidi, ib. 167. Akhtari of Yazd, went to India several times, ib. 168. Maulānā Amini, lived a short time in Gujarāt with Khwājah Nizām-al-din Aḥmad, and afterwards entered the service of Jahāngir, when he was still

crown-prince (*شاهزاده بزرگ*); his first takhalluṣ was Khaufi, ib. 169. Akhtari of Tarshūz, ib. 170. Zamānā the painter (*نقاش*), of Isfahān, with the takhalluṣ Anwar, ib. 171. Mir Abū-albakā, ib. 172. Ḥasan Ashrafi of Samarḡand, one of the older poets, ib. 173. Amini of Mashhad, ib. 174. Amini of Turbat, ib. 175. Mullā Muḥammad Amin of Jarbādḡān, on fol. 43<sup>b</sup>. 176. Mir Ajri of Harāt, ib. 177. Mirzā Abū Tālib of Shahrastān, ib. 178. Abū Turābbeg of Anjudān, ib. 179. Mir Sultān Ibrāhīm Amini, ib. 180. Mukimāi Ihsān of Mashhad, ib. 181. Mullā Athiri of Mashhad, ib. 182. Īzādi of Yazd, ib. 183. 'Iwāḍbeg Iksir, went to India when Shāhjahān was still a young prince, ib. 184. Ikhtirā'i of India, ib. 185. Adham Kāshi, ib. 186. Ākā Muḥammad of Kā'in (between Nishāpūr and Isfahān), ib. 187. Mirzā Abū-alḥasan Āshnā, ib. 188. Āyati of Isfahān, ib. 189. Khalifah Asad-allāh of Isfahān, ib. 190. Mirzā Muḥammad Akbar of Kazwin, ib. 191. Shaikh Aḥmad Badili, ib. 192. Kādi Aḥmad of Sistān, commonly called Mullā Ghurūrī, ib. 193. Maulānā Shaikh Aḥmad, on fol. 44<sup>a</sup>. 194. Mullā A'lā of Tūran, ib. 195. Mir Aḥmad Hājī of Kāshghar, ib. 196. Amir Mu'in-al-din Ashraf, ib. 197. Arshad of Shirāz, ib. 198. Mir Abū-alfath of Gūnābād, ib. 199. Āshūbi of Naṭanza, ib. 200. Afākī, ib. 201. Amir Kādi of Rai, with the takhalluṣ Asiri, under Akbar, ib. 202. Ismā'il the tent-maker (*خیمه دوز*), of Isfahān, ib. 203. Malik-alkalām Mujir-al-din Aḥmad of Sajāwand, ib. 204. Kilij Muḥammadkhān, with the takhalluṣ Ulfati, belonged to Akbar's *بنجهزاری*, ib. 205. Kādi Aḥmad Ghaffāri of Kazwin, the author of the Nigāristān, died A. H. 975, ib. 206. Ātashī of Kandahār, one of Bābar's Amirs, died under Akbar A. H. 973, on fol. 44<sup>b</sup>. 207. Mir Sharif Amāni of Isfahān, ib. 208. Maulānā Ulfati of Yazd (according to the index, of Harāt), was made prisoner by Akbar, but pardoned. Badā'ūni mentions him in his history, ib. 209. Mirzā Jalāl Asir of Shahrastān, under Shāh 'Abbās, ib. 210. Sayyid-i-pāknasab Mir Muḥammad Aḥsan Ijād, was highly respected, especially in Shāhjahānābād, on fol. 46<sup>a</sup>. 211. Amānat Rām in Dihli, on fol. 46<sup>b</sup>. 212. Mir Asad-al-din of Bukhārā, ib. 213. Nawwāb Zafarkhān Aḥsan, offspring of Khwājah Abū-alḥasan, was governor of Kashmir, ib. 214. Ināyatkhān Āshnā, the author of a history of the first thirty years of Shāhjahān, ib. 215. Mirzā Ibrāhīm Adham Ṣafawī, under Shāhjahān and 'Ālamgir, ib. 216. Maulawī Muḥammad Sa'id Ijāz of Akbarābād, on fol. 47<sup>b</sup>. 217. Mirzā Ibrāhīm of Baghdād, on fol. 48<sup>a</sup>. 218. Muḥammad Ibrāhīm Inṣāf, ib. 219. Mirzā 'Abd-alrasūl Istighnā, ib. 220. Mirzā Istighnā of Kashmir, flourished in Shāhjahānābād, ib. 221. Shaikh Anwar of Lāhūr, ib. 222. Khwājah Anwar, ib. 223. Hakim Ṣadr-al-din Muḥammad, generally called Masiḥ-alzamān, with the takhalluṣ Ilāhi, a clever physician, went young to India, ib. 224. Imtiyāz of Isfahān, ib. 225. Hājī Mu'min Imān, mentioned by Ḥazin, on fol. 48<sup>b</sup>. 226. Mirzā Ismā'il of Isfahān, also noticed by Ḥazin, ib. 227. Mirzā Abū-alma'ālī of Mashhad, contemporary with Shaikh Ḥazin, ib. 228. Mullā Ismī, ib. 229. Shaikh Sirāj-al-din 'Alikhān Ārzū of Gwāliyār, under Akbar, ib. 230. Nawwāb Nizām-almulk Āsafjāh, under 'Ālamgir, who was his protector, on fol. 49<sup>a</sup>. 231. Mir Muḥam-

mad Amínkhân Músawî, called Burhân-almulk Sa'adat-khân of Nishâpûr, one of the Amirs of Muḥammadshâh, ib. 232. Shâh Fakîr-allâh Âfarin of Lâhûr, also in Muḥammadshâh's reign, on fol. 49<sup>b</sup>. 233. Hâjî Rabi' Anjab, known as Hâjî Maghribî, born at Isfahân, lived in Shâhjahânâbâd, and wrote imitations to Nazîrî's diwân and also to Nizâmî's Khamsah, died A. H. 1195 (از وفاتش بیست و سه سال میگذرد), ib. 234. Kizilbashkhân Umid, whose name was Muḥammad Ridâ of Hamadân, brought up at Isfahân; he received his takhalluṣ from Mirzâ Tâhir Wahîd, went to India in Bahâdurshâh's reign, and died at Jahânâbâd, A. H. 1159, ib. 235. Hâjî Luṭf 'Alibeg Âdhur, the nephew of Walî Muḥammadkhân Masrûr and author of the Âtashkada; his first takhalluṣes were Wâlih and Nakhat, on fol. 50<sup>b</sup>. 236. Nawwâb Amirkhân Anjâm, the son of 'Âlamgir's 'Umdat-almulk, ib. 237. Hâjî 'Abd-alwâsî, with the takhalluṣ Aḳdas, on fol. 51<sup>a</sup>. 238. Shaikh Nadhr, with the takhalluṣ Âgâh, of Dihli, ib. 239. Nûr-allâh Iktidâ, ib. 240. Shâh Walî-allâh Ishtiyâk, a pupil of Mirzâ 'Abd-alghanibeg Kabûl, ib. 241. Aḥmad Kulikhân Aiman, went to India under Muḥammadshâh, ib. 242. Muḥammad Şâdik Ikâ at Dihli, ib. 243. Intikhâbî, whose name was Dardibeg, ib. 244. Mullâ Âbî, ib. 245. Shaikh Ibrâhim, the uncle of 'Ali Ḥazîn, ib. 246. Mirzâ Ibrâhim, the brother of Mirzâ Najafkhân Şadr, ib. 247. Khalifah Muḥammad Ibrâhim, born at Dihli, A. H. 1087, ib. 248. Atharkhân Athar, on fol. 51<sup>b</sup>. 249. Mirzâ Muḥammad Aḥsan, ib. 250. Mir Imâm-aldin Iksîr, ib. 251. Mir Nûr Iksîr, contemporary with 'Ali Ḥazîn, ib. 252. Mu'azzakhân Afsar, whose name was Muḥammad 'Alibeg, under Shâhjahân, ib. 253. Muḥammad 'Alibeg Afsar, ib. 254. Ghulâm Muṣṭafâ Insân, ib. 255. Shaikh Hafîz-allâh Ithm in Dihli, ib. 256. Ishâkkhân, called Mu'taman-aldaulah, mentioned by Khân Ârzû, ib. 257. Mirzâ Mahdî Ilâhî, mentioned by Ḥazîn, ib. 258. Mir Ma'şûm Aşl, the son of Mir Sayyid 'Ali Jâbirî Mihri, on fol. 52<sup>a</sup>. 259. Ḥakîm Abû Tâlib, ib. 260. Kishançand Ikhlaṣ in Dihli, ib. 261. Âcaldâs, of the Khatri tribe in Shâhjahânâbâd, ib. 262. Mir Hawang-khân Afghân, was prefect of the archives (داروغه دفتر) of Timûrshâh, ib. 263. Sayyid Inshâ-allâhkhân, with the takhalluṣ Inshâ, the son of Mâshâ-allâhkhân, grandson of Shâh Nûr-allâh Najafî, a clever physician, contemporary with Mir Muḥammad Ḥasan Katil (who died at Lucknow, A. H. 1233), ib. 264. Abû Bâyezîd bin Muẓaffar, the brother of Shâh Shujâ', on fol. 52<sup>b</sup>. 265. Khwâjah Amirkhân, with the takhalluṣ Amir, one of Khwâjah 'Abdallâh Aḥrâr's descendants, also contemporary with Katil, ib. 266. Shâh 'Ali Akbar, under Shâh 'Âlam, on fol. 54<sup>a</sup>. 267. Âftâb, i. e. Shâh 'Âlam himself, on fol. 54<sup>a</sup> margin. 268. Mirzâ Muḥammad Amínkhân, with the takhalluṣ Amin, the father of Nawwâb Asad-aldaulah Rustam-almulk Mirzâ Muḥammad Taḳîkhân Bahâdur Filjang, born at Nishâpûr, went to India in early youth and lived at the same time as the preceding ones, on fol. 54<sup>b</sup>. 269. Bahâdur Hishmatjang, with the takhalluṣ Ihtishâm, under Shâh 'Âlam, on fol. 55<sup>a</sup>. 270. Bahâdur Şam-şamjang, with the takhalluṣ As'ad, now 18 years old, on fol. 55<sup>b</sup>. 271. Ḥadrat Bâyezîd Bistâmî, who is

called موسى طور طریقت والیاس بحر معرفت و شریعت سید و پیشوای فرقه صوفیه, contemporary with Aḥmad bin Khidrawaih, ib. 272. Burhân-aldin Ardalânî, one of the older poets, quoted by 'Aufî, ib. 273. Abû-alḥasan 'Ali alsarakhsi albahramî, the panegyrist of Nâsir-aldin Sabuktagin, ib. 274. Burhân-aldin Muḥammad 'Abd-al'aziz, on fol. 56<sup>a</sup>. 275. Baṭlamîyûs-i-Iskandari, ib. 276. Badr-aldin Hâjî, a pupil of Majd-aldin Hamgar, ib. 277. Khwâjah Pindâr of Rai, one of the oldest Persian poets, ib. 278. Khwâjah Abû Ḥafṣ Bikhbar, ib. 279. Pûr-i-Farîdûn of Shirâz, ib. 280. Shaikh Bahâ-aldin Zakariyyâ, a pupil of Suhrawardî's, ib. 281. Mirzâ Baisunkar bin Mirzâ Shâhrukh, contemporary with Amir Shâhî of Sabzwâr, ib. 282. Bâbar, the son of Baisunkar Mirzâ, ib. 283. Mir Abû-albakâ Bakâ'i, contemporary with Sultân Husain Mirzâ, on fol. 57<sup>a</sup>. 284. Badr-aldin Caci, panegyrist of Sultân Muḥammad Tughluk and contemporary with Amir Khusrau, ib. 285. Kâdi Başîr, ib. 286. Maulânâ Bâkî of Bukhârâ, ib. 287. Badî' of Tabriz, ib. 288. Bâḡînî of Balkh, ib. 289. Hafîz Kamân Abrûî Panâhî, ib. 290. Badî'-alzamân Mirzâ ibn Sultân Husain ibn Mirzâ Baiḳarâ, ib. 291. Pûr-i-Bahâi Jâmî, a pupil of Rukn-aldin Kubâ'i and contemporary with Humâm; he is quoted by Daulatshâh, ib. 292. Sayyid Burhân-aldin, on fol. 57<sup>b</sup>. 293. Maulânâ Kamâl-aldin Bannâ'i, became king of poets at Khusrauḳhân's court after Jâmî's death, ib. 294. Maulânâ Badr of Shirwân, quoted by Daulatshâh, on fol. 58<sup>a</sup>. 295. Maulânâ Baidâ, ib. 296. Maulânâ Bayânî, ib. 297. Maulânâ Bakâ'i, quoted in 'Alishîr's tadhkirah, and his wife Bibi Âtûn, ib. 298. Mir 'Arab Badihi of Tûs, on fol. 58<sup>b</sup>. 299. Mir Muḥammad Bâkîr of Tûs, ib. 300. Maulânâ Badr of Tâshkand, ib. 301. Maulânâ Barandaḳ (Sprenger: Baronduk), protégé of prince Baiḳarâ, the son of 'Umar Shaikh Sultân and grandson of Timûr, ib. 302. Maulânâ Badakhshî of Samarkand, panegyrist of Mirzâ Ulughbeg, ib. 303. Wazîrzâda Khwâjah Shihâb-aldin 'Abdallâh Bayânî, one of Sultân Husain's Amirs, ib. 304. Maulânâ Bisâti of Samarkand, flourished according to Daulatshâh under Sultân Khalîl Bahâdur; he had at first the takhalluṣ Ḥaşîrî, which on Khwâjah 'Ismat-allâh's advice he afterwards exchanged for Bisâti, ib. 305. Maulânâ Bâbâshâh, on fol. 59<sup>a</sup>. 306. Maulânâ Bulbuli of Yazd, ib. 307. Mirzâ Bâkîr Najm-i-thânî, went to India in Jahângîr's reign, ib. 308. Badr-aldin Kivâmî, ib. 309. Maulânâ Bahârî of Kûmm, went to India under Jalâl-aldin Akbar, ib. 310. Bahârî کره جارى, lived at the same time, ib. 311. Bâkîr Khurdah Kâshî, ib. 312. Begtasch Beg, ib. 313. Bahâdurkhân of Sabzwâr, ib. 314. Mir 'Aḳîl Bazmî of Hamadân, ib. 315. Bakhshî of Tabriz, on fol. 59<sup>b</sup>. 316. Payâmî Kalandar, ib. 317. Bazmî of Karj (or Karaj), ib. 318. 'Abd-albâkî of Gûnâbâd, the intimate friend of Mirzâ Abû-alfath Ibrâhim Mirzâ Jâmî ibn Bahrâm Mirzâ, ib. 319. Sultân Parwîz, the son of Jahângîr, ib. 320. Mirzâ 'Abdallâh Burhân of Nishâpûr, was in the service of Parwîz, ib. 321. Fakhr-ala'râb wa-ala'jam Ḥadrat Shaikh Bahâ-aldin jaba'âmîli (comp. A. Sprenger, Catal., pp. 368 and 369), ib. 322. Maulânâ Başîr, on fol. 61<sup>a</sup>. 323. Panâhî of Hamadân, ib. 324. Bint-i-Ḥusâm-i-Lâr (the daughter of Ḥusâm of Lâr),



ib. 325. Bint-albukhâriyyâh (the daughter of Bukhârâ), ib. 326. Mirzâ Barkhwardâr (برخوردار), ib. 327. Maulânâ Bikasî of Ghazna, went to India and died A. H. 703, ib. 328. 'Abd-albâkî of Gûnâbâd, with the takhalluṣ Bâkî, ib. 329. Bayâdî, composed at Âgra verses in homage of Kâsim Kâhî and Ghazâlî of Mashhad, ib. 330. Maulânâ Baqâ'î, went to the Dakhan and afterwards to Gujarât, where he lived with Mirzâ Nizâm-al-dîn Ahmad; his first takhalluṣ was Maftûl, ib. 331. Bahâ-al-dîn of Kash (in Transoxania), on fol. 61<sup>b</sup>. 332. Amir ala'zam Nawwâb Bairamkhân, a descendant of Mirzâ Jahânshâh, commonly called Khânkhânân, first in Babâr's, afterwards in Humâyûn's service, was also highly esteemed by Akbar, who called him بابا (father), ib. 333. Bahâdurkhân, son of Haider Sultân Üzbeġ Shaibânî and brother of Khânzamân; his original name was Muḥammad Sa'id, on fol. 62<sup>b</sup>. 334. Shaikh 'Abd-alsalâm Payâmî; his father came from Arabia and settled in Irân, on fol. 63<sup>a</sup>. 335. Maulânâ Badr-al-dîn, quoted in the Haft Iklim, ib. 336. Mir Muḥammad Bâkîr of Yazd, ib. 337. Badr-al-dîn Nûr of Harât, quoted by Taqî Auhadî, ib. 338. Firûzshâh Bahmanî of the Dakhan, ib. 339. Maulânâ Bâkî of Sarakhs, ib. 340. Mirzâ Bâkîr, ib. 341. Bâkî of Damâwand, ib. 342. Bahâ-al-dîn of Baghdâd, ib. 343. Badi'î of Samarkand, ib. 344. Mullâ Bâkî of Harât, on fol. 63<sup>b</sup>. 345. Bâkîr of Bukhârâ, ib. 346. Mir Bighammî of Naṭanza, ib. 347. Bâkî of Nâ'in, ib. 348. Mirzâ Bâkîr, known as Bâbeg (بابيك), ib. 349. Muḥammad Bâkîr درگزینی (or درگزینی), ib. 350. Maulânâ Bâkîr of Tûshkâwarân (in the district of Isfahân), ib. 351. Bahâ'î of Kazwîn, ib. 352. Mirzâ Ḥusâm Bahârî, ib. 353. Bahâ'î of Samarkand, ib. 354. Bahrâmbeg, ib. 355. Mullâ Hâġi Bahrâm of Bukhârâ, ib. 356. Piribeg Turkmân, ib. 357. Mullâ Ḥamid of Badakhshân, ib. 358. Bih-zâdbeg Bayânî, ib. 359. Bayânî of Khurâsân, ib. 360. Bazmî of Kazwîn, ib. 361. Mullâ Yûsuf Bikhudî, ib. 362. Mirzâ Badi' of Sabzwâr, ib. 363. Mirzâ Badi' of Tûn, on fol. 64<sup>a</sup>. 364. Mirzâ Badi' of Naṣrâbâd (a village in connection with Isfahân), the son of Tâhir Naṣrâbâdî, the famous biographer of poets. Mirzâ Badi' composed a تارنخ مدرسه صفاهان (this madrasah or university was founded by Shâh Sultân Ḥusain), ib. 365. Mirzâ Bâkîr, the Kâdî's son, of 'Abbâsâbâd, ib. 366. Luṭf 'Alibeg Payâmî, quoted, like the preceding, in Ḥazin's tadhkirah, ib. 367. Mirzâ Abû-alḥasan Bigâna, quoted by Mirzâ Mu'izz Fiṭrat in the گلزار فطرت, ib. 368. Mirzâ Rafî'khân Bâdhil, author of the حجة حیدری, went in Aurangzib's reign to India with his uncle, Wazîrkhân, ib. 369. Waḥid-i-'aṣr Mirzâ 'Abd-alkâdir Bidil, was in early youth naukâr in the service of the prince Muḥammad A'zamshâh; Shirkhân, the tadhkirah writer, was his contemporary, on fol. 64<sup>b</sup>. 370. Mirzâ Bâkîr of Khûr (near Balkh), on fol. 65<sup>b</sup>. 371. Maulânâ Bikhudî, ib. 372. Bâkî of Shirâz, ib. 373. Mirzâ Mahdî Bayân, Mirzâ Abû Tâlib Kalim's nephew, went from the Irâk to the Dakhan and entered the army of Aurangzib, ib. 374. Khwâjâh 'Ali of Astarâbâd, with the takhalluṣ Bâzârî, on fol. 66<sup>a</sup>. 375. Kâdî Badi'-alzamân of Ardastân, quoted by Taqî

Auhadî, ib. 376. Hâġi Muḥammad Naqî Bismil of Dâmaghân, ib. 377. Maulânâ Bismilî of Sabzwâr, ib. 378. Âkâ Šâlih Burhân of Sijistân, went to Shâhjahânâbâd, ib. 379. Mir Burhân of Abarkûh, a Šâfi, ib. 380. Mirzâ Bâkîr, ib. 381. Hâġi Bâkîr, ib. 382. Bâkîyâ of Banâras, ib. 383. Mirzâ Bâkîr of Tabriz, a pupil of Âkâ Ḥusain Khwânsârî, ib. 384. Sarmadânbeg Brahman, ib. 385. Baqâ of Khwârizm, ib. 386. Pir Dihkân, ib. 387. Partawî of Shirâz, ib. 388. Bibi Bidilî, sister of Mirzâ 'Abdallâh Diwâna, on fol. 66<sup>b</sup>. 389. Bibi Bidilî, another poetess of the same name, ib. 390. Bikasî of Sabzwâr, ib. 391. Panâhi of Dârâbjird, ib. 392. Panâhi of Astarâbâd, ib. 393. Bâkîrbeg Shâmlû (از بکریک زادمای خاندان صفوی), ib. 394. Binish of Kashmîr, lived under Aurangzib at Shâhjahânâbâd, ib. 395. Maulânâ Bikhudî, ib. 396. Another Maulânâ Bikhudî of Hamadân, ib. 397. Muḥammad Bâkîr, the goldsmith of Isfahân, ib. 398. Pairawî of Sâwa, a disciple of Khwâjâh Âsafî, ib. 399. Mullâ Jâmî of Lâhûr, with the takhalluṣ Bikhud, composed many chronograms, for instance, on the birth of Mirzâ Isma'il, the son of Nawwâb Asadkhân, that is, Nawwâb Dhû-alfaḳârkhân, on fol. 67<sup>a</sup>. 400. Bhûbat Râi Khatri, with the takhalluṣ Bighamm, went from the Panjâb to Dihli and entered the service of Shaikh Muḥammad Šadiq, ib. 401. Sharaf-al-dîn Payâm, ib. 402. Ūdaibhân Bahâr, was born in India, lived at Dihli, ib. 403. Hâġi Binâ of Marw, a merchant at Aḥmadâbâd in Gujarât, ib. 404. Candarbhân Brahman, lived at Akbarâbâd, and acted as Munshi to the prince Muḥammad Dârâ Shukûh, is best known as author of the چهار چمن, ib. 405. Shâh Khalil-allâh Binawâ, the son and heir of Khalifah Ibrâhim, on fol. 67<sup>b</sup>. 406. Mirzâ Muḥammad Shafi', with the takhalluṣ Bismil of Nishâpûr, the uncle of Abû-almanşûrkhân Šafdarjang and Mirzâ Muḥsin Maghfûr; he had four very beautiful daughters, and Nawwâb Muḥammad Kulikhân, Nawwâb Sayyid Muḥammadkhân, Nawwâb Mirzâ 'Abd-almuṭṭalibkhân, and Nawwâb Muḥammad 'Alikhân were their famous sons, ib. 407. Shaikh Muḥammad Bitâb; the author of this tadhkirah saw him in the house of Mirzâ Ja'far Šâhib, the son and heir of Nawwâb Muḥammad Kulikhân, ib. 408. Bizhankhân, on fol. 68<sup>a</sup>. 409. Mirzâ Bayânâ, ib. 410. Mirzâ Baqâî Tabâtâbâ'î, ib. 411. Arslanbeg Bahâdur, ib. 412. Bâkîr, ib. 413. Maulânâ Bihishti of Harât, ib. 414. Shâh Bahjat, ib. 415. 'Alâ-al-dîn wa alduyah Tukush bin Arslan, ib. 416. Taj Tumrân Shâh, ib. 417. Sharaf-alwuzarâ Malik Taj-al-dîn, contemporary with Sayyid-alajall Zâhir-al-dîn, ib. 418. Sharaf-alru'asâ Taj-al-dîn الابی of Sarakhs, on fol. 68<sup>b</sup>. 419. Mullâ Tâbi'î of Khwânsâr, ib. 420. Maulânâ Tadhrawî of Abhar, the nephew of Maulânâ Nargisî, went to India under Akbar, ib. 421. Maulânâ Tâbi'î of Shirâz, ib. 422. Maulânâ Mir Tashbihi of Kâshân, whose name was 'Ali Akbar, went several times to India and settled in Akbarâbâd, on fol. 69<sup>a</sup>. 423. Ḥakim Taqî-al-dîn of Kumm, ib. 424. Taqî-al-dîn Muḥammad, known as Taqî Auhadî, the author of the famous tadhkirah (comp. Journal of the Royal Asiatic Society, ix. p. 134), ib. 425. Maulânâ Tajallî of Kâshân, friend of Maulânâ Nazîrî, on fol. 69<sup>b</sup>. 426. Maulânâ Taj-al-dîn

of Turbat, ib. 427. Taqī of Nishāpūr, a friend of Mullā Nazīrī, ib. 428. Tarkhānī, that is, Mulla Nūr-aldin Safidānī, whose former takhalluṣ was Nūri; he had most friendly relations with the emperor Humāyūn, ib. 429. Tajallī of Simnān, on fol. 70<sup>a</sup>. 430. Muḥammad Bākīr Tābī of Kumm, ib. 431. Taqī-aldin of Shūshtar, lived under Akbar, mentioned by Badā'ūnī, ib. 432. Maulānā Tajallī of Shirāz, went to India under the emperor Shāhjahān, ib. 433. Rāi Manūhar Tausanī, under Akbar, was contemporary with Badā'ūnī and Taqī Auhādī, on fol. 70<sup>b</sup>. 434. Mir Taqī of Shāh-rastān, on fol. 71<sup>a</sup>. 435. Turābā of Isfahān, contemporary with Tāhir Naṣrābādī, who quotes him in his tadhkirah, ib. 436. Taqīyā of Isfahān, a seller of rice (زرّان), ib. 437. Hāfiẓ Muḥammad Jamāl, with the takhalluṣ Talāsh, a pupil of 'Abd-alkādir Bidil, ib. 438. Mirzā Abū-alḥasan Tamannā, ib. 439. Mirzā Muḥammad Muḥsin Ta'thīr of Isfahān, contemporary with 'Alī Ḥazin, who quotes him in his تذكرة المعاصرين, ib. 440. Tasallī of Shirāz, whose name was Ibrāhīm, on fol. 71<sup>b</sup>. 441. Mirzā Tā'ibā, contemporary with 'Alī Ḥazin, ib. 442. Mir Haidar Tajrid, ib. 443. Mirzā Muḥammad Sa'id Hakīm of Kumm, with the takhalluṣ Tanhā, the son of Muḥammad Hakīm Bākīr, was one of Shāh 'Abbās II's physicians, ib. 444. Hakīm Muḥammad Taqī of Shirāz, contemporary with 'Alī Ḥazin, on fol. 72<sup>b</sup>. 445. Salām-allāh Taslim, whose forefathers were merchants; he was a native of Kuṣūr and spent his life in the service of Nawwāb Āsaf-aldaulah Yahyā-khān Bahādūr, ib. 446. Mullā Muḥammad Taqī Ta'zim of Māzandarān, lived at Isfahān, contemporary with 'Alī Ḥazin, on fol. 73<sup>a</sup>. 447. Mirzā 'Ajam Kulī Turk-mān; his family belonged to Shirāz, but he was born in India, ib. 448. Mullā Taṣnif of Khwānsār, ib. 449. Mir Taqī-aldin Muḥammad, ib. 450. Muḥammad Hāshim Taslim of Shirāz, went to India under Aurang-zib, ib. 451. Mir Ma'sūm Tasallī of Astarābād, ib. 452. Tajallī Lāhijī, ib. 453. Taufīk of Yazd, ib. 454. 'Abd-allāṭifkhān Tanhā, one of Aurangzib's officials, ib. 455. Majd-aldin Muḥammad Ta'thīr of Nasā, an older poet, quoted by 'Aufī, ib. 456. Tā'ibā of Tafrush, on fol. 73<sup>b</sup>. 457. Mir Ṣādiq Tā'ib, ib. 458. Shāh Ridā Taslim of Isfahān, ib. 459. Hāfiẓ Tajallī of Isfahān, ib. 460. Fakhrāi Tā'ib of Tafrush, ib. 461. Malik Sultān Tamkin, the brother-in-law of Mirzā Dārāb Jūyā, in Kashmīr, ib. 462. Shaikh Nūr-allāh Taḥkīk, ib. 463. Mirzā Fath 'Alibeg Taskin, a younger brother of Mirzā Dārāb Jūyā, ib. 464. Ākā 'Abd-al'ālī Taḥsin, a grandchild of Mirzā Dārāb Jūyā, ib. 465. Shaikh Muḥammad Taufīk, was born and spent his whole life in Kashmīr, ib. 466. Ākā Taqī bin Ākā Malik, on fol. 74<sup>a</sup>. 467. Mirzā Muḥammad 'Alī Tamannā, lived at Shāhjahānābād in Farrukhsiyar's reign, ib. 468. Mullā Rahmat-allāh Tamkin, the grandson of Mullā Muḥammad Āmin, ib. 469. Mullā Tajallī of Bukhārā, ib. 470. Maulānā Tājirī of Bukhārā, lived in 'Abdallāhkhān's reign, ib. 471. Thānikhān of Harāt, one of the older Amirs of Akbar, ib. 472. Khwājah Husain Thanā'i of Mashhad, went to India under Akbar, ib. 473. Maulānā Thaurī, on fol. 74<sup>b</sup>. 474. Shāh 'Abbās II, ib. 475. Maulānā Thabāṭi, on fol. 75<sup>a</sup>. 476. Thābit (not to be confounded with Mir Afḍal Thābit), ib. 477. Mir Tafākhur Ḥusain

Thāhib, ib. 478. Sayyid Muḥammad Thāhib, a pupil of Mir Tāhir 'alawī, ib. 479. Sayyid Jalil-alkadr Mir Muḥammad Afḍal Thābit, whose grandfather had come from his native town, Badakhshān, to India; he was a contemporary of 'Alī Ḥazin; most of Muḥammadshāh's Amirs were his disciples, ib. 480. Mir Muḥammad 'Azim Thabāt, the son of the preceding, born at Allāhābād, flourished in Shāhjahānābād, on fol. 75<sup>b</sup>. 481. Shaikh Āyat-allāh Thanā, came from Shāhjahānābād to Lucknow and entered the service of the late Nawwāb Shujā'-aldaulah, contemporary with 'Alī Ḥazin, on fol. 76<sup>a</sup>. 482. Jamāl-aldin Muḥammad bin Naṣir Kutbī, quoted by 'Aufī, ib. 483. Maulānā Jamāl-aldin 'Abd-alrazzāk of Isfahān, the father of the خلاق المعاني Kamāl-aldin Isma'il, ib. 484. Sayyid-alajall Mir Abū Ja'far 'Umar bin Ishāq of Lāhūr, quoted by 'Aufī, on fol. 77<sup>a</sup>. 485. 'Abd-alwāsī aljabali, flourished in Sultān Sanjar's reign, ib. 486. Hakīm Abū-almaḥāmid 'Umar aljaubari, originally of Bukhārā, went to Irāk and settled in Isfahān; he was a pupil of Adib Ṣābir and contemporary with Khākānī and Athīr-aldin Akhsikātī, on fol. 77<sup>b</sup>. 487. Shaikh Jamāl-aldin, contemporary with Farid Shakarganj, on fol. 78<sup>a</sup>. 488. Jamāl-aldin رستق القطن (near Kāzwin), ib. 489. Maulānā Jalāl Ja'far of Farāhān (near Kumm), follower of Sa'dī, wrote an imitation to Nizāmī's Makhzan-alasrār, ib. 490. Sayyid 'Alinasab Jalāl, the son of 'Aḍud, who was wazīr in Muḥammad Muẓaffar's reign, on fol. 78<sup>b</sup>. 491. Abū-almaḥāmid Jalāl-aldin Muḥammad, on fol. 79<sup>a</sup>. 492. Maulānā Jamālī of Jarbādkhān, ib. 493. Maulānā Jamālī of Dihli, a pupil of Shaikh Samā-aldin, who was a disciple of Shaikh Kutb-aldin Bakhtiyār Kākī; the سير العارفين is one of his works; he was a contemporary of Jāmi, ib. 494. Maulānā Jalāl Ṭabīb of Shirāz, lived under Shāh Shujā', on fol. 79<sup>b</sup>. 495. Maulānā Junūnī, lived in Harāt, was united in friendship with Amīr Ghiyāth-aldin Sultān Ḥusain bin Amīr Firūzshāh, ib. 496. Maulānā Jalālī, a court poet of Sultān Ḥusain Baīkarā, quoted in the Majālis-al-'ushshāk, ib. 497. 'Abd-alrahmān Jāmi, died A. H. 898, ib. 498. Sultān Jalāl-aldin Akbar, on fol. 87<sup>b</sup>. 499. Sultān Ibrāhīm Mirzā Jāhī, one of the Ṣafawī princes, ib. 500. Shaikh Jalāl of Harāt, on fol. 88<sup>a</sup>. 501. Čākar 'Alīkhān, one of Jahāngīr's officers, ib. 502. Mir Sayyid 'Alī Muṣawwir Judā'i, went to India under Akbar, quoted by Badā'ūnī, ib. 503. Pādishāh Kulī Jadhbī, lived at the same time, ib. 504. Maulānā Jismi, also at the same time, on fol. 88<sup>b</sup>. 505. Jamālī of Jarbād-khān, ib. 506. Jalālī of Ardastān, ib. 507. Maulānā Čākari of Shirāz, ib. 508. Mirzā Kiwām-aldin Muḥammad Ja'far, called Āṣafkhān, the son of Mirzā Badī'alzamān Ākā, went in his youth from Irāk to India, and entered Akbar's service by the intercession of his uncle Mirzā Ghiyāth-aldin 'Alī Āṣafkhān, ib. 509. Jamilī of Kālpā, at the same time, on fol. 89<sup>b</sup>. 510. Jalālā, ib. 511. Ja'far Jur'at, ib. 512. Čāki, ib. 513. Maulānā Ja'far of-Tabriz, ib. 514. Ja'far of Harāt, went to India in Akbar's reign, ib. 515. Shaikh Ḥusain Ṣūfī of Dihli, with the takhalluṣ Cīstī, a pupil of Shaikh Salim Cīstī, ib. 516. Maulānā Jārūbī, was 'Abd-allāh Anṣārī's Jārūbkash or sweeper, ib. 517. Jauharī



of Farāhān, ib. 518. Sayyid Ja'far, the son of Sayyid Nūrbakhsh, on fol. 90<sup>a</sup>. 519. Mir Ja'far of Mashhad, ib. 520. Ja'fari of Sāwa, ib. 521. Muḥammad Ja'far of Tālākān, ib. 522. Ja'far of Transoxania, ib. 523. Jalāl-al-din Husain of Nishāpūr, ib. 524. Jalāli of India, ib. 525. Maulānā Juz'ī, ib. 526. Mir Muḥammad Ja'far of Taharān, ib. 527. Mullā Jalāl-al-din Muḥammad Dawānī, ib. 528. Ibn Jalāl of Nishāpūr, ib. 529. Nawwāb Muḥammad Ayyūb Jaudah, ib. 530. Mir 'Abd-alrahīm Jaishi, on fol. 90<sup>b</sup>. 531. Jalāl of Sistān, the father of Mullā Aḥwālī, ib. 532. Sayyid Nūr Jamāl of Akbarābād, ib. 533. Mir Jamāl-al-din of Kāzarūn, ib. 534. Mullā 'Alī Jāwīd of Māzandarān, ib. 535. Shaikh Nūr-al-din Jannatī, ib. 536. Mir 'Abd-alkarīm Jam, in Jahāngir's service, ib. 537. Muḥammad Sharīf Jam of Mashhad, was in the service of the same emperor, ib. 538. Nūr-al-din Jahāngir Pādīshāh, ib. 539. Jānī Timānī of Bukhārā, went to India as the emperor Humāyūn's fellow-traveller, on fol. 91<sup>a</sup>. 540. Judā'i of Sāwa, ib. 541. Jalāl of Nā'in, ib. 542. Jauri, ib. 543. Khwājah Maḥsūd Jāmī, a disciple of Mirzā 'Abd-alghānibeg, ib. 544. Mir Jum-lah, ib. 545. 'Urfī Jānī, ib. 546. Mirzā Abū Tālib Janāb of Isfahān, whose father Bākīr 'Alīkhān had gone to Shāhjahānābād in Aḥmadshāh's reign, ib. 547. Mir Jaipāl, on fol. 91<sup>b</sup>. 548. Jadhbi of Khwānsār, ib. 549. Jānī of Bukhārā (perhaps identical with the above-mentioned Jānī in 545), ib. 550. Mirzā Fath-allāh, with the takhalluṣ Janāb of Khūzān (near Isfahān), went to India under Farrukhsiyar, ib. 551. Mirzā Arjmandbeg Junūn, lived in Kashmir, ib. 552. Mirzā Muḥammad 'Alī Jam, also in Kashmir, ib. 553. Mirzā Dārābbeg Jūyā, also in Kashmir, ib. 554. Mir Jamāl of Ardastān, on fol. 92<sup>a</sup>. 555. Junūnī of Kandahār, ib. 556. Khwājah Jalāl-al-din Amirbeg, ib. 557. Ḥamid-al-din Aḥmad bin-alhusain almustaufī alkitābī (the auditor of accounts) of Taknābād; he wrote a famous *qaṣīdah* to celebrate the birth of a son of Jalāl Shams-almulk Amir Nāṣir, of which six baits are quoted here, ib. 558. Sharaf-almillāh wa-al-din Husain ala'immaḥ, quoted by 'Aufī, ib. 559. Shaikh-alislām Ḥārithī, also an old poet, quoted by 'Aufī, ib. 560. Ustād Hanẓalah of Bādaghīs, lived in the reign of the Tāhirides and Sāmānides, before Rūdagi, ib. 561. Abū-alharb of Harāt, ib. 562. Fakhr-alsādāt Sayyid Hasan bin Nāṣir ala'lawī, was preacher in Ghazna in Bahrāmshāh's reign, on fol. 92<sup>b</sup>. 563. Ḥamid-al-din, the son of 'Amāk of Bukhārā, on fol. 93<sup>a</sup>. 564. Khwājah Ḥasan of Dihlī, ib. 565. Amir Sayyid Ḥusainī of Ghazna, a pupil of Suhrawardī's, contemporary with Aḥādī and Fakhr-al-din 'Irākī, author of the *زاد المسافرين*, on fol. 94<sup>a</sup>. 566. Shaikh Ḥamid-al-din Nākūrī, lived at the same time, on fol. 94<sup>b</sup>. 567. Kādī Mir Ḥusain of Mashhad, ib. 568. Sultān Ḥusain Mirzā ibn Maṣṣūr Mirzā ibn Baikarā Mirzā ibn Amir Timūr, ib. 569. Ḥāfiẓ of Shirāz, on fol. 95<sup>a</sup>. 570. Ḥāfiẓ Halwā'i, under Shāh-rukh, on fol. 103<sup>b</sup>. 571. Haidar Kalūj, ib. 572. Maulānā Ḥairatī of Bukhārā, under Shāh Tahmāsp, on fol. 104<sup>a</sup>. 573. Ḥairatī Kāshī, on fol. 104<sup>b</sup>. 574. Sayyid Ḥakīmī of Astarābād, ib. 575. Ḥayātī of Gilān, went to India in Akbar's reign, on fol. 105<sup>a</sup>. 576. Maulānā Ḥayātī Kāshī, ib. 577. Maulānā Taḳī-

aldin Ḥuznī of Isfahān, went to India under Akbar, ib. 578. Saif-allāh 'alawī Ḥarfī, lived in Akbarābād under Jahāngir, on fol. 106<sup>a</sup>. 579. Ḥamid-al-din, ib. 580. Haidar of Tūnyān, ib. 581. Mirzā Ḥisābī of Naṭanza, contemporary with Taḳī-al-din Aḥādī, ib. 582. Maulānā Ḥātim Kāshī, contemporary with Muḥtasham, Waḥshī, etc., on fol. 106<sup>b</sup>. 583. Hālī, lived in Gujarāt with Mirzā Nizām-al-din Aḥmad, ib. 584. Mir Ḥusainī Kāshānī, the nephew of Mir Haidar Mu'ammā'i, ib. 585. Ḥāmī of Ardabil, ib. 586. Sayyid Ḥasan Wā'iz of Shirwān, ib. 587. Haidari of Tabriz, quoted in the *Haft Iklim*, ib. 588. Maulānā Ḥakīrī of Tabriz, on fol. 107<sup>a</sup>. 589. Yādgar Ḥālātī, quoted by Badā'ūnī, ib. 590. Kāsimbeg Ḥālātī, educated at Isfahān, ib. 591. Maulānā Ḥarfī, quoted in the *Haft Iklim*, on fol. 108<sup>a</sup>. 592. Ḥarfī of Isfahān, ib. 593. Mirzā Ḥusain, ib. 594. Amir Ḥusain of Karbalā, ib. 595. Ḥājibeg, ib. 596. Sayyid 'Alī-nasab Mir Ḥudūrī of Kumm, younger brother of Mir Shikib, ib. 597. Maulānā Ḥairānī of Hamadān, the father of Maulānā Ḍamir, ib. 598. Ḥakīm Ḥādīk, the son of Humām ibn Maulānā 'Abd-alrazzāk of Gilān, who was in the service of Akbar and Shāhjahān, on fol. 108<sup>b</sup>. 599. Kādī Husain of Khwānsār, ib. 600. Maulānā Shams-al-din Ḥālī of Yazd, ib. 601. Ḥairānī of Kumm, ib. 602. Ḥājī Muḥammad of Kābul, ib. 603. Ḥishmatī, the younger brother of Muḥammad Ridāi Fikrī, ib. 604. Ḥishmatī of Lāhūr, under Jahāngir, ib. 605. Ḥishmatī of Akbarābād, ib. 606. Maulānā Ḥaḳḳī of Khwānsār, a friend of Taḳī Aḥādī, ib. 607. Ḥusain Kulī Mirzā, ib. 608. Maulānā Husain Kāshānī, ib. 609. Ḥājī Ḥusainkhān, the son of Mirzā Jānī, on fol. 109<sup>a</sup>. 610. Maulānā Ḥusain 'Alī of Yazd, ib. 611. Ḥāmīdī of Kumm, ib. 612. Mullā Ḥāmīd of Shūshṭar, ib. 613. Ḥāmīdī, ib. 614. Ḥāmīd Bihbahānī, ib. 615. Ḥāmīdī, ib. 616. Ḥamdī of Kashmir, ib. 617. Mirzā Ḥisābī of Nishāpūr, the son of Ḥusainkhān Shāmīlū, ib. 618. Mir Ḥamdī Shūstānī (according to the index, *سوستانی*), ib. 619. Mir Ḥusainī, ib. 620. Ḥakīm Faḍl-allāh of Ardastān, with the takhalluṣ Ḥakīm, ib. 621. Ḥātimbeg of Ardūbād, a descendant of Khwājah Naṣir of Tūs, ib. 622. Maulānā Ḥazīnī, ib. 623. Maulānā Ḥālī Kāshī, went to India, ib. 624. Ākā Ḥasan, an offspring of Shaikh Ḥasan Dā'ūd, on fol. 109<sup>b</sup>. 625. Kādī Ḥasan of Kāzwin, governor of Gujarāt under Akbar, ib. 626. Maulānā Ḥāmī of Taharān, ib. 627. Ḥijābī of Ardabil, ib. 628. Maulānā Ḥamid-allāh, ib. 629. Ḥisāri of Akbarābād, under Akbar, ib. 630. Ākā Ḥusain of Khwānsār, contemporary with Mullā Muḥammad Bākīr, ib. 631. Khwājah Ḥabīb-allāh Turk, ib. 632. Sayyid 'Abdallāh Ḥālī, a contemporary of Shaikh 'Alī Ḥazīn, ib. 633. Zibāi Ḥijābī, on fol. 110<sup>a</sup>. 634. Maulānā Ḥasan 'Alī of Yazd, went to India in Shāhjahān's reign, an intimate friend of Mullā Muḥammad Ṣūfī, ib. 635. Mullā Ḥusain of Mashhad, ib. 636. Maulānā Ḥaifi of Sāwa, ib. 637. Muḥammad Ḥusain of Astarābād, ib. 638. Shaikh 'Abd-alḥamid of Kashmir, ib. 639. Mullā Ḥamid, the son of Ḥakīm Raknā, ib. 640. Ḥijābī, ib. 641. Ḥijābī, the daughter of Mullā Hilālī, ib. 642. Ḥākimbegkhān, with the takhalluṣ Ḥākīm, ib. 643. Ḥasanbeg, the son of Mullā Shānī Taklū, ib. 644. Ḥasanbeg, ib. 645. Mullā Haidar of Tūs, ib.

646. Mullâ Hâjî Tabsî, ib. 647. Mullâ Hasan 'Ali ibn 'Abdallâh, ib. 648. Sayyid Muhammad Hasrat of Mashhad, quoted by 'Ali Hazin, on fol. 110<sup>b</sup>. 649. Mirzâ Imâm Kulî Hishmat, the younger brother of Mirzâ Ja'far Râhib of Isfahân, came to Shâhjahânâbâd under Muḥammadshâh, ib. 650. Mir Muhtasham 'Ali-khân Hishmat, a high officer in Muḥammadshâh's reign, ib. 651. Maulânâ Hâjî Muḥammad of Gilân, contemporary with 'Ali Hazin, ib. 652. Shaikh Muḥammad 'Ali Hazin, the celebrated tadhkirah-writer, on fol. 111<sup>a</sup>. 653. Miyân Farrukh Husain, with the takhalluṣ Hir-mân, the son of Ghulâm Mustafâ, a friend of Muḥammadkhân Rashid; he was, A.H. 1217, 34 years old, on fol. 117<sup>a</sup>. 654. Ghulâm Fakhr-aldinkhân Hairat, called Fakhr-almulk; he was, A.H. 1217, 28 years old, ib. 655. Hujjat, whose name was Mirzâ Mahdi, a nephew of Dârâb Jûyâ, on fol. 117<sup>b</sup>. 656. Muḥammad Hairân of Sirhind, lived in Aurangzib's time, on fol. 118<sup>a</sup>. 657. Mirzâ Isma'il Hijâb, at the same time, ib. 658. Haḳîkî, lived in Gujarât, ib. 659. 'Ali Ridâi Haḳîkat, ib. 660. Shiwrâm Hayâ, a pupil of Mirzâ Bidil, ib. 661. Muḥammad 'Ali Hishmat, a pupil of Mirzâ 'Abd-alghanibeg Kabûl; his former takhalluṣes were Takalluf and Masiḥâ, ib. 662. Muḥammad Rustam Hairat, also a pupil of Mirzâ 'Abd-alkâdir Bidil, ib. 663. Ashrafkhân Hasrat of Sandilah, a son of Muḥammad Sultânkhân, ib. 664. Shâh Hairat of Mashhad, according to some a grandson of Nâdirshâh, to others a shoemaker's son; he went later on to Lucknow, ib. 665. Lâla Dhaukî Râm Hairat of Dihli, contemporary with Muḥammad Hasan Katil (who died A.H. 1233), on fol. 118<sup>b</sup>. 666. Sayyid Mir 'Ali Harif, lived at the same time, that is, in the beginning of our century, ib. 667. Afdal-aldin Ibrâhîm bin 'Ali, with the takhalluṣ Khâkânî of Shirwân; A.H. 440, given here as the date of his birth, is undoubtedly a mistake, ib. 668. Amir Khusrau of Dihli, on fol. 121<sup>a</sup>. 669. Khâlid bin Rabi'-almulkî, contemporary with Anwarî, on fol. 125<sup>b</sup>. 670. Sultân Khalil bin Mirânshâh, grandson of Timûr and nephew of Shâhrukh, ib. 671. Hakîm 'Umar Khay-yâm of Nishâpûr (the well-known freethinker), on fol. 126<sup>a</sup>. 672. Khâtûn, the daughter of Kuṭb-aldin Muḥammad; a detailed account of her is given in the Raudat-alṣafâ; she killed her own brother, on fol. 127<sup>b</sup>. 673. Shâh Isma'il Ṣafawî ibn Sultân Haidar, with the takhalluṣ Khatâi, on fol. 128<sup>a</sup>. 674. Khwâjah Ibrâhîm Husain Ahadi, was in Akbar's service, ib. 675. Amir Khusrawî, a nephew of Mirzâ Kâsim Gûnâbâdî, went to India under Akbar, ib. 676. Khwâjû Kirmânî, styled here Shâhbâz-i-âshiyâna-i-sakhunwarî, became later a pupil of the Shaikh 'Alâ-aulah Simnânî, whose poetical writings he collected, ib. 677. Khanjar-beg, one of the Caghatai Amirs, composed a mathnawî of 300 baits in homage of Akbar, on fol. 128<sup>b</sup>. 678. Khwâjah Khwâjagî, a brother of the wazir Khwâjah Muḥammad Sharif, quoted in the Haft Iklim, ib. 679. Maulânâ Khidri of Kazwin, ib. 680. Nâsir, with the takhalluṣ Khusrau, not to be confounded with Hakîm Nâsir bin Khusrau, on fol. 129<sup>a</sup>. 681. Khusrau of Kazwin, ib. 682. Khidri of Lâr, ib. 683. Khurram of Kirmân, ib. 684. Maulânâ Khayâlî of Badakhshân, he was a dervîs, ib. 685. Hasanbeg Khurûshî, was

Amîr in Shâh 'Abbâs' reign, ib. 686. Khân A'zam, under Humâyûn, on fol. 129<sup>b</sup>. 687. Khân 'Âlam, one of Akbar's Amirs, was sent by Jahângir as ambassador to Shâh 'Abbâs, ib. 688. Mirzâ Jânî of Samarkand, with the takhalluṣ Khâkî, quoted by Taḳî Auhâdî, ib. 689. Maulânâ Haidar Khisâli of Tûn, according to others of Harât, went to India in Jahângir's reign, ib. 690. Maulânâ Khisâli of Kâshân, one of Maulânâ Muhtasham Kâshî's pupils, ib. 691. Maulânâ Khâwarî, ib. 692. Maulânâ Khâkî, ib. 693. Maulânâ Khâri, ib. 694. Maulânâ Khûshî, ib. 695. Khâri of Tabriz, on fol. 130<sup>a</sup>. 696. Maulânâ Khalâsî, went to India under Akbar, ib. 697. Maulânâ Khâtami of Harât, ib. 698. Tajallî Lâhijî, with the takhalluṣ Khâwarî, ib. 699. Mirzâ Khaṣmî, ib. 700. Mirzâ Sharifkhân, ib. 701. Jamâl-aldin Khâwarî of Gilân, went to India A.H. 1015, ib. 702. Aminâi Khâzin, ib. 703. Mirzâ Muḥammad Khalil of Khurâsân, went to India with his father under Aurangzib and lived in Shâhjahânâbâd, ib. 704. Muḥammad Ibrâhîm Iṣlâtikhân, ib. 705. Maulânâ Khurramî, ib. 706. Sayyid Imtiyâzkhân Khâlîs, left Mashhad for India under Aurangzib, on fol. 130<sup>b</sup>. 707. Maulânâ Khâlîs, went also to India in Aurangzib's reign, on fol. 131<sup>a</sup>. 708. Khâshî of Irân, ib. 709. Sayyid Hasan Khâlîs, perhaps identical with No. 706, lived at the same time, ib. 710. Maulânâ Khairî, ib. 711. Maulânâ Khâtami of Isfahân, ib. 712. Maulânâ Khulḳî, ib. 713. Maulânâ Khulḳî of Shûstâr, went to India under Akbar, ib. 714. Mir Kamâl-aldin Khulḳî, ib. 715. Maulânâ Khidri of Khwânsâr, the son of Maulânâ Tâjir, and author of a mathnawî, فرهاد و شیرین, ib. 716. Maulânâ Khujandî, ib. 717. Khwâjah Khidrshâh of Astarâbâd, author of a mathnawî, زید و زینت, ib. 718. Shaikh Muḥammad Khâtûn of 'Âmil, ib. 719. Shaikh Muḥammad Khair, ib. 720. Khatâi, ib. 721. Hasanbeg Khâkî, ib. 722. Khwâjah Zâda Kâbulî, lived at Akbarâbâd, on fol. 131<sup>b</sup>. 723. Mullâ Khwâjah 'Ali of Khurâsân, ib. 724. Khwâjah 'Âsim, called Samsâm-aulaulah, Muḥammadshâh's general, was killed in the war with Nâdirshâh, ib. 725. Shaikh Khalil of Tâla-kân, author of the السبيل زاد, another work entitled در علم مناظر و مرايا, and a commentary on the كافيه, ib. 726. Bâkirâi Khalil of Kâshân, ib. 727. Khaufi of Hamadân, ib. 728. Muḥammad Mahdi Khayyâm of Isfahân, the son of a tent-maker, ib. 729. Mirzâ Ghiyâth-aldin Muḥammad, with the takhalluṣ Khayâl, ib. 730. Khân Mirzâ, ib. 731. Sayyid Shukr-allâh-khân, with the takhalluṣ Khâksâr, Nawwâb 'Âḳilkhân Râzi's son-in-law; his correspondence with Nâsir 'Ali of Sirhind is to be found in Shirkhân's tadhkirah (i. e. the Mirât-alkhayâl); he composed a commentary on Jalâl-aldin Rûmî's mathnawî, ib. 732. Khurramî, on fol. 132<sup>a</sup>. 733. Khalil Targar of Kalkhâl, ib. 734. Khatib, ib. 735. Khayâlî of Khujand, ib. 736. Bindrâban, a Râjpût, with the takhalluṣ Khushgû, ib. 737. Mirzâ Khalil, the adopted son of the 'Umdat-altujjâr Hâjî Muḥammad of Taharân, well known as Hâjî Karbalâ'i, ib. 738. Mirzâ Afdal-allâh Khushtar, the son of Muḥammad Afdal Sarkhwush, ib. 739. Khalil of Khurâsân, perhaps identical with the above-mentioned Mirzâ Khalil, on fol. 132<sup>b</sup>. 740. Mullâ



Muhammad Khaṭā, contemporary with Ākā Muhammad 'Ashik, ib. 741. Lāla Sāhib Rām, with the takhalluṣ Khāmūsh (Khamush, Khamūsh, or Khāmush), born at Dihli, was still alive when the author wrote, ib. 742. Maulānā Maḥmūd Khāmūsh of Kāshān, ib. 743. Khurdak, ib. 744. Banda Aḥmad 'Alī, with the takhalluṣ Khādīm, ib. 745. Maulawī Muṣṭafā 'Alī-khān, with the takhalluṣ Khushdil, a pupil of Maulawī Haidar 'Alī of Sandilah, ib. 746. Khūrshid Rājāh Khushhāl-jand, under Sultān Muhammad Ṣafawī, ib. 747. Abū Maṣṣūr Muhammad bin Muhammad bin Aḥmad Dakiki of Tūs, the Sāmānide poet, on fol. 133<sup>a</sup>. 748. Dihkhudāi, i.e. Abū-alma'ālī of Rai, an old poet, quoted by 'Aufi, ib. 749. Sa'd-al-din Mas'ūd Daulat-yār, also quoted by 'Aufi, ib. 750. Kāḍi Rukn-al-din Da'wādār, with the takhalluṣ Da'wā, contemporary with Kamāl-al-din Isma'il and Athir-al-din Aumāni, ib. 751. Shāh Dā'i of Shirāz, on fol. 133<sup>b</sup>. 752. Darwish of Dihak (a quarter in the town of Kāzwin), a contemporary of Jāmi, against whom he composed a satire, ib. 753. Diwānā-i-'ishk, the nickname of a young man in Taḳi Auhadi's time, on fol. 134<sup>a</sup>. 754. Maulānā Darwish of Sarakhs, ib. 755. Dukhtar-i-Kāshghari, the singer of Tuḡhānshāh Abū-almuwayyad, ib. 756. Dā'i of Khurāsān, ib. 757. Dā'i of Shirāz, ib. 758. Mir Daurī of Ghūr, whose name was Sultān Bāyazīd, ib. 759. Maulānā Dawā'i, the brother of Hilālī, on fol. 134<sup>b</sup>. 760. Hakim 'Ain-almulk, also called Maulānā Dawā'i, was sent by Akbar as ambassador to Rājāh 'Alikhān, ib. 761. Dakhli of Isfahān, came from 'Irāk during Akbar's reign, ib. 762. Mullā Darki of Kumm, ib. 763. Maulānā Dūst Muhammad, under Sultān Baikarā, on fol. 135<sup>a</sup>. 764. Dā'i of Anjudān, ib. 765. Dā'i of Isfahān, the son of Maulānā Damiri, ib. 766. Mullā Dā'i of Hamadān, ib. 767. Mir Raḍi Dānish of Mashhad, went to India under Shāhjahān, ib. 768. Darwish Muhammad Kiṣṣakhwān, was in the service of Amirkhān-i-Turkmān, on fol. 136<sup>a</sup>. 769. Bihzādbeg Dūstāk (a Turkish word, corresponding to the Arab.-Pers. Kaidi), ib. 770. Kāḍi Dāwarī of Kāshān, ib. 771. Darwish Husain of Khurāsān, lived at Shirāz; Mullā 'Aufi was educated by him, ib. 772. Dānahī of Nishāpūr, went to India under Akbar; according to Badā'uni, Dānah is a village near Nishāpūr, where the poet lived a longer time, ib. 773. Jawāhir La'l, with the takhalluṣ Dabir, a young poet, who was not yet 17 years old when the author wrote, on fol. 136<sup>b</sup>. 774. Mirzā Dā'ūd of Mashhad, was called as wazīr to Isfahān by Sultān Husain Ṣafawī, ib. 775. Dairi, ib. 776. Muṣṭafākhān Dauri, on fol. 137<sup>a</sup>. 777. Daulatkhān Kākshāl, one of Akbar's Amirs (Kākshāl is a tribe of the Turkmāns), ib. 778. Ibrāhim Husain Dairi, ib. 779. Mir Zain-al-'ābidin, with the takhalluṣ Dānish, the son of Nawwāb Āṣafkhān Ja'far, quoted by Taḳi Auhadi, ib. 780. Khwājāh Mir Dard, the son of Khwājāh Muhammad Naṣir, who was the pupil of Shaikh Sa'd-allāh Gulshan, ib. 781. Mirzā Hāshim, with the takhalluṣ Dil, of Artimān (near Hamadān), contemporary with Muhammad 'Alī Hazin, ib. 782. Hasanbeg Dairi, ib. 783. Mirzā Rafi' Dastūr, went to India and entered the service of Nawwāb Āṣafkhān Shāhjahāni, ib. 784. Mullā Fakhr-al-din Dānā of Kashmir, lived at Shāhjahānābād, on fol. 137<sup>b</sup>. 785.

Mirzā Dā'ūd, ib. 786. Mirzā Hasan 'Alī Dastūr of Isfahān, ib. 787. Lāla Sarab Sukh, with the takhalluṣ Diwāna, lived at Lucknow (but his origin was from Lāhūr and Shāhjahānābād), ib. 788. Amir Dhū-alfakār of Shirwān, was attached to the Khwārizmshāh Sultān Muhammad, ib. 789. Maulānā Haidar, with the takhalluṣ Dhihnī, lived in the Dakhan, and was the panegyrist of the 'Adilshāh of Bijāpūr, ib. 790. Dhauki of Ardastān, whose name was 'Alishāh, a contemporary of Hakim Shifā'i, on fol. 138<sup>a</sup>. 791. Amir Muhammad Amin Dhauki, a Turkmān, lived at Kāshān, on fol. 138<sup>b</sup>. 792. Mullā Dhihnī, lived from Akbar's time till Shāhjahān's, and wrote praises of Kashmir and of the Wali of Balkh, Muhammadkhān, ib. 793. Dhauki of Samarkānd, on fol. 139<sup>a</sup>. 794. Mirzā 'Abdallāh Dharrah, the son and heir of Mullā Muhammad Bākir Majlisi, died according to 'Alī Hazin's ta'rikh, ماه رمضان, in the month Ramaḍān, A.H. 1137, ib. 795. Mullā Dhihnī of Kashmir, ib. 796. Maulānā Dhātī, quoted by Amir 'Alishir, ib. 797. Isma'il Dhabiḥ, ib. 798. Ustād Abū Muhammad 'Abdallāh Muhammad al-Rūdagi, the panegyrist of the Sāmānide prince Naṣr bin Aḥmad, ib. 799. Rashid-al-din Wat-wāt bin 'Abd-aljalil al-kātib albalkhī al-'umari, the great panegyrist of the Khwārizmshāh Sultān Atsiz bin Muhammad, on fol. 139<sup>b</sup>. 800. Raḍi-al-din of Nishāpūr, quoted by 'Aufi, on fol. 140<sup>b</sup>. 801. Imām-al-din Abū-al-kāsim al-rāfi'i of Kāzwin, died in the month Dhū-al-kā'dah, A.H. 623, on fol. 141<sup>a</sup>. 802. Hakim Rāfi'i, contemporary with Firdausi, ib. 803. Rafi'-al-din Bakrāni of Abhar, ib. 804. Rukn-al-din, his son, ib. 805. Rafi'-al-din Lunbāni (Lunbān is a village near Isfahān), contemporary with Khwājāh Jamāl-al-din 'Abd-alrazzāk and Athir-al-din Aumāni, ib. 806. 'Aziz-al-din Rāfi'i of Asfarā'in, quoted by 'Aufi, ib. 807. Shaikh Raḍi-al-din 'Alī Lālā, the son of Shaikh Thapā'i's cousin Shaikh Sa'id, on fol. 141<sup>b</sup>. 808. Khwājāh Rashid-al-din of Hamadān, the author of the Jāmi'-altawārikh-i-Rashidi, ib. 809. Rābi'ah, daughter of Ka'b-alfarwāri, quoted by 'Aufi, ib. 810. Raḍi-al-din Bābā, was for a short time governor of Bakr under Abakākhān, then removed and succeeded by Jalāl-al-din Hasan, ib. 811. Hakim Abūbākr Muhammad 'Alī al-rūhāni of Samarkānd, quoted by 'Aufi, ib. 812. Shaikh Rūzbahān albakli alshirazi, with the Kunyah Abū Muhammad bin Abi Naṣrbakli, author of the commentary on the Qurān tafsīr-i-'arā'is, ib. 813. Rukn-al-din Sā'in, a kādi's son of Simnān, lived in the time of Tuḡhā Timūrkhān, the grandson of Čingizkhān, on fol. 142<sup>a</sup>. 814. Mullā Rustam, born in a village near Bistām, ib. 815. Sayyid 'Alinasab Sharaf-al-din Ridā of Sabzwār, composed a ḡaṣidah in reply to one of Amir Khusrau's, the beginning of which runs thus: ما تشنه درديم ال, ib. 816. Rukn-al-din Hakim, quoted by Taḳi Auhadi, on fol. 142<sup>b</sup>. 817. Rūhi of Tabriz, ib. 818. Mirzā Rafi'-al-din Haidar Mu'ammā'i, with the takhalluṣ Rafi'i of Kāshān, a great composer of chronograms, and contemporary of Faidi, ib. 819. Mullā 'Abd-alrashid, the author of the Farhang-i-Rashidi, which was dedicated to the emperor Shāhjahān, on fol. 143<sup>a</sup>. 820. Khwājāh Yūsuf-al-din Muhammad Rajā'i of Isfahān, ib. 821. Rashid-al-din Aḥmad Kāzarūni, a contemporary of Jāmi, ib. 822.

Maulânâ Rajâ'i of Harât, whose name was Hasan 'Ali, wrote a work on music, ib. 823. Nawwâb Mirzâ 'Abd-alrahîm Khânkhanân, the son and heir of Nawwâb Bairamkhân, a contemporary of Faîdî, Rasmi, Nau'i, and other poets in Akbar's reign, ib. 824. Râzi of Baghdâd, on fol. 143<sup>b</sup>. 825. Mir Rafî'-aldin Kâshî, quoted in the Haft Iklim, ib. 826. Maulânâ Muḥammad Ridâi Kâshî, contemporary with 'Urfî, ib. 827. Maulânâ Riyâdî of Samarḳand, quoted by Mir 'Alishir, on fol. 144<sup>a</sup>. 828. Rashidî, on fol. 144<sup>b</sup>. 829. Mirzâ Raḥim of Tabriz, ib. 830. Raḥimî of Bukhârâ, quoted in the Haft Iklim, ib. 831. Mir Râzi of Harât, ib. 832. Raughanî, went to India under Akbar, ib. 833. Maulânâ Rahâ'i, went to India at the same time, ib. 834. Rahâ'i of Ardastân, ib. 835. Maulânâ Rahâ'i, ib. 836. Shaikh Rahâ'i, ib. 837. Maulânâ Rawâjî, a pupil of Jâmi, ib. 838. Maulânâ Jalâl Rafî', ib. 839. Khwâjah Râzi, brother of Muḥammad Sharif Hijri, ib. 840. Rustam 'Ali, ib. 841. Hasanbeg Rafî' of Mashhad, lived at Shâhjahân's court, and was a panegyrist of Dârâ Shukûh, ib. 842. Maulânâ Amirshâh Ridâ, quoted in the Haft Iklim, on fol. 146<sup>a</sup>. 843. Muḥammad Ridâ of Turbat, with the two takhalluṣes Ridâ and Daurî, quoted by Taḳî Auhadî, ib. 844. Maulânâ Râzi, ib. 845. Another Maulânâ Râzi, ib. 846. Maulânâ Rafîḳî, ib. 847. Kâdî Rûh-allâh, the brother of Kâdî Sharafjahân Kazwini, lived under Shâh Tahmâsp, ib. 848. Maulânâ Rashki of Hamadân, whose name is Muḥsinbeg, very clever in music, contemporary with the preceding one, ib. 849. Ḥakim Rushdî, under Shâh Tahmâsp, on fol. 147<sup>a</sup>. 850. Raḍiyyah, born at Iṣfahân, is supposed to have been Shâh 'Abbâs' sweetheart, ib. 851. Maulânâ Zain-al'âbidin Raḥimî of Tûn, contemporary with Taḳî Auhadî, ib. 852. Maulânâ Rasmi, ib. 853. Rûḥânî, a panegyrist of Sultân Ḥusain Baikarâ, ib. 854. Rûḥî of Hurmuz, ib. 855. Kulî Râmi of Yazd, a barber, quoted by Taḳî Auhadî, ib. 856. Abû-alkâsim Ramzi, went to India, ib. 857. Kâdî Raḍi-aldin Muḥsin of Iṣfahân, with the takhalluṣ Raḍi, went as Shâh 'Abbâs' ambassador to Shâhjahân, ib. 858. Mirzâ Radi of Artimân (near Hamadân), contemporary with Taḳî Auhadî; his son was Mirzâ Ibrâhîm Adham, on fol. 147<sup>b</sup>. 859. Maulânâ Muḥammad Ridâ of Juwain, under Shâh 'Abbâs, on fol. 149<sup>a</sup>. 860. Rashidî Rafî', quoted by Taḳî Auhadî, ib. 861. Muḥammad Ridâ Pâshâ, quoted by Taḳî Auhadî and Tâhir Nasrâbâdî, ib. 862. Mir Râsti of Tabriz, ib. 863. 'Abd-alrazzâk Yazdî, with the takhalluṣ Rasmi, under Jahângir, ib. 864. Raunaḳî of Hamadân, went to India under Shâhjahân, was a good musician, on fol. 149<sup>b</sup>. 865. Mullâ Rûḥî of Hamadân, under Shâh 'Abbâs, ib. 866. Ḥakim Shâh Ridâ, went to India under Akbar, ib. 867. Rûmî, contemporary with Taḳî Auhadî, ib. 868. Shaikh Ramzi of Iṣfahân, with the name Muḥammad Hâdî, ib. 869. Maulâna Rûshani of Hamadân, went to India in Akbar's time, ib. 870. Maulânâ Rifati of Tabriz, went to India at the same time, ib. 871. Mirzâ Sa'd-aldin Râḳim, son of Khwâjah 'Inâyat, a merchant of Mashhad, was afterwards appointed wazir of Khurâsân by Shâh Sulaimân Safawî, ib. 872. Mullâ Rafî' of Bukhârâ, entered Abû-alfadl's service, on fol. 150<sup>a</sup>. 873. Rafî'a of Nâ'in, quoted by Tâhir Nasrâbâdî, ib. 874. Sultân 'Alibeg Rahi

Shâmlû, one of Shâh 'Abbâs' Mirzâs, ib. 875. Sayyid Murtadâ Raḍî of Shirâz, on fol. 150<sup>b</sup>. 876. Ridâ of Nishâpûr, ib. 877. Sayyid Jalâl Ridâ, lived under Shâhjahân, ib. 878. Mirzâ Muḥammad Ridâ, was wazir of Adharbaijân under Shâh 'Abbâs, ib. 879. Muḥammad Ridâi Raḍî of Iṣfahân, went to India, ib. 880. Kâdî Mir Muḥammad Ridâ, ib. 881. Muḥammad Ridâbeg of Hamadân, ib. 882. Mir Muḥammad Ridâ, was wazir of Kumm under Shâh Sulaimân, on fol. 151<sup>a</sup>. 883. Mirzâ Muḥammad Ridâ of Kummshah, ib. 884. Âḳâ Raḍî of Kumm, ib. 885. Muḥammad Ridâ of Khwânsâr, ib. 886. Muḥammad Zamân Râsikh of Sirhind, was attached to Aurangzib's son Muḥammad A'zam-shâh, quoted by Tâhir Nasrâbâdî, ib. 887. Muḥammad 'Ali Râ'ij of Siyâlkût, contemporary with 'Abd-alkâdir Bidil, Shaikh Nâsir 'Ali, Faḳîr-allâh Âfarin, etc., ib. 888. Mir Ja'far Rûḥî, born in the district of Lucknow, contemporary with Faḳîr and Mir Muḥammad Amin, called Burhân-almulk, on fol. 151<sup>b</sup>. 889. Mirzâ Ja'far Râhib, grandson of Mirzâ Rafî' of Nâ'in, quoted by Wâlih, ib. 890. Âḳâ Ridâ, son of Maulânâ Muḥammad Gilânî, quoted by Shaikh 'Ali Ḥazin, on fol. 152<sup>a</sup>. 891. Muḥammad Ridâ of Lâhijân, quoted by Khân Ârzû, on fol. 152<sup>b</sup>. 892. Kalb Ḥusain Râghib of Tabriz, ib. 893. Mirzâ Îzadbakhsh Rasâ, son of Jahângir's wazir Âsafkhân Ja'far Kazwini, lived under Aurangzib, quoted by Khân Ârzû, ib. 894. Âḳilkhân Râzi, whose name was Mir Askari, son of Mir Muḥammad Taḳî Âḳilkhân, one of Aurangzib's Amirs, ib. 895. Faṣâḥatkhân Râzi of Kashmir, died at Shâhjahânâbâd in Muḥammad-shâh's reign, on fol. 153<sup>a</sup>. 896. Rashidâ Zargar (the goldsmith) of Iṣfahân, quoted by Sâ'ib in his *Biyaṣ* and by Tâhir Nasrâbâdî, ib. 897. Muḥammad Sâlih Râfî' of Lâhijân, entered Bahâdurshâh's service, ib. 898. Râhib, born near Iṣfahân, on fol. 153<sup>b</sup>. 899. Mirzâ Muḥammad Ridâ, son of Mirzâ Muḥammad Bâḳir Majlisi, ib. 900. Muḥammad Rabi' of Iṣfahân, a bookseller, ib. 901. Mir Raunaḳ of Shirâz, whose first takhalluṣ was Samandar, ib. 902. Mirzâ Muḥammad Ridâ of Shirâz, ib. 903. Mirzâ Sayyid Ridâ, son of Mirzâ Shâh Taḳî of Iṣfahân, commonly called *نمک خوان اصفهان*, ib. 904. Muḥammad Raḥimkhân of Karâil, son of Shâh Wirdi, the ruler of Karâil, was afterwards in Muḥammadshâh's service, ib. 905. Muḥammad Rafîḳ Sabzî-firûsh (the greengrocer) of Iṣfahân, seems to be quite a modern poet, and contemporary with the author of this *tadhkirah*, ib. 906. Maulânâ Waḥid Rawânî of Akbarâbâd, on fol. 154<sup>b</sup>. 907. Aḥsan-allâh Râdî, one of Mirzâ 'Abd-alghanibeg Kabûl's pupils, lived under Muḥammadshâh, ib. 908. Sayyid Muḥammadkhân Rashid of Shâhjahânâbâd, 28 years old, A. H. 1217, ib. 909. Ridâ of Mashhad, on fol. 155<sup>a</sup>. 910. Burhân 'Ali-khân Rahin, the son of Shaikh Mu'izz-aldinkhân of Lucknow, contemporary with the author, ib. 911. Âḳâ Rabi', the son of Âḳâ Raḍî of Khwânsâr and nephew to Âḳâ Jamâl, went to India in Muḥammadshâh's reign, A. H. 1160, on fol. 156<sup>b</sup>. 912. Muḥammad Ridâ of Kashmîr, ib. 913. Mullâ 'Abd-alrashid, ib. 914. Mir Kamâl-aldin Ruswâ, ib. 915. Nawwâb Rûh-allâhkhân, one of Ni'mat-allâh Wali's sons, and of Shâhjahân's famous Amirs, ib. 916. Mirzâ Rafî' Râfî' of Yazd, ib. 917. Râḡû Pandit, with the takhalluṣ Râḡû, on fol. 157<sup>a</sup>. 918.



Râhib, a Hindû of Kashmîr, went to Dihlî, ib. 919. Malik Muhammad Râbiṭ, kept a library in Iṣfahân, ib. 920. Râbiṭ Kalandar, lived in Kashmîr, ib. 921. Riyâdî, ib. 922. Shaikh Rashid of Kashmîr, was secretary to Nawwâb Fâḍilkhân, the governor of Kashmîr, ib. 923. Arshad 'Alî Rasâ'î, pupil of Nawwâb Rûshan-aldaulah's teacher, ib. 924. Maulânâ Imâm-aldin Riyâdî of Lâhûr; his grandfather had lived in Dihlî; his father, Maulawi Luṭf-allâh, was a great geometrician and also a clever poet, with the takhalluṣ Mubandis, ib. 925. Zinatî 'alawî of Sijistân, a poetess in Sultân Mahmûd of Ghazna's time, on fol. 157<sup>b</sup>. 926. 'Abdallâh Zakî, the teacher of Kâdî Baidâwî and Kuṭb-aldin 'Allâmah of Shirâz, ib. 927. Zain-aldin Sanjarî, quoted in the Haft Iklim, ib. 928. Laṭîf-aldin Zakî of Kâshghar, originally of Marâgha, under Sultân Sanjar, quoted by 'Aufî, ib. 929. Zâri Kamânçanawâz of Shirâz, contemporary with Taqî Auhadî, ib. 930. Amir Zain, ib. 931. Bibi Zâ'irî, contemporary with Taqî Auhadî, ib. 932. Shaikh Zain-aldin, a pupil of Shaikh 'Abd-alsamad Miṣrî, ib. 933. Zulâlî of Harât, quoted by 'Alishîr, on fol. 158<sup>a</sup>. 934. Amir Zain-al'âbidin of Taharân, quoted in the Haft Iklim, ib. 935. Zakî of Hamadân, ib. 936. Maulânâ Ḥakim Zulâlî, the author of the *سبع سنه*, pupil of Mirzâ Jalâl Asir, on fol. 158<sup>b</sup>. 937. Muhammad Kâsim Râzî of Iṣfahân, on fol. 159<sup>a</sup>. 938. Maulânâ Zajrî, ib. 939. Amir Nazar Zamânî, went to India under Akbar, quoted in the Haft Iklim, ib. 940. Mir Zamânî, contemporary with Taqî Auhadî, ib. 941. Maulânâ Zamânî of Yazd, went twice to India, ib. 942. Mirzâ Muhammad Zamân, with the takhalluṣ Zamânî, contemporary with Taqî Auhadî, on fol. 159<sup>b</sup>. 943. Zainkhân Kûka, one of Akbar's Amirs, ib. 944. Maulânâ Zinatî, contemporary with Taqî Auhadî, ib. 945. Sayyid Ḥasan Zinatî of Naṭanza, ib. 946. Zinatî of Gilân, ib. 947. Zamânâi Zarkash (the gold-beater) of Iṣfahân, ib. 948. Zâ'irâ of Hamadân, went to India, ib. 949. Mir Zindadil, ib. 950. Zambalbeg (in the index called Zaimbeg), ib. 951. Hâjî Zamân, a shoemaker, ib. 952. Zakî, a son of Khwâjah Ghiyâth Nakshband, lived in Iṣfahân, on fol. 160<sup>a</sup>. 953. Mirzâ Zain-al'âbidin of Shahrastân, ib. 954. Zain-aldin Mahmûd, ib. 955. Zamânâi Hinnâtarâsh (the saddle-maker), ib. 956. Zamânâi Nakḡâsh (the painter) of Ardastân, ib. 957. Zain-al'âbidin of Astarâbâd, ib. 958. Zâ'irâ of Shûshhtar, contemporary with 'Alî Ḥazin, ib. 959. Zâ'irâ of Hamadân, went to India, ib. 960. Zâ'irâ of Dâmaghân, ib. 961. Zâ'ir of Taharân, ib. 962. Mir Zamânî, ib. 963. Zamânâ Lâhijî, never went to India, ib. 964. Mirzâ Kâsim Zâhid of Iṣfahân, ib. 965. Maulânâ Zainâ, ib. 966. Mullâ Muhammad Zirak Zakî of Kashmîr, ib. 967. Nawwâb Zib-alnisâ Begam, eldest daughter of Aurangzib, a good poetess, ib. 968. Ḥakim Shaikh Sanâ'î, the author of the *Ḥadiqah* and five other mathnawîs: *a. سیر العباد الى المعاد*, *b. کارنامه*, *c. عقل نامه*, *d. عقو نامه*, *e. عفو نامه*, according to Taqî Auhadî, already in Sultân Muhammad of Ghazna's reign, on fol. 160<sup>b</sup>. 969. Sultân Jalâl-aldin Sulaimânshâh, nephew of Sultân Sa'id Sanjar bin Malikshâh, quoted by 'Aufî, on fol. 164<sup>a</sup>. 970. Ḥakim Mahmûd ibn 'Alî Samâ'î, a panegyrist of the Saljûks, quoted by 'Aufî, ib. 971. Ḥakim ibn Ahmad Saifi of Nishâpûr,

under the Saljûks, the author of the *عشق نامه*, quoted by 'Aufî, on fol. 164<sup>b</sup>. 972. Sanâ-aldin Arḡam alfârsî, the brother of the Atâbeg, quoted by 'Aufî, ib. 973. Shaikh Muṣliḥ-aldin Sa'dî of Shirâz, ib. 974. Maulânâ Jamâl-aldin Muhammad Salmân of Sâwa, the author of the *چشميد و خورشيد* and the *فراق نامه*, on fol. 171<sup>b</sup>. 975. Shaikh Sa'd-aldin Ḥamawî, a pupil of Shaikh Najm-aldin Kubrâ, on fol. 174<sup>a</sup>. 976. Sa'd-aldin, one of the older poets, ib. 977. Sadid-aldin A'war, a contemporary of Athîr-aldin Akhsikâtî, on fol. 174<sup>b</sup>. 978. Sirâjî of Asfarâ'in, ib. 979. Sa'd Warrâk, quoted by Taqî Auhadî, ib. 980. Ḥakim Sûzanî of Samarkand, with his full name, Shams-aldin Abûbakr Muhammad ibn 'Alî, ib. 981. Amir-i-Kabir Nizâm-aldin Shaikh Ahmad Suhailî, of Caghatâi origin, Persian and Turkish poet, was in Sultân Husain Mirzâ's service; Husain Wâ'iz dedicated the *Anwâr-i-Suhailî* to him, on fol. 175<sup>a</sup>. 982. Saif-aldin Asfarangî, flourished in Alp Arslan, the Khwârizmshâh's reign, ib. 983. Sa'id of Harât, the teacher of Pûr-i-bahâi Jâmî, quoted by Daulatshâh, like the preceding poet, on fol. 175<sup>b</sup>. 984. Saljûkshâh bin Salgharshâh, one of the Sultâns of Shirâz, ib. 985. Sultân Khwârizmshâh, quoted by 'Aufî, on fol. 176<sup>a</sup>. 986. Ḥakim Sanjarî, one of the older poets, quoted by Taqî Auhadî, ib. 987. Sultân Suwaidâk, quoted by the same, ib. 988. Shaikh Saif-aldin Bâkharzî, a pupil of Shaikh Najm-aldin Kubrâ, died A. H. 658, under Hulâgûkhân, buried at Bukhârâ, ib. 989. Khân Zamânkhân bin Ḥaidar Sultân Uzbek Shaibânî, with the takhalluṣ Sultân, was, together with his brother Bahâdurkhân, in Humâyûn's service, quoted by Badâ'ûnî, on fol. 176<sup>b</sup>. 990. 'Alâ-aldin Saifi of Nishâpûr, ib. 991. Saifi of Bukhârâ, contemporary with Jâmî, author of the *عروض سيفى*, on fol. 177<sup>a</sup>. 992. Maulânâ Sâkî, one of Taqî Auhadî's pupils, quoted by Khân Ârzû, ib. 993. Sayyid Sirâj-aldin of Sijistân, a panegyrist of Nâsir-aldin Mahmûd bin Sabuktagin, ib. 994. Khwâjah Sa'd bin Salmân, the father of Mas'ûd bin Sa'd bin Salmân, ib. 995. Maulânâ Sâ'ilî of Khurâsân, on fol. 177<sup>b</sup>. 996. Saudâ of Hamadân, flourished, like the preceding poet, under Sultân Husain Baikarâ, ib. 997. Saḡḡâi Bahrâm, one of Shaikh Hâjî Muhammad Khabûshânî's pupils, ib. 998. Khwâjah Sa'd-i-Gul of Shirâz, on fol. 178<sup>a</sup>. 999. Maulânâ Sarwî, ib. 1000. Shâhzâda Sâm Mirzâ ibn Shâh Ismâ'il, the author of the *تحفة سامى*, ib. 1001. Shaikh Sâmî Jazâ'irî, of Arabic origin, was born in Mashhad, where his father used to live, went afterwards to India during Akbar's reign, ib. 1002. Sâlik of Kâshân, whose original name was Muhammad 'Alî, contemporary with Taqî Auhadî, ib. 1003. Mahmûdbeg Sâlim, the author of the three mathnawîs, *مهر و وفا*, *شاهنامه*, and *يوسف و زليخا*, on fol. 178<sup>b</sup>. 1004. Salâmi of Iṣfahân, the brother of Kalâmî, quoted in the Haft Iklim, ib. 1005. Sâmirî of Tûn, with his original name Muhammad Kâsim, contemporary with Taqî Auhadî, ib. 1006. Sâmirî, the father of Haidarî of Tabriz, who went to India under Akbar, ib. 1007. Sultân Muhammad Sailakî (Sailak is a place in the district of Kandahâr), contemporary with Mullâ Kâsim Kâhî, ib. 1008. Mirzâbeg Sipihri, died A. H. 979 in India, on fol. 179<sup>a</sup>. 1009. Sahmî of Bukhârâ, flourished under Akbar, ib. 1010. Maulânâ Sâgharî of Khurâsân, on fol. 179<sup>b</sup>. 1011.

Maulânâ Sâmî of Khurâsân, ib. 1012. Sa'd-al-din Alâla, ib. 1013. Surûdî of Khurâsân, quoted by Taqi Auhadi, ib. 1014. Saifi, one of Sultân Shâhrukh's Mirzâdas, ib. 1015. Maulânâ Muḥammad Sharif Sarmadî of Isfahân, went to India under Akbar, highly praised by Badâ'ûnî, ib. 1016. Maulânâ Simî of Nishâpûr, was a schoolmaster in Mashhad, good penman, poet, composer of riddles, etc., contemporary with the Shâhzâda 'Alâ-aulaulah Baisunghar, ib. 1017. Maulânâ Sahâbî of Astarâbâd, quoted by Taqi Auhadi, on fol. 180<sup>a</sup>. 1018. Sanjari, on fol. 181<sup>a</sup>. 1019. Mir Sanjar, with his original name, Muḥammad Hâshim, the son of Mir Haidar Mu'ammâlî, went with his father several times to India under Shâhjahân, author of a khamsah and another mathnawî, ib. 1020. Mullâ Sâ'il of Damâwand, on fol. 181<sup>b</sup>. 1021. Sâlik of Yazd, went to India under Shâhjahân, on fol. 182<sup>a</sup>. 1022. Muḥammad Ibrâhîm Sâlik of Kazwîn, went at the same time to Shâhjahânâbâd, ib. 1023. Muḥammad Kulî Salim of Taharân, went also to India under Shâhjahân, ib. 1024. Sultân Sulaimân ibn Shâh Tahmâsp, on fol. 183<sup>a</sup>. 1025. Sâ'irâ of Mashhad, ib. 1026. Kâfilânbeḡ Sipâhî, originally of Samarḡand, flourished in India under Shâhjahân, ib. 1027. Sag-i-lawand (see p. 225, No. 427) of Kazwîn, with the takhalluṣ Sag, on fol. 184<sup>a</sup>. 1028. Mir Sayyid 'Alî, with the takhalluṣ Sayyid, lived in Isfahân and went afterwards to India under Shâhjahân, ib. 1029. Mullâ Abû Muḥammad Sarâbî of Siyâlkût, lived in Akbarâbâd under Jahângir, ib. 1030. Sâlihâi Sitâr, lived with Itikâdkhân, the son of Nawwâb Âsafkhân, and went afterwards with Nawwâb Shâyistakhân to Bangâlah, ib. 1031. Ḥakim Sa'idâi Sarmad Majdhûb, an Armenian, flourished under Shâhjahân and Aurangzib, ib. 1032. Mir Sayyid Kâshî, on fol. 184<sup>b</sup>. 1033. Mir Jalâl-al-din Siyâdat of Lâhûr, one of the grandsons of Maulânâ Jamâl-al-din Muḥaddith, the author of the Raudat-alahbâb, who went from Shirâz to India and settled down in Lâhûr, ib. 1034. Muḥammad Afḡal Sarkhwush, the author of the well-known tadhkirah Kalimât-alshu'arâ, on fol. 185<sup>a</sup>. 1035. Mir Ḥamil Sûzi, born in Lâhûr, entered Shâhjahân's service, on fol. 185<sup>b</sup>. 1036. Sayyid 'Alikhân, in Aurangzib's service, on fol. 186<sup>a</sup>. 1037. Sa'idâ Lâhijî, a merchant and poet, lived under Shâhjahân, ib. 1038. Mir Muḥammad Ḥusain Sur'at of Âmul, ib. 1039. Mirzâ Sulaimân Jâbirî, with the takhalluṣ Salmân, born at Taharân, was wazir under Isma'il Mirzâ and Sultân Muḥammad Khudâbanda, ib. 1040. Salûkî of Ardas-tân, ib. 1041. Sairî of Ghazna, went to India under Akbar, ib. 1042. Maulânâ Sairî of Jarbâdkân, on fol. 186<sup>b</sup>. 1043. Mir Sairî of Jarbâdkân, ib. 1044. Mir Sairî, known as 'Nâfah,' ib. 1045. Maulânâ Sairî of Mashhad, ib. 1046. Siyâkî, died A.H. 974, ib. 1047. Sipâhî, died at Âgra, A.H. 978, ib. 1048. Ḥâjî Faridûn Sâbik, went to India, ib. 1049. Sa'idâi Naqshband (the painter) of Yazd, lived at Isfahân, ib. 1050. Maulânâ Samâ'i the oculist, quoted by Taqi Auhadi, ib. 1051. Sakhî of Kirmân, quoted by Ali Ḥazin, on fol. 187<sup>a</sup>. 1052. Maulânâ Sultân Muḥammad Khandân, quoted by Amir 'Alishir, ib. 1053. Khwâjah Sultân Muḥammad of Kumm, ib. 1054. Sultân Muḥammad of Rasht, ib. 1055. Sultân Muḥammad of Turbat, ib. 1056. Salimî. Kalandar Turkmân, ib. 1057. Mirzâ

Muhsin Sairî of Kazwîn, went to India in Akbar's reign, ib. 1058. Mirzâ Amin Sâkit, went to India and entered the service of Nawwâb Shâyistakhân bin Âsafkhân, ib. 1059. Mirzâ Sâ'ibâ of Isfahân, with the takhalluṣ Sayyid, one of Shaikh 'Alî Ḥazin's contemporaries, ib. 1060. Muḥammad Kâsim Sirâjî of Jâjarm, lived in Isfahân, also contemporary with 'Alî Ḥazin, ib. 1061. 'Âlambeḡ Surûrî of Kâbul, was in Jahângir's service, ib. 1062. Maulânâ Muḥammad Kâsim Surûrî of Kâshân, contemporary with Taqi Auhadi, on fol. 187<sup>b</sup>. 1063. Surûrî of Yazd, went, like the former, to India, ib. 1064. Maulânâ Sûzi of Sâwa, ib. 1065. Bâbâ Saudâi of Abîward, flourished under Shâhrukh, ib. 1066. Maulânâ Ḥasan Salimî, originally of Tûn, lived in Sabzwâr, on fol. 188<sup>a</sup>. 1067. Mirzâ Sanjar ibn Mir Mirân, grandson of Shâh Tahmâsp from the mother's side, ib. 1068. Sikandar of Mâzandarân, with his original name, Muḥammad Ridâ, ib. 1069. Sikan-darbeḡ Munshî, the author of the *تأريخ عالم آرا*, ib. 1070. Maulânâ Jalâl Sipihri, ib. 1071. Sihri of Rai, ib. 1072. 'Abdallâh Sihri of Akbarâbâd, ib. 1073. Muḥammad Aḡsan Sâmî, one of the ancient Mirzâdas of Hindûstân; his first takhalluṣ was 'Ishrat, afterwards he assumed that of Sâmî, on fol. 188<sup>b</sup>. 1074. Ḥâfîz Sa'id, one of Kâsim Anwâr's pupils, ib. 1075. Maulânâ Sultân 'Alî of Mashhad, ib. 1076. Shâh Ḥasan of Arḡhûn, with the takhalluṣ Sipâhî, quoted by Taqi Auhadi, ib. 1077. Sa'id of Harât, ib. 1078. Mirzâ Sa'id of Kûmshah, ib. 1079. Surâdî of Khwânsâr, ib. 1080. Mir Sayyid 'Alî of Tabriz, ib. 1081. Sayyid Muḥammad Najafi, ib. 1082. Saudâ of Gujarât, ib. 1083. Mir Ḥusain Sahwî of Tabriz, ib. 1084. Mullâ Suhailî of Simnân, ib. 1085. Luṭf 'Alibeḡ Sâmî, ib. 1086. Shaikh Muḥammad Sa'id Kûraishi of Multân, contemporary with Shirkhân, who quotes him in his tadhkirah; he was at first in Sultân Murâdbakhsh's service, went then to Aḡmadâbâd in Gujarât, afterwards to Shâhjahânâbâd, was a short time with Dârâ Shukûh, and entered at last 'Âlamgir's service, ib. 1087. Zamânabeg Sûsani, son of Ghayûrbeḡ of Kâbul, who was surnamed Mahâbatkhân, in Jahângir's reign, on fol. 190<sup>a</sup>. 1088. Mirzâ Sanjarbeḡ, ib. 1089. 'Abd-alkhâlik Samandar, son of Maulânâ Malik of Kumm, died at Lâhûr, A.H. 1016, ib. 1090. Sa'id-al-din Hirâskânî, quoted by Taqi Auhadi, ib. 1091. Mirzâ Zâhid 'Alîkhân, with the takhalluṣ Sakhâ, son of Mirzâ Sa'd-al-din Lâri and contemporary with 'Alî Ḥazin, who mentions him in his tadhkirah; he was in Muḥammadshâh's service, ib. 1092. Mirzâ Ibrâhîmbeḡ Sâlik, quoted in Wâlih's Riyâd-alshu'arâ, on fol. 190<sup>b</sup>. 1093. Âkâ Bani Sakbun, whom Wâlih saw in Shirâz, ib. 1094. Mir Luṭf-allâh Sâlim of Kashmir, quoted by Tâhir Naṣrâbâdî, ib. 1095. Ḥâjî Muḥammad Aslam Sâlim of Kashmir, a Brahman, who was converted to the Islam under Aurangzib, ib. 1096. Mullâ Sâṭî of Kashmir, entered at Shâhjahânâbâd the service of Nawwâb Saṃsâm-aulaulah Khân Daurânkhân, ib. 1097. Khadijah Sultân, with the takhalluṣ Sultân, the daughter of Fath 'Alikhân, quoted by Wâlih, on fol. 191<sup>a</sup>. 1098. Mullâ 'Alî Akbar Saudâ of Kumm, was brought up in Isfahân, went to India together with Wâlih, and entered Muḥammadshâh's service, ib. 1099. Sadah Rinah (سده رينه), or, according to the index, (سده رينه), a Hindû in Kashmir, ib. 1100. Si-



kandar of Kashmîr, lived in Shâhjahânâbâd, ib. 1101. Abû-alkâsim Sâlik, a kalandar, ib. 1102. Mirzâ Muḥammad Tâhir Sakhunwar in Kashmîr, ib. 1103. Sa'îd Bâbâ Mishkâtî in Kashmîr, ib. 1104. Khwâjah 'Abdallâh Sâli, ib. 1105. Nawwâb Sayyid Şalâbatkhân, with the takhalluṣ Sayyid of Iṣfahân, born in Hindûstân, brother-in-law of Farrukhsiyar, became Amiralumarâ under Aḥmadshâh, on fol. 191<sup>b</sup>. 1106. Sarshâr, ib. 1107. Mirzâ Sayyid Muḥammad, ib. 1108. Mirzâ Nâsir Sâman, ib. 1109. Khwâjah 'Abdallâh Sâmi, went from Lâhûr to Dihli, ib. 1110. Sarûsh, ib. 1111. Mir Raunaḳ Samandar, ib. 1112. Su'âlî of Tûn, ib. 1113. Sayyid Sa'd-aldin, ib. 1114. Sâjid of Kâzwin, ib. 1115. Mirzâ فخر (Fakhr) Sukûn, ib. 1116. Saifkhân ibn Tarbiyyatkhân 'Âlamgîrî in Kashmîr, ib. 1117. Şadr-alajall Shihâb-aldaulah Sharaf-almulk, author of the كتاب الاستيفاء, lived under Sultân Maḥmûd bin Sabuktagin, quoted by 'Aufi, on fol. 192<sup>a</sup>. 1118. 'Alâ-almulk Sharaf-aldin, also quoted by 'Aufi, ib. 1119. Amir-alajall Shams-aldin Muḥammad of Nasâ, quoted by 'Aufi, ib. 1120. Sharaf-aldin ibn Rashîd Muḥammad of Ghazna, ib. 1121. Kâdî Shams-aldin Manşûr, quoted by 'Aufi, on fol. 192<sup>b</sup>. 1122. Kâdî Shams-aldin Maḥmûd albalkhî, quoted by 'Aufi, ib. 1123. Shams-aldin albâkilânî albalkhî, lived in 'Aufi's time in Samarḳand, on fol. 193<sup>a</sup>. 1124. Shams-aldin Muḥammad of Sijistân, author of the مجمع البحرين, ib. 1125. Sharaf-aldin Muḥammad alfarâhî, ib. 1126. Sharaf-aldaulah Muḥammad Shufurwah, contemporary with Sultân Arslan bin Tughrul, on fol. 193<sup>b</sup>. 1127. Shams-aldin Muḥammad ibn al-Tughân alkirmânî, lived in Harât, on fol. 194<sup>a</sup>. 1128. Shaikh Abû-alḥasan Shahîd of Balkh, lived under the Sâmanîde princes, and was a friend of Rûdagî, who composed an elegy on Shahîd's death, ib. 1129. Shams-aldin Muḥammad bin 'Abd-alkarîm altâbsî, lived in Samarḳand, contemporary with the Kâdî Şadr-alshari'ah, ib. 1130. Ḥaḍrat Shaikh Shihâb-aldin Abû Hafṣ 'Umar bin Muḥammad albakrî alsuhrawardî, flourished under Sultân Muḥammad (comp. the شرح النصاب, عوارف, تأريخ جهان كشى, etc.), on fol. 194<sup>b</sup>. 1131. Ḥaḍrat Shâh of Sanjân (near Khwâf), quoted by Taqî Auḥadî, ib. 1132. Shâh Sharaf Abû 'Alî Kalandar, went from the 'Irâḳ to India and settled in a village not far from Dihli; he was in friendly connection with Shams Tabrizî and Jalâl-aldin Rûmî; Amir Khusrau visited him at his residence, on fol. 195<sup>a</sup>. 1133. Hakîm Sharaf Mukbil, on fol. 196<sup>a</sup>. 1134. Sharaf-alḥukamâ Shamsî Dahistânî, ib. 1135. Sharaf-aldin Hajdahi of Khwâf, quoted by 'Aufi, ib. 1136. Shihâb-aldin Aḥmad bin almu'ayyad alsamarḳandî, ib. 1137. Shams-aldin Muḥammad of Transoxania, a clever satirist, on fol. 196<sup>b</sup>. 1138. Hakîm Shamsî alarij albukhârî, ib. 1139. Maulânâ Sharaf-aldin ibn Fakhr-aldin of Bukhârâ, ib. 1140. Sharaf-aldin Tûsî, ib. 1141. Kâdî Shams-aldin, one of the 'Ulamâs of Nishâpûr, ib. 1142. Sharaf-aldin Fadlallâh Shirâzî, ib. 1143. Ḥaḍrat Sharaf-aldin ibn Yahyâ Munîrî, a famous letter-writer, on fol. 197<sup>a</sup>. 1144. Shams-aldin, panegyrist of Kîlij Tughâjkhân, ib. 1145. Maulânâ Shams-aldin Dabîr, contemporary with Amir Khusrau and panegyrist of Nâsir-aldin Maḥmûd

bin Shams-aldin Altamish, to whom the طبقات نامى are dedicated, ib. 1146. Shihâb Mihmarah Badâ'ûnî, panegyrist of Sultân Rukn-aldin Firûzshâh bin Shams-aldin Altamish, ib. 1147. Sayyid Shams-aldin Muḥammad Andijânî, in Sultân Husain Mirzâ's time, ib. 1148. Khwâjah Shams-aldin Muḥammad Şâhib-diwân, a very learned man, author of a commentary on the شمسى, killed by order of Arghûnkhân, on fol. 197<sup>b</sup>. 1149. Malik Shams-aldin, according to some a relation of Sultân Sanjar, was the first Kurt-king, and defeated Hulâgûkhân's army, ib. 1150. Shâh Pâr-i-Abbârî, a pupil of Zâhir-aldin Fâryâbî, in Sultân Muḥammad bin Tukush's time, wrote several treatises on epistolography, etc.; he died in Tabriz; his grave is by the side of Khâkânî's and Fâryâbî's, ib. 1151. Maulânâ Sharaf-aldin 'Alî Yazdî, author of the Zafarnâma, ib. 1152. Shihâb-aldin Khâlid, on fol. 198<sup>a</sup>. 1153. Mirzâ Abû-alkâsim Shaukatî, son of Mirzâ Kâmrân ibn Sultân Zâhir-aldin Bâbar, nephew of Humâyûn, was imprisoned in the fortress of Gwâliyâr and afterwards executed, A. H. 973 (chronogram, نماند از دامان نام و نشانی, ib. 1154. Mir Sayyid Sharif Jurjânî, lived in Shirâz, ib. 1155. Maulânâ 'Alî Shihâb Tarshizî, contended in poetry with Shaikh Âdhuri, ib. 1156. Amir Shâhî Sabzwârî, with his real name, Âḳâ Malik bin Malik Jamâl-aldin Firûzkûhî, favourite of prince Baisunkar bin Shâhrukh, died A. H. 857, on fol. 198<sup>b</sup>. 1157. Maulânâ Shiblî, on fol. 199<sup>b</sup>. 1158. Sayyid Husain Shuhûdî, ib. 1159. Maulânâ Shuhûdî Khurâsânî, ib. 1160. Mullâ Sharif Âmulî, went to India and entered Akbar's service, famous by a قصيدہ بيمار و طبيب, which is usually ascribed to him, although perhaps some other Shuhûdî may claim its authorship, ib. 1161. Malik Shirâzî, with the takhalluṣ Shi'ri, on fol. 201<sup>a</sup>. 1162. Shâh Mîr of Kûmm, ib. 1163. Shaikhzâda Pûrânî, that is, the son of Shaikh Abû Sa'îd Pûrânî, ib. 1164. Mirzâ Sharaf (not Ashraf, as the text reads), son of Kâdî Jahân of Kâzwin and protégé of Shâh Tahmâsp Şafawî, through whose favour he rose to the rank of wazîr, ib. 1165. Maulânâ Shahîdî of Kûmm, went to India and lived in Aḥmadâbâd in Gujarât, where he was assassinated, on fol. 202<sup>a</sup>. 1166. Maulânâ Sharaf Bâfîkî (بافى), on fol. 203<sup>a</sup>. 1167. Malik Shams-aldin, ib. 1168. Mirzâ Shâh Husain of Iṣfahân, wazîr of Shâh Isma'îl Şafawî, ib. 1169. Maulânâ Shamsî of Hamadân, ib. 1170. Shamsî of Badakhshân, ib. 1171. Mullâ Sharif of Tabriz, a pupil of Maulânâ Lisânî of Shirâz, ib. 1172. Shams-aldin of Bukhârâ, on fol. 204<sup>a</sup>. 1173. Amir Shams-aldin Muḥammad of Kirmân, ib. 1174. Shâh Mîr Dard, ib. 1175. Maulânâ Shîrî, native of the village of كوكوال in the Panjâb, son of Maulânâ Yahyâ, flourished under Akbar and died A. H. 994, ib. 1176. Maulânâ Shaṭranjî, on fol. 204<sup>b</sup>. 1177. Mir Sharifî of Mashhad, ib. 1178. Sharârî of Astarâbâd, ib. 1179. 'Abdibeg Sharârî, the younger brother of Maulânâ Rashkî of Hamadân; he went to India in Shâhjahân's time and became the panegyrist of prince Muḥammad Dârâ Shukûh; he is also said to have written a mathnawî, ib. 1180. Khwâjah Shihâb-aldin of Kirmân, ib. 1181. Shihâb-aldin of Sâwa, on fol. 205<sup>a</sup>. 1182. Maulânâ Shaikhî of Transoxania, a contemporary of Mir 'Alî

Shir, who mentions him in his *tadhkirah*, ib. 1183. Shaikhī of Ardabil, ib. 1184. Maulānā Shujā' of Kāshān, wrote satires on the ruler of that district, Ibrāhīmkhān Turkmān, and fled in consequence of that to Isfahān, where he died A.H. 987 (chronogram, بلبليل بولستان كاشان; the poet was a stammerer and used to pronounce بلبل instead of ببل), ib. 1185. Shaikh Rubā'i of Mashhad, a great rubā'i-writer, ib. 1186. Maulānā Ridāi Shikibi of Isfahān, nephew of Maulānā Ḍamiri, went to India in Akbar's reign and was personally known to Badā'ūni and the author of the *Haft Iklim*, on fol. 205<sup>b</sup>. 1187. Shaikh Shihāb-al-dīn, one of the poets of India, on fol. 206<sup>a</sup>. 1188. Bābā Shūkhī, ib. 1189. Hakim Sharaf-al-dīn Hasan Shifā'i of Isfahān, chief physician (حكيم باش) of Shāh 'Abbās the Great, took as model for his own poetry the lyrics of Bābā Fighāni of Shirāz; he also wrote *mathnawis*, among which there is an imitation of Khāḡāni's تحفة العراقيين, ib. 1190. Shāh Shujā', the eldest son of Muḥammad Muẓaffar and ruler in 'Irāḡ, Fārs, and Kirmān, contended in poetry with Shāh Uwais, and exchanged poetical epistles with Ḥakīm Jalāl of Shirāz, on fol. 211<sup>a</sup>. 1191. Shikastī, on fol. 211<sup>b</sup>. 1192. Shukrī of Kunduz, ib. 1193. Maulānā Shāni Taklū, with his real name Nasaf Ākā, of the great Turkish tribe in Irān, a favourite of Shāh 'Abbās the Great, in whose praise he wrote, besides lyrical poems, a special *mathnawī*, ib. 1194. Sayyid Shāhī Kālpi (كالمی, in the index Sayyid Shāhī Taklū), one of Shaikh Salīm Cīshtī's pupils, and younger brother to Sayyid Mūsā, on whose love-adventure he wrote a pleasant *mathnawī*; he flourished in Akbar's time, on fol. 213<sup>b</sup>. 1195. Shāh Abū-alma'ālī Shahri, likewise in Akbar's reign, on fol. 214<sup>a</sup>. 1196. Shu'ūrī of Turbat, went at the same time to India and is mentioned by Badā'ūni, ib. 1197. Shu'ūrī Kāshī, a pupil of Muḥtasham's, ib. 1198. Shu'ūrī of Nishāpūr, ib. 1199. Shāh Nāzarbeg of Kumshah, went to India in Shāhjahān's time; whether he is identical with the Shaikh Shāh Nāzar of Kumshah, mentioned in several *tadhkiras*, is uncertain, ib. 1200. Hakim Saif-almulk of Damāvand, with the *takhalluṣ* Shujā'i, went to India under Akbar, quoted by Badā'ūni, on fol. 214<sup>b</sup>. 1201. Mir Shujā'-al-dīn Muḥmūd of Isfahān, son of Khalifah Sultān bin Khalifah Asad-allāh Gulbāri, ib. 1202. Ākā Shāpūr Kuraishi, with the *takhalluṣ* Shāpūr; his real name was Arjāsp and his first *takhalluṣ* Firibi; he went to India in Jahāngir's reign and is mentioned by Maulānā Taqī-al-dīn (that is, Taqī Auhādī); Mirzā Sā'ib praises his poetry, on fol. 215<sup>a</sup>. 1203. Shuhratī Khairābādī, on fol. 216<sup>a</sup>. 1204. Ākā Shāhaki of Isfahān, ib. 1205. Muḥammad 'Alī Yazdī, with the *takhalluṣ* Shuhūdī, ib. 1206. Shaikh 'Alī Shihāb-al-dīn, ib. 1207. Muḥammad Ḥusain of Jaunpūr, with the *takhalluṣ* Shādābī, ib. 1208. Mullā Shādābī, went to India, ib. 1209. Shikastī of Tabriz, ib. 1210. Shikibi of Rai, ib. 1211. Shabābī, brother of Sarābī Siyālkūtī, ib. 1212. Khwājah Shu'aib of Jūshkān, mentioned by Taqī Auhādī, ib. 1213. Mullā 'Abd-albāḡī, with the *takhalluṣ* Shukūhī, on fol. 216<sup>b</sup>. 1214. Mir Shauḡī of Yazd, ib. 1215. Maulānā Shamā'ili Kāshī, ib. 1216. Shauḡī of Dārābjird, ib. 1217. Shauḡī of Tafrush, ib.

1218. Mir Shamīmī of Yazd, ib. 1219. Sultān Shādmān, one of the chiefs of Kakhar (between the Panjāb and Hasan Abdāl), held office under Shāhjahān and 'Ālamgir, ib. 1220. Mullā Shaidā of Fathpūr-i-Sikri, under Shāhjahān, contemporary with Jān Kudsi and Abū Tālib Kalīm, who suffered from his satirical attacks; died in Kashmir; one of his fellow-countrymen and friends was Tufailī Fathpūrī, the author of the *mathnawī* شاه توفایل فاطپوری, on fol. 217<sup>a</sup>. 1221. Pića Shāhī, one of the bad women of Akbarābād, wrote a satire on Ḥakīm Abū-alfath, one of Akbar's physicians, on fol. 219<sup>b</sup>. 1222. Maulānā Sharmī, with his real name, Nizām-al-dīn Aḥmad, one of Shāh 'Abbās the Great's tailors, ib. 1223. Muḥammad Ibrāhīm Shaukatī, born in Isfahān, went to India and was killed by a Hindū, ib. 1224. Amir Shams-al-dīn 'Alī of Taharān, author of a *mathnawī*, on fol. 220<sup>a</sup>. 1225. Shurū'i 'Attār of Kāzwin, ib. 1226. Maulānā Shams of Yazd, quoted in the *Haft Iklim*, ib. 1227. Shaikh Shāmili, ib. 1228. Mirzā Shams-al-dīn Shahrastāni, ib. 1229. Mirzā Sharif of Shirāz, ib. 1230. Shādi Ziyād Ghūri, ib. 1231. Shams-al-dīn Muḥammad, quoted, like the preceding poet, in the *Haft Iklim*, ib. 1232. Shāh Murād of Khwānsār, ib. 1233. Maulānā Abū Ishāḡ Shaukat of Bukhārā, originally with the *takhalluṣ* Nāzūk, lived as a Kalandar, according to Shaikh 'Alī Ḥazīn, had during his whole life only one coarse garment, and was even buried in the same; he went once to Isfahān, whilst Sā'ib was still alive, and stayed as guest in his house, ib. 1234. Malik Shāh Husain, contemporary with Taqī Auhādī, wrote a *mathnawī* in imitation of Khāḡāni's *Tuḥfat-al-'irāḡain*, and also a *tadhkirah*, on fol. 221<sup>a</sup>. 1235. Maulānā Haidar Shugūni, went to India, when a boy, with his father and was educated at Dihli, ib. 1236. Shaikh Shihāb-al-dīn Makbūl, author of the *متن میاکل رسالہ حکمت اشراق* and the near relation of Shaikh Shihāb-al-dīn Suhrawardi, and was killed at Ḥalab A.H. 577, ib. 1237. Mirzā Shujā', a cousin of Malik Abū-alfath Sijistāni, on fol. 221<sup>b</sup>. 1238. Shabābī of Gūnābād, ib. 1239. Shamsāi (in the index it is Shumāri) the tanner (دباغ), ib. 1240. Shauḡī of Tabriz, ib. 1241. Shams-al-dīn, ib. 1242. Mullā Sharaf, mentioned by Taqī Auhādī, ib. 1243. Mullā Sharaf of Ardastān, ib. 1244. Shīwani (شیونی) of Kā'in, ib. 1245. Mirzā Muḥammad Sharif, son of Mirzā Ghiyāth-al-dīn Muḥammad, the prime minister of Jahāngir (and father of Nūr Jahān), ib. 1246. Muḥammad Sharif, born in a village near Isfahān, quoted by Tāhir Naṣrābādī, ib. 1247. Mirzā Shams-al-dīn Shahrastāni, ib. 1248. Mullā Shāh, born in Badakhshān, went after many travels to Lāhūr, and attached himself to Miyān Shāh Mir Lāhūrī; afterwards he went to Kashmir, where he established a kind of spiritual rule, so that Shāhjahān used to say, 'There are two Shāhs in India, Shāhjahān and Mullā Shāh;' he died in Kashmir in Aurangzib's reign, A.H. 1072; he wrote *mathnawis*, a *diwān*, *rubā'īyyāt*, and began a mystic commentary on the *Kurān*, ib. 1249. Sharifi, contemporary with Jāmi, on fol. 222<sup>b</sup>. 1250. Maulānā Mir Ḥusain Mu'ammā'i Shafi'i, the great riddle-writer of Nishāpūr; Jāmi praises him much, and one of Shafi'i's pupils, Mullā Ruknī, has



written the following chronogram on his master's death: **شد با هجرت رسول موافق فتاده شد** (= A. H. 904; the same date is contained in another ta'rikh, viz. **نور رحمت**, ib. 1251. Mirzâ Shafi'âi of Bâkharz, ib. 1252. Shâkirâi Taharâni, went to Isfahân, was contemporary with Shaikh 'Ali Hazin, ib. 1253. Mirzâ Yûsufbeg Shâ'ik, on fol. 223<sup>a</sup>. 1254. Mir Shauki (may be identical with No. 1240), ib. 1255. Maulânâ Muḥammad 'Ali Sakkâki, with the takhalluṣ Shikib of Shîrâz; his father, Muḥammad Amin, was a cutler, and he himself was engaged for a while in this trade, therefore his nickname Sakkâki (the cutler); Shaikh 'Ali Hazin mentions him in his **تذکرۃ المعاصرین**, ib. 1256. Mir Muḥammad Husain of Sâwa, with the takhalluṣ Shauki, went to India in the reign of Muḥammad Farrukhsiyar, on fol. 223<sup>b</sup>. 1257. Mirzâ Sâlih, with the takhalluṣ Shabâdat, born in a village near Balkh, ib. 1258. Mir Sharif Shîrâzi, mentioned by Hazin, ib. 1259. Shams-al-din of Gilân, mentioned by Hazin, ib. 1260. 'Abd-allâh Shaghaf of Kumm, also quoted by Hazin, ib. 1261. Sharaf-al-din Husain, one of the poets of India, ib. 1262. Mirzâ Hâdi, with the takhalluṣ Sharar, chief physician of Shîrâz, father of the Mu'tamad-almulûk Nawwâb 'Alawikhân, ib. 1263. Mir Sayyid Muḥammad Shu'lah; his father, Mir Safi, had come from Ardastân to Isfahân, where Mir Sayyid was born; he sometimes imitates in his songs Mullâ Wahshi, ib. 1264. Mir Kâzim of Kumm, with the takhalluṣ Sharar, on fol. 224<sup>a</sup>. 1265. Mullâ Shu'abâ of Khwânsâr, ib. 1266. Gul Muḥammad, with the takhalluṣ Shâ'ir, a pupil of Mirzâ Bidil's, ib. 1267. Ḥakim Shaikh Husain Shuhrat, an Arab of Bahrain, went in 'Âlamgir's reign from Shîrâz to India and entered the service of prince Muḥammad A'zamshâh; in the reign of Muḥammadshâh he rose to high dignity and received the honorary title of **حکیم الملک**; in old age he performed the pilgrimage and returned safely to India, ib. 1268. Bâl Makand Shuhûd, a Hindû, on fol. 224<sup>b</sup>. 1269. Sharif Kâshi, ib. 1270. Another Sharif Kâshi (perhaps identical with the preceding one), was at first a Kalandar in India, but became afterwards a tradesman, ib. 1271. Maulânâ Muḥammad Sharki, ib. 1272. Maulânâ Shâh Kummi (in the index it is Kuli), ib. 1273. Kâdi Shihâb-al-din Mazidi, ib. 1274. Mir Shihâb, ib. 1275. Khwâjah Shaikh Muḥammad, ib. 1276. Shamkhâlbeg, ib. 1277. Mullâ Shâh Muḥammad, ib. 1278. Shaikh 'Abd-al'aziz of Kashmir, ib. 1279. Lâla Malik Shahid, ib. 1280. Mullâ 'Ismat-allâh Shâkir, on fol. 225<sup>a</sup>. 1281. Shaikh Nûr-al-din Muḥammad, with the takhalluṣ Shârik, ib. 1282. Mullâ 'Abd-alwahhâb Shâ'ik, ib. 1283. Mir Yahyâ Shinâsâ, ib. 1284. Shaikh Nûr-al-din Shâ'ik, ib. 1285. Shâh Shahidâ, ib. 1286. Shaikh Sadr-al-din, pupil of Shaikh Shihâb-al-din Suhrawardi and Shaikh Muḥyi-al-din 'Arabi, ib. 1287. Maulânâ Sadr-al-din of Nishâpûr, author of the **تأریخ خوارزمشاهی** and of many Arabic poems; mentioned, like the following three poets, in 'Auri's **tadhkirah**, ib. 1288. Zain-al-din Sâ'id Khabûshâni, the door-keeper of Sultân Sikandar, ib. 1289. Safi-al-din Tabrizi, on fol. 225<sup>b</sup>. 1290. Maulânâ Sadr-al-din al-Khujandi, one of the chiefs of Isfahân, greatly praised by 'Afi, ib. 1291. Shihâb-al-din Sharaf-

aladibbâ (or Adib) Sâbir bin Isma'il altirmidhi, greatly esteemed by Anwarî and Rashid-al-din Waṭwât, lived at Sanjar's court, and was drowned in the Oxus by order of Atsiz, whose murderous plot he had secretly made known to Sanjar, ib. 1292. Abû-al-Sanjari al-Sandali, mentioned by Afi, on fol. 226<sup>b</sup>. 1293. Shaikh Safi-al-din Ishâk of Ardabil, who heard of Sa'di's fame and came from his native place to Shîrâz to visit the great poet, afterwards he went to Gilân and enjoyed the company and instruction of the great divine Zâhid Gilâni; he became his greatest pupil and son-in-law, on fol. 227<sup>a</sup>. 1294. Kaḍi Şubrati (in the index Sûfi), one of the Indian 'Ulamâs in the time of Muḥammad Tughluḡ, ib. 1295. Maulânâ Rukn-al-din Sâ'in of Simnân, a favourite of Tughâtimûrkhân, author of a **دہ نامہ**, containing ghazals, kit'as, etc., ib. 1296. Maulânâ Safi-al-din of Isfahân, ib. 1297. Sâdiḡ Dast-i-ghaib, of a famous family of this name in Shîrâz, on fol. 227<sup>b</sup>. 1298. Mullâ Sâdiḡ Halwâ of Samarkand, one of the Naukars of Muḥammad Ḥakim Mirzâ, Humâyûn's son; he lived till Akbar's reign and is mentioned by Badâ'ûni, ib. 1299. Sâdiḡbeg Afshâr, of a Turkish tribe in Irân, went to India in Shâhjahân's reign (if that is correct, the date of his death, contained in the following chronogram, **= دگر عجب کہ دمد صبح صادق از شب ما**, A. H. 1018, must be wrong); he is the author of a mathnawi in **mutakârib**, on fol. 228<sup>a</sup>. 1300. Sayyid Ja'far, with the takhalluṣ Sâdiḡ, might also be called Ja'far Kâdhîb (the liar), because his father, Sayyid Muḥammad Nûrbakhsh had falsely pretended to be the expected Mahdi or Paraclete, and he was still believing in it forty years after his father's death, as Mir 'Ali Shir informs us, ib. 1301. Sâdiḡ of Kandahâr, went to India in Akbar's reign, ib. 1302. Şabûhi, of Caghatâi extraction, went to India at the same time and died A. H. 972 (or rather 973, according to the chronogram, **صبحی مخوار**) at Akbarâbâd, ib. 1303. Another Maulânâ Şabûhi, on fol. 228<sup>b</sup>. 1304. A third Maulânâ Şabûhi (probably identical with Şabûhi the Caghatâi), ib. 1305. Amir Muḥammad Sâlih, one of Sultân Husain Mirzâ's Amirs, mentioned by Mir 'Ali Shir, ib. 1306. Sâfi Bâkharzi, ib. 1307. Shaikh Ya'qûb Sarfi of Kashmir, successor of Shaikh Husain Khwârizmî in the spiritual leadership; he made the pilgrimage, and got acquainted with all the principal Arabian and Persian Shaikhs; he also enjoyed the favour both of Humâyûn and Akbar, and died A. H. 991 (chronogram, **شیخ ام**), the 12th of Dhû-al-ka'dah, ib. 1308. Sâlih Diwâna, on whom the honorary title of 'Âkili was bestowed by Akbar, on fol. 229<sup>a</sup>. 1309. Maulânâ Sarfi of Sâwa, a pupil of Mullâ Muhtasham Kâshî, went to India under Akbar, and is mentioned both in Badâ'ûni's history and the **Haft Iklim**, ib. 1310. Maulânâ Faṣih-al-din, with the takhalluṣ Sâlih, a friend of Mir 'Ali Shir, who appointed him librarian of Sultân Husain Mirzâ, on fol. 229<sup>b</sup>. 1311. Khwâjah 'Alâ-al-din 'Ali al-Şânî'i, a poet of the same time, ib. 1312. Sultân Muḥammad Şidqi of Astarâbâd, panegyrist of Shâh Tahmâsp, ib. 1313. Maulânâ Sâfi of Tabriz, ib. 1314. Maulânâ Kâsim Sarfi of Kumm, ib. 1315. Maulânâ Malik Şânî'i, ib. 1316. Khwâjah Bahâ-al-din Sâbir of

Samarkand, ib. 1317. Šānī Kāshī, ib. 1318. Šāfi of Harāt, ib. 1319. Šālīh of Badakhshān, ib. 1320. Šadr Kātib, ib. 1321. Šafā of Isfahān, ib. 1322. Šafā, born in Īraj, ib. 1323. Šafā of Khurāsān, flourished in the time of Sultān Mirzā, ib. 1324. Khwājah Mirak Šālīh, one of the chiefs of Khurāsān, ib. 1325. Šālīh of Harāt, was for some time one of Akbar's Munshis, but returned afterwards to his native place; he may be identical with No. 1324, on fol. 230<sup>a</sup>. 1326. Šafā of Farghāna, mentioned in the Haft Iklim, ib. 1327. Maulānā Šābiri, ib. 1328. Shāh Šāfi-aldin of Rai, youngest son of Shāh Kāsim Nūrbakhsh, ib. 1329. Šūratkhān of Isfahān, author of a rubā'i on the sudden death of his son Ridā, ib. 1330. Amir Rūzbabān Šabri of Isfahān, ib. 1331. Ākā Šafiyā of Isfahān, went to India in Akbar's reign and rose to high honours under Jahāngir, on fol. 231<sup>a</sup>. 1332. Šālīh of Tabriz, ib. 1333. Šālīh Kāshānī, went to India, ib. 1334. Subhī, born in Aubah (near Harāt), contemporary with Hilālī and Hātifi, ib. 1335. Mir Šadr-alislām of Tarshiz, ib. 1336. Khwājah Kamāl-aldin Husain Šabūri of Hamadān, rose to great dignity under Akbar, had at first the wazirship of Gujārāt, was taken prisoner on the day of Khān Zamān's murder, but escaped death, ib. 1337. Maulānā Šabūri of Tabriz, on fol. 231<sup>b</sup>. 1338. Maulānā Muḥammad Šabūri of Turbat, ib. 1339. Šabūri of Shirāz, ib. 1340. Šabri of Marw, ib. 1341. Šābir, the mirror-maker (ā'inasāz), ib. 1342. Šābir-i Kāk (perhaps identical with No. 1341), ib. 1343. Šadr-aldin Jilāni, born in Rasht, mentioned by Shaikh Hazin, ib. 1344. Mirzā Šālīh Munshī, nephew of Sikandarbeg, the author of the *تأريخ عالم آرا*, ib. 1345. Maulānā Šābiri, ib. 1346. Šāhifi (in the text *صحيفي*, in the index *صحيفي*) of Shirāz, mentioned by Taqī Auhadi, ib. 1347. Maulānā Šuḥbatī, ib. 1348. Khwājah Šā'in-aldin 'Alī of Isfahān, ib. 1349. Khwājah Šāfi-aldin, ib. 1350. Šūfi of Ardastān, a dervish, ib. 1351. Šūfi of Shirāz, ib. 1352. Ahmad Mirak Šūfi, on fol. 232<sup>a</sup>. 1353. Subhī Yazdajirdi, went to India in Jahāngir's reign, ib. 1354. Mir Subhī of Māzandarān, ib. 1355. Maulānā Šānī, ib. 1356. Hāfiz Šālīh, a merchant, ib. 1357. Ghaẓfar (غظفر, probably a wrong spelling for Ghadfar, غصفر) Šabri, the teacher of Taqī Auhadi, went to India in Jahāngir's time, ib. 1358. Maulānā Šafiri, son of Mālik of Kazwīn, ib. 1359. Maulānā Šafiri, ib. 1360. Maulānā Šalāh-aldin of Sāwa, with the takhalluṣ Šafiri, went to India, ib. 1361. Šafiri of Jaunpūr, that is, Muḥammad 'Īsā, lived in Akbar's reign and is mentioned by Taqī-aldin Auhadi, ib. 1362. Mir Šabā'i, ib. 1363. Mullā Šabā'i, may be or may not be identical with No. 1362, ib. 1364. Šafiyāi, the soothsayer of Isfahān (*مقال اصفهاني*), was a contemporary of Ḥakim Shifā'i; both used to write satires upon one another, on fol. 232<sup>b</sup>. 1365. Shamsāi Šafir of Kumm, ib. 1366. Mir Šālīhī, ib. 1367. Miyān Šadrjahān Yahāni (Bahāni?), one of Akbar's Amirs, a disciple of Shaikh 'Abd-alnabi; Badā'ūni mentions him, ib. 1368. Šadā of Kirmān, went to India under Akbar, ib. 1369. Mullā Šadr, ib. 1370. Mir 'Abd-albāki Šahbāi, in Shāhjahān's reign, ib. 1371. Maulānā Šaīkali Yazdajirdi, contended in

poetry with Maulānā Šānī and Šāhifi of Nishāpūr, on fol. 233<sup>a</sup>. 1372. Bairambeg Subhī, ib. 1373. Šāfi of Sāwa, ib. 1374. Mir Šāfi of Nishāpūr, ib. 1375. Kādi Šāfi-aldin, 'Īsā II, ib. 1376. Shāh Šāfi Nūrbakhshī, ib. 1377. Jalāl-aldin Hasan, with the takhalluṣ Šalāi, of Shahrastān near Isfahān, was president of the council in Shāh 'Abbās' reign, ib. 1378. Hasanbeg Šalāi Khurāsānī, was in India during Akbar's reign, where Taqī-aldin Auhadi saw him, ib. 1379. Maulānā Šāfi of Nishāpūr, lived in Mashhad, ib. 1380. Šulhī Khurāsānī, ib. 1381. Mir Šaidi of Taharān, went to India in the beginning of Shāhjahān's reign, on fol. 233<sup>b</sup>. 1382. Ākā Šādīk, in the service of Dānishmandkhān, on fol. 235<sup>b</sup>. 1383. Ḥakim Muḥammad Kāzim, with the takhalluṣ Šāhib, in Shāhjahān's reign, contemporary and friend of Mir Šaidi; he died A. H. 1079 (chronogram *صاحب وفات یافت*), ib. 1384. Mirzā Šadr-aldin of Mashhad, ib. 1385. Šāfi Kulibeg, one of the Šafawī Amirs, ib. 1386. Šūfi, ib. 1387. Mir Tāj-aldin Hasan Šāidi, ib. 1388. Maulānā Šuḥbatī of Shirāz, ib. 1389. Mirzā Muḥammad 'Alī, with the takhalluṣ Šā'ib, son of one of the chief merchants of Isfahān, went early to India and gained Shāhjahān's favour; he afterwards accompanied Zafarkhān Sabzwāri to Kashmir, and returned later on to his native country, on fol. 236<sup>a</sup>. 1390. Šālīh of Mashhad, on fol. 242<sup>b</sup>. 1391. Šabā (his native place is unknown), ib. 1392. Hāji Ibrāhīm of Shirāz, with the takhalluṣ Šabūri, went to Lucknow A. H. 1213; the verses quoted here are taken from the poet's MS., which he gave to the author of this tadhkirah, on fol. 243<sup>b</sup>. 1393. Hāji Šādīk of Isfahān, with the takhalluṣ Šāmit, went twice to India, and made also a pleasure-trip to Kashmir, on fol. 244<sup>a</sup>. 1394. Muḥammad Mu'min of Mashhad, with the takhalluṣ Šāhib, ib. 1395. Shaikh Šānī Balgrāmi, wrote his diwān in the service of Shaikh Muḥammad 'Alī Hazin, who greatly approved of his verses, ib. 1396. Mirzā Muḥammad 'Alī of Isfahān, with the takhalluṣ Šabūh, a modern poet, on fol. 245<sup>a</sup>. 1397. Mirzā Muḥammad 'Alīkhān, with the takhalluṣ Šabā, likewise a modern poet, son of Nawwāb Muḥammad Kulīkhān, the son of Mirzā Muḥammad Muḥsin, who was the elder brother of Nawwāb Abū-almanšūr-khān Šafdarjang, on fol. 245<sup>b</sup>. 1398. Mir Mazhar 'Alī, with the takhalluṣ Šāfi, of Rājirbahār, contemporary with the author of the book, on fol. 246<sup>a</sup>. 1399. Abū-albarakātkhān Šūfi, was Šubadār of Kashmir, ib. 1400. Ākā Ridā Šabā of Kashmir, ib. 1401. Shaikh Muḥammad Salīm Šānī of Kashmir, ib. 1402. Šāmit of Kashmir, ib. 1403. Mirzā Luṭfbeg Šahbā of Kashmir, ib. 1404. Shāh Šādīk, a dervish in Kashmir, on fol. 246<sup>b</sup>. 1405. Muḥammad Šadākat, a native of the same country, ib. 1406. Husain Šarrāf of Isfahān, ib. 1407. Šāfi Kāzarūni, ib. 1408. Šaidi Tuwāmāni, ib. 1409. Muḥammad Šālīh of Isfahān, ib. 1410. Ḥakim Šāhib, perhaps identical with Šāhib Ḥakīm, mentioned above, ib. 1411. Shaikh Šadr-aldin of Nishāpūr, a pupil of Mirzā Bidil, ib. 1412. Mirzā Šāfi-aldin Muḥammadkhān of Kumm, with the takhalluṣ Šafā'i, ib. 1413. Diyā-aldin Bistāmi, much praised by 'Aufī, ib. 1414. Diyā-aldin, that is, Maḥmūd Abū Naṣr bin Abī Shahīd alghaznawī, also praised by 'Aufī, ib. 1415. Diyā-



aldin, ib. 1416. Maulânâ Damîrî of Hamadân, son of Maulânâ Hairânî, mentioned in the *Haft Iklim*, ib. 1417. Mir Nizâm Diyâ of Nishâpûr, ib. 1418. Diyâ-aldin Khujandî, ib. 1419. Shaikh Diyâ-aldin of Tabriz, a Sûfi, on fol. 247<sup>a</sup>. 1420. Bibi Da'ifi of Samarkand, ib. 1421. Diyâ of Ardûbâd, ib. 1422. Diyâ-aldin Fârsî, ib. 1423. Sayyid Kâsim Da'ifi of Simnân, quoted by Taqî Auhâdî, ib. 1424. Maulânâ Damîrî of Isfahân, used at first the takhalluṣ Bâghbân, being the son of a gardener, but received afterwards from Shâh Tahmâsp the honorary title of Damîrî; his best known mathnawîs are, *بهار و خزان*, *وامق و عذرا*, *ناز و نیاز*, *جنتہ الاخيار*, *سکندر نامه*, *ليلی و مجنون*; his numerous diwâns are imitations of former great poets, for instance, his *معشوق لا يزال* of Sa'dî, his *حسن مال* of Amîr Khusrau, his *عنوان الزلال* of Hâfiz, his *معراج الامال* of Jâmî, his *آئينة خيال* of Bâbâ Fighânî, his *سحر حلال* of Shâhî, his *فراغبال* of Thanâ'î, his *دُرر مثال* of Šâlih, his *سحاب جلال* of Âsafî, his *خجسته فال* of Shahidî, his *لوامع خيال* of Humâyûn, and his *ترانه وصال* of Mirzâ Ashrafjahân; the author of this book saw Damîrî's Kulliyât in Jahânâbâd, ib. 1425. Diyâ-aldin Nakhshabî of Badâ'un, the author of the *طوطی نامه*, on fol. 248<sup>a</sup>. 1426. Maulânâ Diyâ-aldin Muhammad Kâshânî, ib. 1427. Diyâi Kazwinî, on fol. 248<sup>b</sup>. 1428. Diyâ-aldin Kirmânî, became wazir of Isfahân in the reign of Sultân Muhammad Khudâbanda Šafawî, ib. 1429. Diyâi Multânî, under Akbar's reign; Taqî Auhâdî saw him, ib. 1430. Diyâi Kalandar of Akbarâbâd, ib. 1431. Shaikh Diyâ-aldin Muhammad Jâbirî of Isfahân, a cousin of Mirzâ Sulaimân Jâbirî, see above, No. 1039, ib. 1432. Mir Diyâ-aldin of Dihlî, in Shâhjahân's time, ib. 1433. Ibrâhîm Dâbit, quoted by Shaikh 'Alî Hazîn, ib. 1434. Rûshan Damîr, with the takhalluṣ Damîr, a great musician, under Aurangzib, ib. 1435. Sultân-alshubadâ Tughrul, who was vanquished by the Atâbeg Kizil Arslan, on fol. 249<sup>a</sup>. 1436. Abû Tâhir alṭabîb bin Muhammad alkhusrawânî, a Sâmanide poet, quoted by Firdausî (his extant poems have been published in text and German translation by Ethé in the 'Sitzungsberichte der Münchener Academie,' philol.-histor. Classe, 1873, pp. 654-658), ib. 1437. Shihâb-aldin Abû-alhasan Talhah, a Saljûk poet, ib. 1438. Tughânshâh bin Muhammad al-Mu'ayyad, was taken prisoner and blinded by Ibrâhîm Dâniyâl, on fol. 249<sup>b</sup>. 1439. Mullâ 'Alî Muhaddith Târamî, brother of Mullâ Šâdik, went twice to India, died A. H. 981, ib. 1440. Bâbâ Tâhir 'Uryânî, a great rubâ'î-writer, ib. 1441. Tâlib Jâjarmî, a pupil of Shaikh Âdhurî, stayed at first in Shirâz and enjoyed the patronage of Sultân 'Abd-aldin Ibrâhîm; he wrote a book, *گوی و چوگان*, died at Shirâz and was buried by the side of Hâfiz, ib. 1442. Tâhir of Bukhârâ, went to Harât when Bâbar was still a prince, on fol. 250<sup>a</sup>. 1443. Tâhir of Abiward, in Sultân Baisunkar's time, ib. 1444. Amîr Husain Jalâir, with the takhalluṣ Tufailî, one of Sultân Husain Mirzâ's Amirs, ib. 1445. Maulânâ Tâ'irî, lived at the same time, is mentioned by Taqî Auhâdî, ib. 1446. Bâbâ Tâlib of Isfahân, went to India under Akbar, ib.

1447. Mirzâ Hasan of Tirmidh, with the takhalluṣ Tâlib, one of Akbar's Amirs, ib. 1448. Tâlib Âmulî, went to India under Jahângir, and rose to the rank of king of poets at the emperor's court through the assistance of the governor of Gujarât, 'Abdallâhkân Uzbeq; he went to Fathpûr A. H. 1029, on fol. 250<sup>b</sup>. 1449. Tufailî, son of Mullâ Darwish of Fathpûr, nephew of Mullâ Šâlih; in his tenth year he read already the commentary on the *شمسيه*; later on he entered Jahângir's service, on fol. 252<sup>b</sup>. 1450. Maulânâ Tarfi of Sâwa, went to India under Akbar, died during a pilgrimage to Makkah, ib. 1451. Tâli'î of Yazd, went at the same time to India, and lived as bookseller in Akbarâbâd, ib. 1452. Maulânâ Tâhir of Nâ'in, ib. 1453. Shâh Tâhir Kâshânî Dakhanî, lived at Akbarâbâd, on fol. 253<sup>a</sup>. 1454. Maulânâ Tûsi, in Bâbar's time, ib. 1455. Mirzâ Tâhir Dakhanî, not identical with the poet just mentioned, on fol. 253<sup>b</sup>. 1456. Maulânâ Tâufî of Tabriz, ib. 1457. Tâlib Gilânî, on fol. 254<sup>a</sup>. 1458. Tâhir of Harât, ib. 1459. Muhammad Tâhir 'Attâr of Mashhad, ib. 1460. Kamâl-aldin Husain Tab'î of Sijistân, ib. 1461. Tâhirbeg of Ardastân, ib. 1462. Tabkhî of Kâzwin, a baker, ib. 1463. Maulânâ Tab'î Kâzwinî, a pupil of Hakîm Shifâ'î, ib. 1464. Tâhir of Kândahâr, ib. 1465. Muhammad 'Alî, with the takhalluṣ Tâ'if, of Jarbâdkân, 1466. Maulânâ Tâhir Mûsawî, ib. 1467. Maulânâ Tab'î of Simnân, ib. 1468. Mir Tarzî of Shirâz, ib. 1469. Hakîm Abû Tâlib of Tabriz, one of Shâh 'Abbâs' physicians, was put to death by the Shâh's order for having been friendly with the Turks during their occupation of Tabriz, on fol. 254<sup>b</sup>. 1470. Mullâ Tughrâ of Mashhad, went to India under Shâhjahân, ib. 1471. Shâh Tahmâsp, son of Shâh Isma'îl Šafawî, who ascended the throne A. H. 930, ib. 1472. Hakîm Tufailî Lâhijî, ib. 1473. Muhammad Ibrâhîm of Kashmir, with the takhalluṣ Tulû'î, in Jahângir's time, on fol. 255<sup>a</sup>. 1474. Shâh Tabîb, ib. 1475. Tufailî of Mashhad, ib. 1476. Mirzâ Tâlib of Isfahân, ib. 1477. Nawâzishkhân Rûmî, with the takhalluṣ Tâli'î, ib. 1478. Mir 'Abd-al'ali Tâli' (or, according to the index, Tâli'î), a pupil of Mir Sayyid Muhammad Thâkib, ib. 1479. Mir Muhammad Tâhir Husainî Tâlakânî, went to India under Jahângir, ib. 1480. Muhammad Muhsin Tâli' Gilânî, lived in Isfahân, is quoted by Shaikh 'Alî Hazîn, ib. 1481. Mirzâ Nizâm-aldin Tâli', lived in Dihlî, ib. 1482. Muhammad Tâhir, with the takhalluṣ Tâkat, of Kashmir, ib. 1483. Muhammad Mirzâ Tâhir Tausarkânî, his father was court historian (*واقعہ نویس*) of Shâh 'Abbâs, ib. 1484. Mirzâ Tâhir of Tafrush, went with the Persian ambassador to India (when, is not stated), ib. 1485. Tâhir Turbatî, the father of the poet Amîni, on fol. 255<sup>b</sup>. 1486. Hâjî Tabibî, a Sûfi, ib. 1487. Tulû'î of Khwânsâr, ib. 1488. Mirzâ 'Abd-albâkî, with the takhalluṣ Tabîb, born in Isfahân as son of Mirzâ Raḥîm, the chief physician; he himself became chief physician of Nâdirshâh, and accompanied him to India, ib. 1489. Mirzâ Tûfân of Mâzandarân, had many poetical contests with the poets of Isfahân; at the end of his life he went to Najaf and devoted himself entirely to the praise of 'Alî, ib. 1490. Mullâ Talabî, on fol. 256<sup>a</sup>. 1491. Hadrat Sultân Muhammad Šafawî, with the takhalluṣ Tulû'î, left Irân in A. H. 1200, went to

Maskat and thence into India, during Shâh 'Âlam's reign; he is the author of the tadhkirah *تحفة الشعرا*, ib. 1492. Zâhir-aldin 'Abdallâh Shufurwah, famous in legal science, in the knowledge of the Hadith, and in the interpretation of the Kurân, praised by 'Aufi, on fol. 256<sup>b</sup>. 1493. Sayyid alajall Zâhir-aldin of Sarakhs, was munshi and secretary to Sultân Shahîd, ib. 1494. Zâhir-aldin Walî of Nasâ (النسوى), ib. 1495. Amir Zâhir-aldin alsammûrî alsijistânî, praised by 'Aufi, whose contemporary he was; sent as envoy from Sistân to Ghûr, he was very courteously received by Fakhr-aldin Mubâarakshâh, in whose honour he composed a famous kit'ah, ib. 1496. Zâhir-aldin Jarbâdkânî, quoted by Takî Auhâdî, ib. 1497. Zâhir-aldin Muḥammad bin 'Alî Kâtib Samarkandî, excellent in the art of Inshâ, on fol. 257<sup>a</sup>. 1498. Pâdishâh Kutbshâh, with the takhalluṣ Zill-allâh, one of the Kutbshâhs of the Dakhan, ib. 1499. Zâhir-aldin Tâhir ibn Muḥammad Fâryâbî, the famous rival of Anwarî; he died at Tabriz and was buried by the side of Khâkânî and Mujîr-aldin Bailakânî, ib. 1500. Maulânâ Mahmûdbeg Zârîfî, went to India under Akbar, on fol. 258<sup>b</sup>. 1501. Zâhirâ of Nahâwand, on fol. 259<sup>a</sup>. 1502. Zâhirâ of Lâhijân, a baker, ib. 1503. Maulânâ Nûr-aldin Zuhûrî, born in Tarshiz, went afterwards to the Dakhan; he was pupil and son-in-law of Mullâ Malik Kummî; his greatest fame he acquired in Bijâpûr, ib. 1504. Maulânâ Zârîfî of Tabriz, on fol. 262<sup>b</sup>. 1505. Abû-almuẓaffar, with the takhalluṣ Zâfar, of Kashmir, ib. 1506. Ustâd 'Unsurî, the king of poets in Sultân Mahmûd of Ghazna's court, author of a diwân and of the following (entirely lost) mathnawîs: *خنک بت و دامق و عذرا، عین الحیوة، شاد بهر*; *سرخ بت*, ib. 1507. Hakîm 'Abd-al'azîz 'Asjadî of Marw, 'Unsurî's pupil, and likewise a panegyrist of Sultân Mahmûd, on fol. 263<sup>a</sup>. 1508. 'Ain-almulk, ib. 1509. Ustâd Shihâb-aldin 'Am'aḳ of Bukhârâ, in Sultân Sanjar's time; he wrote a poem on the story of Joseph, which can be read in two different metres; Rashid-aldin Waṭwât often quotes his verses in his *حدائق السکر*; 'Aufi also praises him much, ib. 1510. Muḥammad 'Aṣṣâr of Tabriz, author of the mathnawî *مهر مشتری*, quoted in Jâmi's Bahâristân, on fol. 264<sup>a</sup>. 1511. 'Asâ'ir of Rai, in Sultân Mahmûd's time, ib. 1512. Afḍal-alḥukamâ Dihkân 'Alî Shaṭranjî of Bukhârâ, praised by 'Aufi; he was the greatest Kit'ah-writer before Ibn Yâmin, ib. 1513. Mafkhar-alfudalâ Khwâjah 'Amîd, was in Sultân Nâsir-aldin's reign the auditor of the imperial accounts of Hindûstân, on fol. 264<sup>b</sup>. 1514. Amir Abû-alḥasan 'Alî ibn Ilyâs alaghâcî albukhârî, a great Amir and contemporary of Dakîkî (see Ethé's 'Vorläufer und Zeitgenossen Rûdagî's' in 'Morgenländische Forschungen,' Leipzig, 1875, p. 62), ib. 1515. 'Umârah, likewise a poet of the Sâmanîdes (see the same essay, p. 63), ib. 1516. 'Imâd-aldin Ghaznawî, with the takhalluṣ 'Imâdî, panegyrist of 'Imâd-aldaulah Dailamî; according to the Haft Iklim he had also the takhalluṣ of Shahriyârî (comp. on the confusion prevailing with regard to the two poets 'Imâdî, and the proper solution of this vexing question, A. Sprenger, Catal., p. 439, and Rieu ii. p. 557 sq.), ib. 1517. 'Abdallâh Yaqẓân (Yakẓân?), a Sûfî Shaikh who got his investiture from Junaid Baghdâdî, on fol. 265<sup>b</sup>. 1518.

'Abdallâh Ghâlib, son of the preceding poet, addressed a rubâ'î to Shaikh Muḥyi-aldin 'Arabî, ib. 1519. Khwâjah 'Atâ of Rai, a famous Inshâ-writer, mentioned by Takî Auhâdî, ib. 1520. Tâj-aldin 'Umar, quoted by 'Aufi, ib. 1521. Shams-alanwâr Shaikh Farid-aldin 'Attâr, with his real name, Muḥammad son of Ibrâhîm, the druggist of Nishâpûr, author of the *تذكرة الاوليا*, the *اصرار نامه*, and the following mathnawîs: *اصرار نامه، جواهر الذات، مصیبت نامه، الهی نامه، مختار نامه، شتر نامه، گل هرمز، بلبل نامه، منطق الطیر*; he got his investiture from Fakhr-alshuhadâ Majd-aldin Baghdâdî and Najm-aldin Kubrâ Râzî; his father, Shaikh Ibrâhîm Ishâḳ, was a pupil of Kutb-aldin Haidar, ib. 1522. Amir 'Unsur-alma'âlî Kaikâwus Iskandar bin Kâbûs, wrote a book on ethics (*در اخلاق*) for his son, viz. the famous Kâbûsnâma, on fol. 267<sup>b</sup>. 1523. 'Ain-alkudât of Hamadân, a pupil of Shaikh Aḥmad Ghazâlî, put to death under Sultân Sanjar A. H. 533, on fol. 268<sup>a</sup>. 1524. Jalâl-aldin 'Atikî, ib. 1525. Shaikh 'Abdallâh Balbânî, on fol. 268<sup>b</sup>. 1526. Khwâjah 'Abd-almajid, praised by Takî Auhâdî, ib. 1527. Amir Nâsir-aldin 'Uthmân Pâdishâh, mentioned by 'Aufi, ib. 1528. 'Abd-alrahmân bin Muḥammad al'utârîdî, in Sultân Mahmûd's time, mentioned by 'Aufi, ib. 1529. Hâjî 'Uthmân of Marw, mentioned by the same, ib. 1530. Na'im, known as 'Attâr albalkhî (the druggist of Balkh), ib. 1531. 'Ā'ishah of Samarkand, a clever woman, ib. 1532. Another 'Ā'ishah Mukri'ah, a rubâ'î-writer, on fol. 269<sup>a</sup>. 1533. Shaikh Fakhr-aldin 'Irâkî, with his original name, Ibrâhîm bin Shahriyâr, born in Hamadân and pupil of Shihâb-aldin Suhrawardî, went to India by the advice of his Shaikh and entered the service of Shaikh Bahâ-aldin Zakarriyyâ of Multân, whose daughter he afterwards married; later on he went to Rûm, where Mu'in Parwâna, one of the great Amirs of the governor, became his pupil; he died in Damask, ib. 1534. 'Abd-almalik Abû Naṣr Gilânî, the same who inserted a bait of the old Sâmanîde poet Khusravânî in his own poems, like Firdausî (comp. No. 1436), on fol. 270<sup>a</sup>. 1535. Khwâjah 'Abd-alkhâliḳ, one of the successors of Shaikh Najm-aldin Kubrâ Râzî, ib. 1536. Shaikh 'Aziz-aldin Nasafî, a Sûfî, fell in love with the son of one of Sultân Jalâl-aldin bin Sultân Muḥammad's Amirs, ib. 1537. 'Imâd Faḳîh of Kirmân, began to flourish in the time of Muḥammad Muẓaffâr, the father of Shâh Shujâ', ib. 1538. Khwâjah 'Ubaid Zâkânî, the great satirist, wrote a book *در علم معانی*, and dedicated it to Shâh Abû Ishâḳ; he was a contemporary of Salmân of Sâwa; a good number of specimens of the satirical force of 'Ubaid Zâkânî are given here, for instance,

الدنيا جائیکه هیچ آفریده درو آسایش نه بیند

السعيد آنکه روی قاضی هرگز نه بیند

العطار آنکه همه کس را بیمار خواهد

المحروم هشیاریکه در مجلس مستان نشیند

المتحجیم کذاب

البدنخت آن جوانی که زن پیر دارد



etc. etc., on fol. 270<sup>b</sup>. 1539. Khwājah 'Abd-alkādir of Nā'in (in the district of Isfahān), contemporary with Sa'di, on fol. 272<sup>a</sup>. 1540. Khwājah 'Izz-aldin Shirwāni, according to Taqi Auhadi a contemporary of Khākāni, ib. 1541. 'Ali ibn al-Husain albākhari, ib. 1542. 'Izz-aldin Karaji of Kazwin, ib. 1543. 'Aziz-aldin Farid of Khurāsān, ib. 1544. Khwājah 'Ali, the weaver, of Bukhārā, ib. 1545. Khwājah 'Ismat of Bukhārā, famous by his *kiṭās*, *tarji'āt*, *ghazals*, and *qaṣidas*, especially those in honour of Sultān Khalil bin Mirānshāh; he died A.H. 840 (ta'rikh, *هرکس که شنید گفت تمت*), ib. 1546. Shaikh 'Aziz-aldin Maḥmūd Kāshāni, mentioned in Jāmi's *Nafahāt-aluns*, on fol. 273<sup>a</sup>. 1547. 'Alā-aldin Ūrjandi, mentioned in 'Aufi's *tadhkirah*, ib. 1548. 'Imād-aldin, known as 'Imādlur (عمادلر), was attached to Khwājah Shams-aldin Muḥammad, and a great chess-player, ib. 1549. Maulānā 'Ārifī, author of the *mathnawis* *دو نامه و گوی و چوگان*, the latter dedicated to the wazir Khwājah Pir Ahmad bin Ishāq, ib. 1550. Maulānā 'Alā-aldin of Dihli, a pupil of Shaikh Nizām-aldin Auliya, ib. 1551. Shāh Isma'il Ṣafawī II, with the takhalluṣ 'Ādilī, ib. 1552. Maulānā 'Ārif of Astarābād, on fol. 273<sup>b</sup>. 1553. Shaikh 'Alā-aldaulah Simnāni, son of Ahmad bin Muḥammad of Bayāna; he descended from the old kings of Simnān, and was attached to the person of Arghūnkhan; later on he went to Baghdād and became a pupil of 'Abd-arahmān of Asfarā'in; on account of his heterodox ideas the Mufti Maulānā Nizām-aldin of Harāt charged him with infidelity; he died 77 years, 2 months, and 4 days old, on the 23rd of Rajab, A.H. 736, ib. 1554. 'Ubaid Shirwāni, mentioned in the *Haft Iklim*, on fol. 274<sup>a</sup>. 1555. Makhdūm Sayyid 'Alā-aldin of Oudh, originally of Khurāsān, ib. 1556. 'Ārif, a poet of Sultān Husain Mirzā, ib. 1557. 'Ismati, ib. 1558. 'Ismati, brother of Maulānā Khākī, ib. 1559. Tahmāsp Kulī Turk, with the takhalluṣ 'Arshī, of Yazd, ib. 1560. Bābā 'Alishāh, mentioned in the *Haft Iklim*, ib. 1561. Muḥammad 'Askari Mirzā, son of the emperor Bābar and younger brother of Humāyūn, fled, after many altercations with his brother and imprisonment, to the holy cities of Hijāz, and died there A.H. 922 (ta'rikh : *دول* (عسکری پادشاه دریا دل), on fol. 274<sup>b</sup>. 1562. 'Abd-albāki of Nahāwand, went to India under Akbar and entered the service of the Nawwāb 'Abd-arahim the Khānkhanān, ib. 1563. Mir 'Abd-albāki of Kazwin, ib. 1564. 'Abd-albāki of Gūnābād, ib. 1565. Amir 'Abd-albāki, ib. 1566. Shaikh Bāyazid, with the takhalluṣ 'Ārif, of Bukhārā, was a protégé of 'Abdallāh-khān Uzbek, by whose order his poems were collected in a *divān*, ib. 1567. Shāh 'Abd-afali of Yazd, mentioned in the *Haft Iklim*, on fol. 275<sup>a</sup>. 1568. Maulānā 'Āshikī Sanjari, mentioned in the same book, ib. 1569. Maulānā 'Āshikī of Khurāsān, ib. 1570. Maulānā 'Āshikī, a Hindū, ib. 1571. Maulānā 'Āshikī, may be identical with one of the three preceding poets, ib. 1572. Maulānā 'Āshikī of Shirāz, ib. 1573. 'Ishkī Kāshāni, ib. 1574. Kāsim 'Ali, son of a grocer in Akbarābād, was a special murid of the emperor Akbar, and is mentioned several times by 'Abd-alkādir Badā'ūni; in his later years he turned a Ṣūfi, ib. 1575. 'Iffatī of

Asfarā'in, in Shaikh Ādhuri's service, ib. 1576. Mir 'Imād-aldin Shirāzi, ib. 1577. Maulānā 'Ābidi of Khurāsān, on fol. 275<sup>b</sup>. 1578. Maulānā 'Ādilī of Badakhshān, much praised in the *Haft Iklim*, wrote an elegy on the death of Mirzā Ibrāhim, son of Mirzā Sulaimān, ib. 1579. Maulānā 'Ālim of Kābul, born in a village near Kābul, mentioned in the *Haft Iklim* and in Badā'ūni's history, had first Bahārī and afterwards Rabi'i as takhalluṣ, ib. 1580. Sayyid Muḥammad, with the takhalluṣ 'Iyāni (according to the index on fol. 6<sup>b</sup>, 'Itābi) of Najaf, went to India and entered Akbar's service; he was imprisoned for ten years in the fortress of Gwāliyar for having written a libel against Shāh Fath-allāh, till he was released at last through the intercession of prince Salim and others, ib. 1581. Hasanbeg 'Itābi, one of the Taklū tribe, went to India at the same time, on fol. 276<sup>a</sup>. 1582. Mir Sayyid 'Ali of Hamadān, died A.H. 776; he is mentioned in the *Haft Iklim*, ib. 1583. Shaikh 'Abd-alkarim of Jaunpūr, with the takhalluṣ 'Itābi, lived in Akbar's time; Taqi Auhadi mentions him, ib. 1584. Khwājah Muḥammad Ralim, with the takhalluṣ 'Ahdī, went from Shirāz to India in Akbar's time; Badā'ūni saw him, ib. 1585. 'Ahdī Kalandar of Khurāsān, on fol. 276<sup>b</sup>. 1586. 'Ahdī Karākū'i, ib. 1587. 'Ahdī Gūnābādī, ib. 1588. Maulānā 'Ahdī, in Shāh Tahmāsp's time, perhaps identical with Maulānā 'Arshī, who lived at the same time and also used at first 'Ahdī as takhalluṣ (see No. 1559), ib. 1589. 'Abdallāhkhān ibn Maḥmūd Sultān, pādishāh of the whole of Tūrān, see Khān Ārzū's *tadhkirah*, ib. 1590. Maulānā 'Ali Kal (or Kul) of Astarābād, mentioned in the *Haft Iklim*, ib. 1591. Maulānā 'Ilmi, lived in Sultān Husain Mirzā's time, ib. 1592. Kādi 'Atā-allāh (رامینی), ib. 1593. Kādi 'Abdallāh, mentioned in the *Haft Iklim*, on fol. 277<sup>a</sup>. 1594. Shaikh 'Ali Kalā (کلا), ib. 1595. 'Alā-aldin Khūrī, see the *Haft Iklim*, ib. 1596. Kādi 'Isā of Sāwa, contemporary with Fighāni and Sultān Ya'qūb, after whose death he was charged with infidelity by Ṣūfi Khalil, the Sultān's commander-in-chief, who hated the Kādi, ib. 1597. 'Abdi of Gūnābād, a protégé of Mirzā Jāhi Ṣafawī, see above, No. 499; he wrote a *mathnawī*, *گرهر شامور*, ib. 1598. 'Abdibeg, wrote a *mathnawī*, ib. 1599. 'Ahdī of Shūshtar, ib. 1600. 'Ahdī, went to India in the reign of Akbar, whose service he entered, ib. 1601. Jamāl-aldin of Shirāz, with the takhalluṣ 'Urfi (his real name was Sayyid Muḥammad), went to India under Akbar, served there as a contemporary of Abū-alfadl and Faiḍi; he proposed to write a *khamsah* in imitation of Nizāmī's, but completed only three *mathnawis*, ib. 1602. 'Ināyat, the Kātib of Shirāz, became librarian in Akbar's library, on fol. 281<sup>a</sup>. 1603. 'Ali of Khurāsān, ib. 1604. Mullā 'Abd-alwahrāb of Gilān, ib. 1605. Mullā 'Ali of Khurāsān, ib. 1606. Mir 'Abd-alwahrāb, with the takhalluṣ 'Ināyati of Isfahān, on fol. 281<sup>b</sup>. 1607. Amir 'Alishāh Khūrī, mentioned in the *Haft Iklim*, ib. 1608. Muḥammad 'Ālim of Samarkand, ib. 1609. Mir 'Urfi of Tūs, also mentioned in the *Haft Iklim*, ib. 1610. Mir 'Ali Najjār of Isfahān, went to India under Akbar, ib. 1611. Amir 'Ināyat-allāh, ib. 1612. Mir 'Aziz-allāh, ib. 1613. Mir 'Aziz Kazwini

(according to others Abhari), lived in India during Akbar's reign and was for some time chief financial minister for the Śūbas of Hindūstān; his poetry resembles that of the poets in Sulṭān Ḥusain's time, ib. 1614. Maulānā 'Ilmi, with the honorary title of Mir Murtaḍā; the province of Badā'ūn was for some time assigned to him (در اقطاع او مقر), on fol. 282<sup>a</sup>. 1615. Shāh 'Ilmi Kalandar, went to India, ib. 1616. Mirzā Jān (or Jāni according to the index) Ghaznawī, ib. 1617. 'Alī of Astarābād; a clever Inshā-writer, ib. 1618. Maulānā 'Ābid of Iṣfahān, ib. 1619. Khwājah 'Abd-alkādir, ib. 1620. Maulānā 'Āmi of Iṣfahān, went to India under Jahāngir, ib. 1621. Hasanbeg 'Ajzi of Tabriz, was a follower of Bābā Fighāni of Shīrāz, ib. 1622. 'Alim Baiḥakī, on fol. 282<sup>b</sup>. 1623. Mir 'Alī of Iṣfahān, ib. 1624. Darwish 'Abdallāh, ib. 1625. Maulānā 'Abdallāh of Shūshtar, mentioned by Taḳī Auhādī, ib. 1626. Mirzā 'Abdallāh, Khān-i-A'zam, ib. 1627. Mirzā 'Abdallāh Jābirī of Iṣfahān, son of the wazīr Mirzā Sulaimān (see above, No. 1039), ib. 1628. 'Abdallāh of Farankhūd (فرنگودی), ib. 1629. Kāḍī 'Alā کرهگر دوری (?), ib. 1630. Shaikh 'Imād of Jirm (so according to the index), ib. 1631. 'Abd-alwāsi Jabalī, a great poet in Sulṭān Sanjar's time, ib. 1632. Khwājah Abū Ismā'il 'Abdallāh ibn Maṣṣūr Muḥammad alansāri, ib. 1633. Maulānā 'Idhārī, mentioned by Taḳī Auhādī, ib. 1634. Mirzā 'Ināyāt-allāh of Tabriz, the brother of Mirzā Sālīḥ of Tabriz (see above, No. 1332), ib. 1635. 'Arādī Lāhijī, ib. 1636. Maulānā 'Iyārī of Astarābād, on fol. 283<sup>a</sup>. 1637. 'Abd-alsalām of Samarkand, ib. 1638. Mirzā 'Arab of Mashhad, the buffoon (مسخره) of Ḥamzah Mirzā, ib. 1639. 'Arab of Iṣfahān, ib. 1640. 'Arabshāh, ib. 1641. Mirzā 'Abdallāh, with the takhalluṣ 'Ishk (according to the index 'Ishki), father of Mirzā Dā'ūd (see above, No. 774), ib. 1642. Shāh 'Ināyāt-allāh Dailamī, ib. 1643. Darwish 'Iyānī, the son of Rafīkī, ib. 1644. Mir 'Aishī of Yazd, ib. 1645. Maulānā 'Iyānī of Shīrāz, ib. 1646. Maulānā 'Iyānī, perhaps identical with one of the preceding poets of the same name, ib. 1647. Kāḍī 'Abd-alrazzāk, with the takhalluṣ 'Ahdī, of Khurāsān, went to India under Akbar and gained the friendship of Kāḍī Nūr-allāh Shūshtari, ib. 1648. 'Abd-alrazzāk, on fol. 283<sup>b</sup>. 1649. Amir 'Isālang, one of the Tarkhān Amīrs, ib. 1650. Uṣṭād 'Alī, ib. 1651. Mir 'Aziz Kāshī, ib. 1652. 'Alī Yakpāi (one-legged) of Kazwin, ib. 1653. 'Ishratī of Yazd, ib. 1654. Mullā 'Ishratī of Furūshān (a village in the district of Iṣfahān), went to India under Shāh-jahān and got into friendly relations with Rustam Mirzā Ṣafawī, ib. 1655. Khwājah 'Alī Kuli 'Alawī, ib. 1656. Khwājah Ḥāfiz 'Alī, ib. 1657. 'Ishkī Kāshānī, perhaps identical with No. 1641, ib. 1658. 'Iyānī of Astarābād, ib. 1659. 'Aziz of Bāgh, ib. 1660. 'Azizī of Tabriz, ib. 1661. 'Abdā (according to the index 'Abdī) of Abarkūh, ib. 1662. Maulānā 'Ilāji, ib. 1663. Jamilbeg 'Alawī, ib. 1664. Mullā 'Aṣrī of Tabriz, ib. 1665. 'Azimā of Nishāpūr, the son of Mullā Kāidī and nephew of Mullā Nazirī, went to India in Shāh-jahān's reign, ib. 1666. Mir 'Imād Khwushnawīs of Kazwin, the best Naskhī and Ta'liq-writer, was assassinated by Shāh 'Abbās' order, under the suspicion of being a Sunni;

he had before greatly vexed the Shāh by writing 70 baits only of the Shāhnāma, which he had been commissioned to transcribe, for the 70 toman sent to him, on fol. 284<sup>a</sup>. 1667. Maulānā 'Arif Lāhijī, mentioned by Taḳī Auhādī, ib. 1668. 'Arif of Gilān, ib. 1669. Kāḍī 'Ulamāi, on fol. 284<sup>b</sup>. 1670. Ḥakīm 'Arif, contemporary with Taḳī Auhādī, ib. 1671. Mir 'Arif of Yazd, ib. 1672. 'Arif of Lāhūr, author of a mathnawī مهر و وفا, ib. 1673. 'Ākā 'Azimāi, ib. 1674. Mir 'Alāi Yazdī, ib. 1675. Nīmatkhān 'Alī, with his real name: Mirzā Muḥammad, offspring of a family of physicians in Shīrāz, grew up in India and rose to a high rank in Aurangzib's service; there are extracts given here, both from his diwān and from a mathnawī of his, ib. 1676. 'Abd-alkādir of Sijistān, on fol. 285<sup>b</sup>. 1677. 'Abd-alkādir of Tūn, ib. 1678. Maulānā 'Arīdī of Iṣfahān, ib. 1679. 'Āsī, a dervish, ib. 1680. Another 'Āsī, ib. 1681. 'Abd-al'azizkhān, pādishāh of Samarkand, ib. 1682. 'Abdallāhkhān Uzbek, Shāh of Tūrān, who had brought the greater part of Khurāsān under his sway, ib. 1683. Shāh 'Abbās the Great, son of Sulṭān Muḥammad Khudābanda Ṣafawī, on fol. 286<sup>a</sup>. 1684. Mir 'Abd-alhusain, ib. 1685. Mir 'Abd-alṣamad 'Aṭāi Kāshī, ib. 1686. 'Abbāsi, a poet in Shāh 'Abbās' service, in whose honour he assumed this takhalluṣ; he went to India in Shāh-jahān's reign, ib. 1687. Shaikh 'Abd-alṣamad Jabal 'Āmili, a nephew of Shaikh Bahā-aldīn Muḥammad Jabāl 'Āmili; the Shaikh dedicated his treatise on grammar, styled رسالہ صمدیہ, to him, ib. 1688. Mir 'Abd-alhusain Jahānshāhī, ib. 1689. 'Alī Kulibeg Turkmān, the son of Sulṭān Khalīfah, one of Jahāngir's Amīrs, ib. 1690. Muḥammad Mu'min 'Izzī, of Firūzābād near Shīrāz, ib. 1691. Khwājah Bākir 'Izzat of Shīrāz, ib. 1692. 'Abd-alrahīm 'Ābid, originally of Tūrān, lived in Dihlī, ib. 1693. Mir 'Aishī of Yazd, the pupil of Maulānā Waḥshī, went to India, ib. 1694. Mirzā 'Abdallāh, the wazīr of Lāhijān, ib. 1695. Mir 'Abd-alḥakḳ of Kumm, ib. 1696. Mir 'Azmi Kāshī, mentioned by Taḳī Auhādī, on fol. 286<sup>b</sup>. 1697. 'Azizī of Kazwin, ib. 1698. Mirzā 'Abd Manāf of Kumm, ib. 1699. Kadirāi 'Irfān, ib. 1700. Mir 'Ain 'Alī, ib. 1701. 'Abbās Kulikhān bin Hasankhān Shāmlū; both, father and son, were Beglerbegs of Harāt; Nāzīm of Harāt wrote his Yūsuf and Zalikhā at the request of 'Abbās, ib. 1702. 'Alī Pāshā, the father of Islāmkhān Ḥusain Pāshā, ib. 1703. 'Alī Ridāi, the Kātib of Tabriz, a fine Nasta'lik-writer, gained the patronage of Shāh 'Abbās through Mir 'Imād, ib. 1704. Mir 'Azmi of Mashhad, ib. 1705. Mullā 'Āmil of Balkh, went to India, ib. 1706. 'Alī Ja'far Imāmī, was schoolmaster in Iṣfahān, ib. 1707. 'Āmil, different from No. 1705, ib. 1708. 'Abdī Rāmīnī, ib. 1709. Maulānā 'Abd-alkahhār, ib. 1710. 'Ishkikhān, of Turkish extraction, was for some time Mirbakhshī of Akbar, wrote ghazals, ḳaṣidas, and a mathnawī similar to that of Khanjarbeg (see No. 677), ib. 1711. Bākir, with the takhalluṣ 'Izzat, may be identical with No. 1691, on fol. 287<sup>a</sup>. 1712. Mir 'Abdallāh 'Abdī ibn Shaikh Muḥammad 'Alī, who had the takhalluṣ Tab'i, one of the Shaikhs of Ushturkhān, in the district of Iṣfahān, ib. 1713. Muḥammad Ridāi Tabrizī, with the takhalluṣ 'Unwān, ib. 1714. 'Ākā 'Alī, son of Khwājah 'Abd-alṣamad



Gilāni, known as Samandar, ib. 1715. Sayyid 'Abd-aljalil Balgrāmi, the grandfather of Mir Ghulām 'Alī Ārzū; he wrote a famous ta'rikh on the capture of the fortress of Sattārah by Aurangzib in A.H. 1111, ib. 1716. Shaikh 'Abd-alwāhid Balgrāmi, in Akbar's time, author of a commentary on the *نزهة الأرواح* and a Sūfī treatise *سنانيل*, on fol. 287<sup>b</sup>. 1717. Mir 'Alī Ridā, of Tūi Sarkān, went to India, ib. 1718. Mir 'Abdallāh, the son of Mullā 'Ishratī, ib. 1719. Mir 'Irfān, was bookseller in Isfahān, ib. 1720. Khwājah 'Abdallāh 'Irfān, son of Khwājah Makki, ib. 1721. Darwish 'Ārif, ib. 1722. Mullā 'Alī of Shirāz, ib. 1723. Maulānā Shāh Muḥammad Shirāzi, with the takhalluṣ 'Ārif, much praised in 'Alī Ḥazīn's *Tadhkirat-almu'āshirīn*, ib. 1724. 'Abūskhān (here spelt *عبوض*), governor of Lār, mentioned by 'Alī Ḥazīn, ib. 1725. Mirzā 'Alī-khān, a disciple of Muḥammad Ḥusain Khwānsārī, ib. 1726. Ḥakīm Muḥammad Ridā 'Ishrat of Yazd, on fol. 288<sup>a</sup>. 1727. Muḥammad Ridāi 'Ishrat, may be identical with the preceding poet, ib. 1728. Sayyid Muḥammad Tāhir Kāshāni, with the takhalluṣ 'Alawī, went to India, ib. 1729. Khwājah Muḥammad Nāṣir 'Andalib (the nightingale), ib. 1730. Mir 'Abd-alrah-mān of Kumm, ib. 1731. Mullā 'Alī 'Alī of Isfahān, son of Ḥāji Zain-al-'ābidīn Bannā, mentioned by 'Alī Ḥazīn, ib. 1732. Mirzā Mahdī 'Alī of Mashhad, ib. 1733. Mir 'Askari of Kumm, an architect, on fol. 288<sup>b</sup>. 1734. 'Ālimī of Shirāz, ib. 1735. Mir 'Abd-alhusain 'Ārif Kāshāni, ib. 1736. Ḥasan 'Alī Shirāzi, with the takhalluṣ 'Ārif, was two years in prison by order of Jahāngir, ib. 1737. Sayyid Murtadā Jabal 'Ālimī, with the takhalluṣ 'Ilm, ib. 1738. Mirzā Muḥammad Yūsuf of Tabriz, with the takhalluṣ 'Aziz, ib. 1739. Inā-yat the goldsmith (*زرگر*), ib. 1740. 'Ālimī of Dārābjird (in the index *داراب*), ib. 1741. Mir Najib-al-dīn 'Ālī, ib. 1742. 'Alī Kāshāni, ib. 1743. Shaikh Nāṣir 'Alī of Sirhind, contemporary with Mirzā Bidil, author of a diwān and a mathnawī, died in Dihli A.H. 1108, ib. 1744. 'Alī 'Azīm, eldest son of Nāṣir 'Alī, lived in Shāh-jahānābād, and died towards the end of Muḥammad-shāh's reign, on fol. 290<sup>a</sup>. 1745. 'Urūji, son of an Indian Amir, was in the service of Jahāngir, ib. 1746. Shaikh 'Abd-al'aziz, with the takhalluṣ 'Izzat, son of the Shaikh 'Abd-alrashid in Akbarābād, who was also his teacher; he came, through the intercession of Him-matkhān, son of Islāmkhān Badakhshāni, into 'Ālamgir's service, but died in the prime of youth, ib. 1747. Mirzā Abū-alma'ālī, with the takhalluṣ 'Ālī, received under Farrukhsiyar the title of Wizāratkhān, on fol. 291<sup>a</sup>. 1748. Mu'tamad-almulūk Nawwāb 'Alawikhān, with his real name: Mirzā Muḥammad Hāshim, son of Mirzā Muḥammad Hādī Shirāzi, and pupil of Maulānā Luṭf-allāh Shirāzi, Maulānā Shāh Muḥammad, and others; in A.H. 1111 he came by water to the Dakhan and entered 'Ālamgir's service; he rose to the dignity of Shashhazāri under Muḥammadshāh, was taken back to Irān by Nādirshāh, but, after some years, got permission to return to India, ib. 1749. Aḥmad 'Alīkhān, with the takhalluṣ 'Izzat, the nephew of Nawwāb Sādāt-khān Bahādur Dhū-alfakārjang, ib. 1750. Mullā 'Abd-alḥayy of Isfahān, ib. 1751. Mir Mu'min 'Arshi, ib. 1752. Mirzā Muḥammad 'Alī, with the takhalluṣ 'Ārif,

was born in India, whither his father, a native of Tālākān, had moved; as a youth he went with his father to Irān and studied there; in Muḥammadshāh's reign he returned to India, ib. 1753. Ḥāji 'Ābid of Isfahān, a contemporary of Ākā Muḥammad Khayyāt (the tailor) 'Ashik; he died shortly before the compilation of this *tadhkirah*, ib. 1754. Ishākbeg 'Udhri, brother of Ḥāji Luṭf 'Alibeg Ādhur, the author of the *Ātashkada*, on fol. 291<sup>b</sup>. 1755. Ākā Muḥammad Khayyāt, with the takhalluṣ 'Ashik of Isfahān, called the 'second Sa'di,' ib. 1756. Maulawī Muḥammad 'Abūs (*عبوض*), of Jaun-pūr, famous by a ta'rikh on the martyrdom of Ḥasan and Ḥusain, on fol. 292<sup>a</sup>. 1757. Hunarwarkhān, with the takhalluṣ 'Āqil, ib. 1758. 'Abd-al'aziz of Jaunpūr, on fol. 292<sup>b</sup>. 1759. 'Azizkhān, ib. 1760. Muḥammad Himmat, with the takhalluṣ 'Ashik, of Kashmir, ib. 1761. Shaikh 'Atā-allāh, with the takhalluṣ 'Atā, of the same country, ib. 1762. 'Ājiz of Kashmir, ib. 1763. Muḥammad Shafī 'Alim, of the same country, ib. 1764. Mir 'Ain 'Alī, also a Kashmirian poet, ib. 1765. Shāh Ibrāhīm 'Izzat, of the same country, ib. 1766. 'Ishrat, ib. 1767. 'Ishki, ib. 1768. Shaikh 'Atā-allāh, with the takhalluṣ 'Atā, lived in Amrūha, and was a pupil of Mirzā Bidil, ib. 1769. Shaikh 'Izzat, lived in *دبوا*, a place near Lucknow, ib. 1770. Sayyid Luṭf-allāh, with the takhalluṣ 'Āṣi, in 'Ālamgir's time, on fol. 293<sup>a</sup>. 1771. Mirzā Ja'far 'Ashik, wrote a satire on Mirzā Abū Turāb Ghubār (see below, No. 1829), ib. 1772. Muḥammad Hāshim, with the takhalluṣ 'Ājiz, ib. 1773. Mirzā Abū-alma'ālī, with the takhalluṣ 'Ālī, a descendant of Farid-al-dīn 'Attār, to whom he traced his origin through many generations; he was born in Nishāpūr, and entered at an early age the service of Shaikh Ḥusain Mashhadi, who was from his mother's side a descendant of Shaikh Bahā-al-dīn al-'Āmilī; afterwards he went to Isfahān and studied under Ākā Muḥammad Bidābādī, and at last he became in Karbalā a pupil of Mullā Muḥammad Bāḳir Bahbāhāni. Later on he went to India, and lived in familiar intercourse with Amir Ghulām 'Alī Āzād Balgrāmi and Mullā Kāmar-al-dīn Balāpūri, the author of the *مظهر النور*, at Aurangābād in the Dakhan; the last part of his life he spent in Akbarābād, where he enjoyed a yearly income of 10,000 rupees through the favour of the Amir-alumarā Nawwāb-aldaulah Mirzā Shafīkhān Bahādur and Nawwāb Amir-aldaulah Mirzā Zain-al-'ābidīnkhān Bahādur Mansūrjang, and died there A.H. 1214, when he was just on the point of visiting Karbalā, ib. 1774. Khwājah Ghiyāth-al-dīn of Tabriz, mentioned in the *Haft Iklim*, on fol. 293<sup>b</sup>. 1775. Ghazālī of Marw, one of the old poets, ib. 1776. Ghazālī Jang Ghūrī, mentioned in the *Haft Iklim*, ib. 1777. Maulānā Ghazālī of Harāt, whose poems are often confounded with those of the preceding poet, ib. 1778. Ghayūrī of Kābul, ib. 1779. Shāh Wirdikhān-beg Dhū-alkadr, with the takhalluṣ Ghayūrī, in Turkish he has the flattering epithet *بیکنداز بیخدا*, ib. 1780. Shāh Gharib Mirzā Gharibi, son of Sultān Ḥusain, ib. 1781. Ghāzi Kalandar of Isfahān, ib. 1782. Maulānā Ghubārī of Harāt, on fol. 294<sup>a</sup>. 1783. Maulānā Gharibi of Transoxania, ib. 1784. Gharibi of Khurāsān, went to India under Humāyūn; his poems are often confounded with those of Shāh Gharib Mirzā

(see No. 1780), ib. 1785. Mir Muḥammadkhān, with the epithet Khān Kalān, and the takhalluṣ Ghaznawī, one of the great Amirs of Humāyūn and Akbar; he is mentioned by Badā'ūnī, ib. 1786. Ghazfār (Ghaḍanfār?), ib. 1787. Mir 'Abd-alghani of Tafrush, a contemporary of Taqī Auhādī, mentioned in the Haft Iklim, on fol. 294<sup>b</sup>. 1788. Ghanibeg of Hamadān, went to India in the beginning of Akbar's reign, was put to death as an accomplice in a plot against the emperor in favour of his son Jahāngīr, ib. 1789. Shaikh Abū-alma'ālī, with the takhalluṣ Gharibī of Lāhūr, a nephew and son-in-law of Muḥammad Miyān Shaikh Dā'ūd, in Akbar's reign, on fol. 295<sup>a</sup>. 1790. Ghurbatī (index, Gharibī), whose birth-place is not known, likewise in Akbar's reign, author of a diwān and of the مؤنس جان; he was once in Transoxania and attended the majlis of Shaikh Ḥusain of Khwārizm; he died A.H. 966 at Āgra, ib. 1791. Ghazālī of Mashhad, with his real name: 'Alī Riqā, fled on account of heresy from Khurāsān to India; Khānzamānkhān, with the takhalluṣ Sultān, the governor of Jaunpūr, sent him 1000 rupees and called him to his residence (see No. 989); Ghazālī died A.H. 980 at Āgra, ib. 1792. Gharib of Sabzwār, in Sultān Ḥusain Mirzā's time, on fol. 296<sup>a</sup>. 1793. Ghiyāth of Balkh, ib. 1794. Maulānā Sa'id Ghulāmī, ib. 1795. Maulānā Ghawwāsi, according to some of Yazd, according to the majority of authorities a native of Khurāsān, ib. 1796. Ghurūrī Kāshī, ib. 1797. Mir Ghurūrī Kāshī, went to India under Shāhjahān, ib. 1798. Ghani of Iṣfahān, ib. 1799. Mir Ghani, ib. 1800. Ghiyāth Kūr Halwāi, a famous poet of Fārs, ib. 1801. Mullā Ghiyāth-al-din of Mashhad, on fol. 296<sup>b</sup>. 1802. Maulānā Ghiyāth of Sabzwār, ib. 1803. Maulānā Ghairatī of Shirāz, ib. 1804. Shaikh Muḥammad Tāhir Ghani of Kashmir, a friend of Sā'ib, Kalim, and Muḥammad Jān Kudsi, died A.H. 1079, according to the following chronogram of Muḥammad 'Alī Māhir: **شَد** **اَگَهِ سَوِي دَار بَقَا اَز دَار فَاَنِ شَد**, on fol. 297<sup>a</sup>. 1805. Maulānā Ghubārī, on fol. 298<sup>a</sup>. 1806. Kāsim Ghubārī, ib. 1807. Ghubārī Kirmānī, ib. 1808. Ghiyāth-al-din, ib. 1809. Muḥammad Taqī Ghāfilā, ib. 1810. Mir Ghiyāth-al-din, the nephew of Mir Burhān of Abarqūh, ib. 1811. Khwājah Ghiyāth-al-din Nakshbandī Yazdī, on fol. 298<sup>b</sup>. 1812. Ghiyāth of Harāt, ib. 1813. Muḥammad Sharif Ghazālī of Andujān, a pupil of Shaikh Ḥusain Khwārizmī, used sometimes Sharifi as takhalluṣ too, ib. 1814. Dada Ghairī, a Turk of Kirmān and contemporary of Taqī Auhādī, was killed by Mir Fuzūnī of Astarābād, ib. 1815. Muḥammad Akram Ghanimat Ganjāhi of Lāhūr, author of a mathnawī, styled **قَصَّة عَزِيْز و شَامِد**, ib. 1816. Ghauthī, a poet of Gujārāt; his name was Ḥasan, ib. 1817. Hāji Muḥammad Isma'il Ghāfil of Sijistān, with the epithet **رُوش رَقَم**, a famous penman, ib. 1818. Mirzā Ghiyāth-al-din, eldest son of Mirzā Sadr-al-din, mentioned by 'Alī Hazin, on fol. 299<sup>a</sup>. 1819. Mirzā Ḥasan Ghayūr of Kirmān, also mentioned by Hazin, ib. 1820. Maulānā Ghāzi, ib. 1821. Ghani of Shirāz, ib. 1822. Nawwāb Nawāzishkhān Rūnī, with the takhalluṣ Ghāfil; his poems are collected in a diwān, ib. 1823. Mullā Muḥammad Ghairat of Kashmir, ib. 1824. Mirzā Fa'id-alḥaqq Ghanā, likewise, ib. 1825. Mirzā Beg

Ghāfil, likewise, ib. 1826. Ākā 'Abdallāh Ghawwās, ib. 1827. Muḥammad 'Āqil Ghairat, ib. 1828. Khwājah Mu'in-al-din, known as Shāh Ghāzi, of Bukhārā, was **قوس بيكي** (read **قوس بيكي**) under Sultān Shāh 'Ālam Sultān Muḥammad Mu'azzam, Aurangzib's son, ib. 1829. Mirzā Abū Turāb Ghubār, on fol. 299<sup>b</sup>. 1830. Lācman Singh Ghayūrī of Shāhjahānābād, disciple of Mirzā Muḥammad 'Alī, son of Mirzā Akhyar-allāh Riyādi, and of Mir Shams-al-din Faḳir; a few years before the composition of this work he went to Lucknow, and the British government of India offered him 300 rupees per month, but he refused; he was in A.H. 1218 just 70 years old, and lived in Shāhjahānābād, ib. 1831. Sayyid Jalāl-al-din, with the takhalluṣ Ghālib, lived in Zaidpūr near Lucknow, and died a few years before A.H. 1218, ib. 1832. Firdausī Tūsi, with his original name: Abū-alkāsim alhasan bin 'Alī, the immortal author of the Shāhnāma, ib. 1833. Farid-al-din al-Kātib, attached himself, after having served several sovereigns, to Sultān Sanjar; he is praised by 'Aufi, on fol. 300<sup>a</sup>. 1834. Fakhr-al-din Muḥammad alzarkhānī, a contemporary of 'Aufi, who had many poetical contests with him in Nishāpūr, on fol. 300<sup>b</sup>. 1835. Farid-al-din Jājarmī, studied, according to 'Aufi, in Bukhārā, ib. 1836. Fakhr-al-din alkhattāt of Harāt, was personally known to 'Aufi, ib. 1837. Kādi Fakhr-al-din **دمراحي**, ib. 1838. Farid Mashriqī, ib. 1839. Ūstād Abū-alhasan Farrukhi alsanjari (read alsijzi), one of Sultān Maḥmūd's court poets, see 'Aufi and Jāmi's Bahārīstān (the same qaṣidah is quoted here, which Hammer has translated in his 'Schöne Redekünste,' entitled **درصفت داغکا**), on fol. 301<sup>a</sup>. 1840. Sharaf-alḥukamā Athir-al-din Futūḥi of Marw, a poet of the Saljūks, contemporary with Adib Šābir and Anwarī, ib. 1841. Faḳihī of Marw, on fol. 301<sup>b</sup>. 1842. Ḥakim Fakhr-al-din Jurjānī, the author of **رويس و رامين**, ib. 1843. Maulānā Farḳadi, one of Sultān Sa'id Muḥammad bin Sām's poets, mentioned by 'Aufi, on fol. 304<sup>a</sup>. 1844. Ḥakim Majd-al-din Fahimī of Bukhārā, ib. 1845. Farid Kāfi, one of Ghiyāth-al-din bin Sām's poets, ib. 1846. Faṭḥi Ghaznawī, on fol. 304<sup>b</sup>. 1847. Imām Fakhr-al-din Rāzi, with his full name: Abū 'Abdallāh Muḥammad ibn al-Ḥasan alḳuraishi altamimi albakri, born A.H. 524 in Rai, died A.H. 606, ib. 1848. Khwājah Muḥammad bin Maḥmūd Dihdār, with the takhalluṣ Fāni, author of many Arabic and Persian works, and of glosses to the **گلشن راز**; he went to India under Akbar and lived in intimate friendship with Nawwāb 'Abd-alraḥīm Khānkhānān, on fol. 305<sup>b</sup>. 1849. Muḥammad Ḥusain Farang, a merchant, ib. 1850. Jamilah Khānam, with the takhalluṣ Fasiḥah, known by Taqī Auhādī, ib. 1851. Faṭimah of Khurasān, a clever woman, ib. 1852. Faṭimah Kawwālāh, lived in Iṣfahān, ib. 1853. Falaki Shirwānī, a contemporary of Khāḳānī, with whom he had poetical contests, was like him a pupil of Abū-alulā of Ganja; his diwān found great favour with Ulughbeg, ib. 1854. Amir-i-Kabir Nizām-al-din Amir 'Alishir, with the takhalluṣ Fāni; his father, of Caghatai extraction, was an official in the emperor Bābar's service; Amir 'Alishir himself was wazir of Sultān Ḥusain Mirzā, and wrote poetry in three languages, in Arabic, Persian, and Turkish (or rather Caghatai, where he



assumed the takhalluṣ Nawā'ī; he was the great patron of poets and learned men, and died, according to the chronogram *انوار رحمت*, A. H. 906, ib. 1855. Fakhr-aldin Iṣfahānī, on fol. 306<sup>a</sup>. 1856. Shaikh Abū-alwāhid (in the index 'Abd-alwāhid) Fārighī, praised by Mir 'Alishir; he was in the service of Humāyūn, and lived till the time of Akbar, ib. 1857. Mirzā Abū-alfath, with the takhalluṣ Fathī of Gūnābād, ib. 1858. Maulānā Fathī of Tabriz, ib. 1859. Mullā Fathī of Ardastān, ib. 1860. Maulānā Fathī of Murghlān (near Andujān), ib. 1861. Abū Turābbeg, with the takhalluṣ Firkatī, of Anjudān, in Shāh 'Abbās' time, ib. 1862. Shaikh Farid-aldin Shakarganj, one of the saints of India and son of Firūzshāh of Kābul; he was the spiritual guide and patron of Nizām-aldin Auliya, on fol. 306<sup>b</sup>. 1863. Maulānā Farah-allāh of Shūstār, lived in India in Akbar's time and wandered through the whole of Hindūstān, ib. 1864. Calabibeg Tabrizi, with the takhalluṣ Fārighī, known as the 'great scholar of Tabriz' (عَلَمَاء تَبْرِيزِي); he studied in Shirāz under Mullā Mirzā Jān, went to India in Akbar's time, and wrote a refutation of the prophets (رساله در رد انبيا), for which sin he was struck by a horrible illness and went down to hell, ib. 1865. Maulānā Pādishāh Tabrizi, with the takhalluṣ Fārighī, on fol. 307<sup>a</sup>. 1866. Ākā Shāhaki, with the takhalluṣ Fanā'ī, mentioned by Mullā Naṣrā (Naṣrābādī), ib. 1867. Maulānā Fakhri, an Indian poet, ib. 1868. Fardī, ib. 1869. Bābā Fighānī of Shirāz, the favourite of Sultān Ya'kūb; all the great masters of later times, as Waḥshi, Naṣīrī of Nishāpūr, Damirī of Iṣfahān, Ḥusain Thanā'ī, 'Urfī of Shirāz, Shifā'ī of Iṣfahān, Rukn-aldin Masīh Kāshānī, Maulānā Muḥtasham, and others, down to Mirzā Sā'ib, were imitators of his poetical style, ib. 1870. Farid-aldin of Sijistān, mentioned by 'Aufi, on fol. 313<sup>b</sup>. 1871. Mullā Aṣghar Fanā'ī, went to India under Akbar and is mentioned by Badā'ūnī, ib. 1872. Khwājah Ghiyāth-aldin of Shirāz, with the takhalluṣ Firibi, went to India under Jahāngir, and was a great penman in *نسخ*; the inscriptions on the *تاج مزار* and *گنج اکبر* are written by him, ib. 1873. Khwājah Farid-aldin Aḥwal, a disciple of Imāmī of Harāt, on fol. 314<sup>a</sup>. 1874. Farid-aldin of Fārs, ib. 1875. Farid-aldin of Balkh, ib. 1876. Maulānā Fasiḥī of Tabriz, mentioned in the *Haft Iklim*, ib. 1877. Mirzā Faṣiḥī Anṣārī of Harāt, ib. 1878. Fādili Kirmānī, quoted in the *Haft Iklim*, on fol. 314<sup>b</sup>. 1879. Maulānā Fadli, on fol. 315<sup>a</sup>. 1880. Maulānā Fadli Jarbālkānī, ib. 1881. Amir Fadli of Hamadān, ib. 1882. Fadli of Kazwin, ib. 1883. Maulānā Figāri of Sabzwār, mentioned in the *Haft Iklim*, ib. 1884. Kādi Aḥmad Figāri of Asfarā'in, ib. 1885. Sultān Firūzshāh, the pādishāh of Dihli, to whom the *تاریخ فیروزشاهی* is dedicated, on fol. 315<sup>b</sup>. 1886. Shaikh Fidā'i Lāhijānī, wrote a famous commentary on Muḥammad Shabistari's *گلشن راز*, ib. 1887. Maulānā Fahmī Kāshānī, a matchless ghazal-writer, ib. 1888. Fahmī of Ṭaharān, went to India in Akbar's time, on fol. 316<sup>a</sup>. 1889. Fahmī of Hurmūz, ib. 1890. Mir Fahmī, ib. 1891. Ṭahmāsp Kulī Fahmī, ib. 1892.

Shāh Kāsimī Fahmī, ib. 1893. Fahmī of Samarkand, the son of Nāṣir of Samarkand, lived in India under Akbar, ib. 1894. Maulānā Fahmī of Astarābād, died in Dihli, ib. 1895. Maulānā Fattāḥī of Nishāpūr, ib. 1896. Faridūn Ḥusain Mirzā, ib. 1897. Fakhri of Iṣfahān, the elder brother of Hamd-allāh Mustaufi, ib. 1898. Fakhri of Baghdād, ib. 1899. Another Fakhri, ib. 1900. Another Fakhri again, ib. 1901. Fakhri of Harāt, ib. 1902. Maulānā Fakhri Kāshifi, son of Mullā Ḥusain Wā'iz and grandson of Jāmi; he composed a mathnawī, *محمود و اياز*, and lived as preacher in Harāt (he may therefore be identical with No. 1901), on fol. 316<sup>b</sup>. 1903. Khwājah Fānī of Tabriz, ib. 1904. Faḳīrī of Tabriz, ib. 1905. Khwājah Fānī Kirmānī, ib. 1906. Fardī of Tabriz, ib. 1907. Mir Maḥmūd Fuzūnī of Sabzwār, a contemporary of Taḳī Aulhādī, was obliged to flee from Kirmān on account of a murder he committed whilst drunk, and settled in Iṣfahān, ib. 1908. Mir Maḥmūd Fuzūnī of Astarābād, lived in Iṣfahān too and was contemporary with the preceding poet of the same name and takhalluṣ, ib. 1909. Mir Ḥāshim Fuzūnī of Astarābād, ib. 1910. Shaikh Ilāhdād Faiḍī Sirhindi, ib. 1911. Maulānā Farḳī of Kābul, ib. 1912. Fuḍūlī of Baghdād, a clever poet in Arabic, Persian, and Turkish; he wrote a Turkish *Khamsah*, ib. 1913. Fardī of Ardabil, on fol. 317<sup>a</sup>. 1914. Fardī of Turbat, ib. 1915. Fardī of Nahāwānd (so in the index, the text seems to have Thanisari), ib. 1916. Khwājah Abū-albarakah, with the takhalluṣ Firāḳī, in Humāyūn's service, ib. 1917. Maulānā Fatāwī, on fol. 317<sup>b</sup>. 1918. Amīr Kamāl-aldin Ḥusain Fanā'ī of Harāt, lived in Sultān Ḥusain Mirzā's time, mentioned just as No. 1917 in the *Majālis-al'ushshāk*, ib. 1919. Another Fanā'ī, ib. 1920. Maulānā Ramaḍān Fidā'ī, ib. 1921. Khwājah Muḥammad Ridā, with the takhalluṣ Fikri, of Iṣfahān, son of Shaikhībeg of Iṣfahān, went to India, ib. 1922. Fikri of Rai, went to India, ib. 1923. Mullā Mirak Jān Fikri, ib. 1924. Mir 'Alī 'Arab Fikri, ib. 1925. Maulānā Sayyid Muḥammad Jāmabāf (the weaver), with the takhalluṣ Fikri, of Khurāsān, a great rubā'ī-writer and therefore known as 'Mir Rubā'ī'; he went to India in Akbar's reign, sung many poems in his praise, and died A. H. 973 (chronogram: *میر رباعی سفر نمود*) in Jaunpūr, ib. 1926. Darwish Fikri of Gilān, on fol. 318<sup>a</sup>. 1927. Fikri of Astarābād, ib. 1928. Fikri of Ardabil, ib. 1929. Fikri of Ardūbād, a contemporary of Maulānā Waḥshī, ib. 1930. Fikri of Akbarābād, ib. 1931. Maḥmūd beg Fusūnī, went young to India in Akbar's reign, and rose in Shāhjahān's time to the rank of Mustaufi (auditor of accounts) of the whole realm; he was a clever ghazal-writer, ib. 1932. Imām Kulibeg Fusūnī, went to India in Shāhjahān's reign, on fol. 318<sup>b</sup>. 1933. Afdalkhān Fusūnī, was news-writer of Gujarāt under Akbar, ib. 1934. Faridūnkhān, in Humāyūn's service, ib. 1935. Muḥammad Sāliḥ Fārighī, son of Bābar's librarian, went to India, ib. 1936. Mirzā Fārighī of Shirāz, brother of Shāh Fath-allāh, changed, whilst in India, his takhalluṣ Fārighī into Fā'ikī at the request of Nawwāb Bairāmkhān, the Khānkhānān, who favoured another poet with the takhalluṣ Fārighī, viz. Shaikh Abū-alwāhid Khānī; but when he went to 'Irāq, he

used his old takhalluṣ again; he returned afterwards to India and died there, *ib.* 1937. Fāriḡhī of Mar'ash, *ib.* 1938. Sharifāi Fāriḡh, *ib.* 1939. Fāriḡhī of Sabzwār, on fol. 319<sup>a</sup>. 1940. Fāriḡh Kāshī, *ib.* 1941. Ibrāhīm Fāriḡh of Iṣfahān, *ib.* 1942. Fāriḡhī of Iṣfahān, *ib.* 1943. Another Fāriḡhī, *ib.* 1944. Mirzā Sharaf Furūḡhī of Transoxania, went to India, *ib.* 1945. Furūḡhī 'Aṭṭār (the druggist), *ib.* 1946. Furūḡhī of Kashmir, died A.H. 1070, *ib.* 1947. Mir Muḥammad Fāris, *ib.* 1948. Mir Fā'id of Gilān, went to India, *ib.* 1949. Maulānā 'Alī Fā'id, *ib.* 1950. Mir Fā'id of Natanza, went to India in Jahāngir's time and was appointed secret news-writer for Gujārāt, *ib.* 1951. Figārī of Samarkand, lived in 'Abdallāhkhān Uzbeḡ' s time, on fol. 319<sup>b</sup>. 1952. Mir Haidar 'Alī Fā'id of Iṣfahān, *ib.* 1953. Faiḏi, *ib.* 1954. Sayyid Hasan Faiḏi of Shirwān, *ib.* 1955. Maulānā Faiḏi of Turbat, went to India under Akbar and sung poems in his praise; Shaikh Faiḏi, the great poet, mentions him in laudatory terms, *ib.* 1956. Shaikh Faiḏi Fayyādi, son of Shaikh Mubārak, who was a descendant of Shaikh Hamid-aldin Nāḡūrī; this king of poets at Akbar's court was the brother of the famous historiographer and prime minister Shaikh Abū-alfaḏl; he wrote, besides his lyrical poems, the mathnawī *دل و دمن* and a commentary on the Qur'ān, without diacritical points, entitled *سواطع الالهام*, and died A.H. 1004, *ib.* 1957. Ḥakīm Faḡhfūr Lāhijī, with his original name: Mir Muḥammad Ḥusain, went to India under Jahāngir and acted as physician in ordinary to prince Parviz; his first takhalluṣ in Irān was Rasmī, which he changed into Faḡhfūr after having gone to India, on fol. 324<sup>a</sup>. 1958. Firibī Rammāl (the soothsayer) of Kirmān, on fol. 324<sup>b</sup>. 1959. Maulānā Firibī, in Akbar's reign, *ib.* 1960. Mir Faridūn of Mashhad, *ib.* 1961. Maulānā Faḏl of Khalkhāl (in Adharbaijān, between Kazwīn and Gilān), nephew of Maulānā Shaikh Aḥmad Khalkhālī, *ib.* 1962. Mir Faḏl-allāh Mūsawī, on fol. 325<sup>a</sup>. 1963. Fiṭratī of Kashmir, in Akbar's time, *ib.* 1964. Shaikh Aḥmad Fanā'i of Khalkhāl, *ib.* 1965. Muḥammad Muḳīm Faujī, son of Mullā Kaḏi, nephew of Maulānā Nāziri, panegyrist and companion of Bahādur Zafarjāng, better known as Mirzā Jānbeg Shāh Shujā'ati, made afterwards a pilgrimage to the holy cities of Hijāz, *ib.* 1966. Mullā Fākhīr Bahbahānī, on fol. 325<sup>b</sup>. 1967. Zamānāi Zarkash (the goldwire-drawer), with the takhalluṣ Firibī, of Iṣfahān, *ib.* 1968. Maulānā 'Abd-alrazzāq, with the takhalluṣ Fayyād, originally of Lāhijān, but known as Kummi, a pupil of Maulānā Sadr-aldin Shirāzi, *ib.* 1969. Mirzā Muḥammad 'Alī Fātiḡh, on fol. 327<sup>a</sup>. 1970. Mirzā Abū-alfath of Sabzwār, with the takhalluṣ Fātiḡh, *ib.* 1971. Mir Raḏi Fātiḡh of Gilān, mentioned in 'Alī Ḥazīn's tadhkirah, *ib.* 1972. Shaikh Faṭḡh 'Alīkhān 'Abbāsi, uncle of the author of *رياض الشعراء*, 'Alī Kulīkhān Wāliḡh, one of Sulaimān Ṣafawī's Amirs, *ib.* 1973. Maulānā 'Alī Fā'id, *ib.* 1974. Mirzā Ghiyāth-aldin Maṣṣūr, with the takhalluṣ Fikrat, son of Mirzā Ghiyāth-aldin Maṣṣūr Dashtaki Fārsi, went to India under Shāhjahān and was afterwards one of Aurangzib's officials, *ib.* 1975. Rustam Mirzā Ṣafawī, with the takhalluṣ Fidā'i (has appeared already in No. 840, since his takhalluṣ became only

afterwards known to the author of this work); *ib.* 1976. Muḥammadbeg Furṣat, went from Irān to India, on fol. 327<sup>b</sup>. 1977. Mirzā 'Abdallāh Fanā, *ib.* 1978. Fākiḡhī of Harāt, *ib.* 1979. Shaikh Muḡsin Fāni, originally of Kashmir, pupil of Mullā Ṣarfi Kashmiri and teacher of Tāhīr Ghanī and Hājī Aslam Sālīm; he was greatly honoured by Shāhjahān's Amirs, and an intimate friend of prince Dārā Shukūḡh; his investiture as a dervish he received from Shaikh Muḡhibb-allāh of Allāhābād, the so-called second Ibn 'Arabī; for some time he was wazīr of Allāhābād under Shāhjahān, but lost the emperor's favour on account of some panegyrics by him on Muḥammadkhān, the ruler of Balkh, which were found in the latter's library after the conquest of Balkh by prince Murādbakhsh; he went to Kashmir and died A.H. 1081, *ib.* 1980. Mirzā Mu'izz-aldin Muḥammad Mūsawī Fiṭrat, son of Mirzā Fakhrāi Kummi; he is known as Mashadī, because he took his abode in Mashhad on account of his mother being a daughter of Mir Muḥammad Zamān Mashhadī; in 'Ālamgir's time he went to India and was raised to a high place of dignity; he has three takhalluṣes, Fiṭrat, Mu'izz, and Mūsawī; he died in the Dakhan A.H. 1106, according to the chronogram *معز الدين محمد موسوى رفت*, on fol. 328<sup>a</sup>. 1981. Fāriḡhā Furūshānī, with his original name: Muḥammad Ibrāhīm, brother of Mullā Tshratī; he went to India under Shāhjahān and entered the service of Nawwāb Zafarkhān, the governor of Kashmir; he is probably identical with Ibrāhīm Fāriḡh of Iṣfahān, in No. 1941, on fol. 328<sup>b</sup>. 1982. Ākā Muḥammad Ibrāhīm, with the takhalluṣ Faiḏān, son of Ākā Ḥusain Tājī and pupil, both in sciences and poetry, of Hājī Sālīm of Kashmir; his contemporary, Miyān Nāṣir 'Alī (who exchanged poetry with Mirzā Mu'izz-aldin Fiṭrat in No. 1980), praised him very much, *ib.* 1983. Mullā Faridūn of Shirāz, on fol. 329<sup>a</sup>. 1984. Fanā'i Caghatā'i, in Akbar's service; details of his life, especially of his travels, pilgrimage, etc., are found in Badā'ūnī, *ib.* 1985. Fusūnī of Yazd, may be identical with Afdal-khān Fusūnī, in No. 1933; he was in Akbar's service, and is mentioned by Badā'ūnī, *ib.* 1986. Firūza of Kābul, son of a slave of Mirzā Muḥammad Ḥakīm, was in Humāyūn's and Akbar's service, *ib.* 1987. Fārsī, a clever penman and painter, son of Khwājah 'Abd-alṣamad Muṣawwir (the painter), mentioned by Badā'ūnī, on fol. 329<sup>b</sup>. 1988. Amināi Fā'ik of Iṣfahān, *ib.* 1989. Mullā Faḏil Kāshī, *ib.* 1990. Mullā Bākir Fā'id of Māzandarān, mentioned in 'Alī Ḥazīn's tadhkirah, *ib.* 1991. Mullā Nāṣir Fā'id of Abhar (a place two farsangs from Iṣfahān), who had received his takhalluṣ from Mirzā Ṣā'ibā; the selections, given here, are taken from 'Alī Ḥazīn's tadhkirah, *ib.* 1992. Mir Sayyid Aḥmad Fā'ik of Lāhūr, one of the grandsons (نباى) of Jalāl-aldin Muḡhaddith, and brother to Jalāl-aldin Siyādat, on fol. 330<sup>a</sup>. 1993. Mir Shams-aldin Faḡīr 'Abbāsi Dihlawi, had at first the takhalluṣ Maftūn, author of two treatises on the art of poetry, viz. *رساله در عروض و قافیه* and *رساله در صنائع شعر*; the great friendship shown to him by Nawwāb Nizām-almulk induced him to go to the Dakhan; after the death of his patron he returned to Dihli, the residence of his family, and after his father's



death he undertook the pilgrimage to Makkah. He was an intimate friend of 'Alī Kūlikhān Wālih, and composed a mathnawī *واله و سلطان*, celebrating the love-story of his friend Wālih, the great tadhkirah-writer, with his cousin Khadijah Begam, on fol. 330<sup>b</sup>. 1994. Mirzā Muḥammad 'Alī Furūgh of Isfahān, a friend of the previous poet and one of the spiritual guides of the author of this tadhkirah, on fol. 332<sup>a</sup>. 1995. Mirzā Muḥammad Fādīl, son of Mirzā Bākīr Šadr, went to India in Muḥammadshāh's reign, ib. 1996. Faukī, a jester, on fol. 333<sup>a</sup>. 1997. 'Abd-alshukūr Fā'ik of Kashmīr, ib. 1998. Mirzā Faṣīh, was in the service of Nawwāb Šamšām-aldaulah, who is said to have been his pupil too, ib. 1999. Mirzā Farhād of Kashmīr, ib. 2000. Maḥmūd beg Fārigh of Badakhshān, the nephew of Mullā Shāh Badakhshānī; he lived in Kashmīr, and wrote the following ta'rikh on Islāmkhān's arrival in Kashmīr, *بکشمیر اسلام بادا همیشه* (= A.H. 1072), ib. 2001. Farhat of Kashmīr, ib. 2002. Maulawī Muḥammad Mirān, with the takhalluṣ Farhat of Kashmīr, very likely identical with the preceding Farhat; he came, 25 years old, from Kashmīr to Dihlī, and lived there 70 years more, a great scholar in logic, grammar, rhetorical and poetical art, natural science, astronomy, law, and Qurān-interpretation, pupil of 'Allāmi Maulawī Aḥmad-allāh of Sandila, Kāḍī Mubārak Kūpāmūi (کوپاموی), and Mullā 'Abid Riyāḍī Dān, ib. 2003. Futuwwat-khān, with his original name, Khwājah Ḥabīb-allāh, was born and lived in Kashmīr, ib. 2004. Shaikh Muḥammad Fārūk, with the takhalluṣ Farah, known as Miyān Farah 'Alī, was Khān Ārzū's disciple in Shāhjahānābād, and died 85 years old (date unknown), ib. 2005. Mullā Farah-allāh of Kashmīr, on fol. 333<sup>b</sup>. 2006. Mullā Fākhīr of Kashmīr, ib. 2007. Muḥammad beg Furṣat, may be identical with No. 1976. 2008. Muḥammad beg Fārigh of Badakhshān, ib. 2009. Fakhrī, not identical with those in No. 1897 sq., ib. 2010. Bābā Fūlād of Kashmīr, ib. 2011. Farkhānī, ib. 2012. Khwājah Fath-allāh of Kazwīn, ib. 2013. Fānī, ib. 2014. Shaikh 'Alī Fā'iz, a pupil of Maulawī Muḥammad Sa'id I'jāz, ib. 2015. Mirzā Fidā'i of Mashhad, was killed by a fall from his horse, A.H. 1194 (پیش ازین بیست و چهار سال), one day after having returned to his native place from Shāhjahānābād, where he had gone as trustee and agent of a rich Hindū gentleman, just deceased, on fol. 334<sup>a</sup>. 2016. Mirzā Furūghī of Isfahān, lived in Kābul, and received from Timūrshāh bin Aḥmadshāh Abdālī the honorary title of a 'king of poets', ib. 2017. Amīr Shams-alma'ālī Kābūs bin Washmgīr, whose wazīr for some time was Abū 'Alī Ibn Sinā, ib. 2018. Sultān alshahīd Kilij Arslan, ib. 2019. Sirāj-al-dīn Kumrī, flourished in Sultān Abū Sa'idkhān's reign, and had poetical contests with 'Ubaid Zakānī and Khwājah Salmān, ib. 2020. Sharaf-alshu'arā Amīr Badr-al-dīn Kīwāmī of Rai, on fol. 334<sup>b</sup>. 2021. Amīr-alajall Kīwāmī alkhwāfī, like Kīwāmī of Rai, one of the old poets, ib. 2022. Shaikh Kūnbūrī (or Kanbarī) of Baghdād, a Šūfī, ib. 2023. Rafī'al-dīn Ḥakīm Kaṭarān of Tabriz, the teacher of Anwarī, mentioned by 'Auḍī, ib. 2024. Maulānā Kuṭb-al-dīn of Andujān, studied in Harāt, on fol. 335<sup>a</sup>. 2025. Sayyid-

alabrār Ḥadrat Kāsim-i-Anwār, with his original name: Mu'in-al-dīn Kāsim 'Alī, was born and grew up in Tabriz; his first spiritual guide was Shaikh Sayyid Šadr-al-dīn Ardabili, and with Shaikh Šafī-al-dīn Ardabili he grew intimately acquainted; at the request of his Shaikh he went to Gilān, thence to Nishāpūr, and at last to Harāt, where a number of noble and distinguished disciples gathered round him, until he had to leave by order of Shāhrukh and the friendly persuasion of prince Baisunqar; he betook himself then to Balkh and Samarqand, and later on to Kharjird, a village near Jām, where he died, A.H. 835, ib. 2026. Maulānā Kāsim, the dervish of Tūn, on fol. 336<sup>a</sup>. 2027. Darwish Kāsimī of Isfahān, ib. 2028. Mirzā Kāsim Gūnābādī, wrote a Khamsah in imitation of Nizāmī's, ib. 2029. Maulānā Kāsimī of Ardastān, a great ghazal-writer, mentioned by Taqī Auḥādī, whose contemporary he was, and by the author of the Haft Iklim, ib. 2030. Nawwāb Kāsimkhān, originally of Sabzwār, who stood to the emperor Jahāngīr in the relation of a *میرزا* (that is, wife-sister's husband), since he had married the sister of Nūr Jahān Begam, Jahāngīr's wife, with whom he had many poetical contests, on fol. 336<sup>b</sup>. 2031. Mullā Muḥammad Kāsim Diwāna of Mashhad, on fol. 337<sup>a</sup>. 2032. Kāsimkhān of Tabriz, went to India, ib. 2033. Kāsim of Māzandarān, ib. 2034. Sirāj-al-dīn Kāsim, ib. 2035. Mirzā Kāsim, ib. 2036. Kāsimī Kāshī, on fol. 337<sup>b</sup>. 2037. Mirzā Kāsim Ḥusain, the grandson of Nawwāb Āṣafkhān Ja'far (see No. 508), ib. 2038. Kāsim beg Turkmān, ib. 2039. Kāsim 'Alī Ḥakkāk (the seal engraver) of Yazd, ib. 2040. Mir Muḥammad Kāsim Warāmīnī (so corrected by a later hand from *رامینی*), ib. 2041. Kāsim of Dailam (a quarter in Kazwīn), was a clever physician and went to India, ib. 2042. Kābili Gilānī, ib. 2043. Sayyid Kāsim Yazdajirdi, ib. 2044. Shaikh Abū-alkāsim Gurgānī, ib. 2045. Kuṭb-al-dīn 'Allamah of Shirāz, ib. 2046. Maulānā Kuṭb-al-dīn 'Atīkī of Tabriz, the father of Jamāl-al-dīn 'Atīk, on fol. 338<sup>a</sup>. 2047. Khwājah Kuṭb-al-dīn Bakhtiyār Kāki alūshī, the spiritual successor of Khwājah Mu'in-al-dīn Ġishti, ib. 2048. Fattāh, with the takhalluṣ Kurbī of Shirāz, was in Akbar's and Jahāngīr's service, and is mentioned in Mir 'Alā-aldaulah's tadhkirah, on fol. 338<sup>b</sup>. 2049. Mullā Kurbī of Damāwand, contemporary with Taqī Auḥādī, went in Jahāngīr's suite to Kashmīr, and died there, ib. 2050. Maulānā Kānī'i, ib. 2051. Pahlawān Maḥmūd, with the takhalluṣ Kitālī, whose biography is found in Wālih's Riyād-alshu'arā; he was the author of a mathnawī, *کنز الحقائق*, composed 17 years before Maḥmūd Shabistārī's Gulshan-i-rāz, ib. 2052. Kaṣī of Tabriz, went to India under Akbar, and was very clever as a manufacturer of toothpicks and combs, on fol. 339<sup>a</sup>. 2053. Maulānā Kaṣī of Shūshtar, ib. 2054. Kaplān beg Sākīnī ibn Shir beg Tawājī Badakhshī, a protégé of Jahāngīr's, author of a mathnawī, *مآه دوستان*, ib. 2055. Karāri of Gilān, with his real name: Nūr-al-dīn, son of Mullā 'Abd-alrazzāk, and brother of Ḥakīm Abū-alfath and Ḥakīm Ḥumām, the former of whom was one of Akbar's Amīrs, on fol. 339<sup>b</sup>. 2056. Maulānā Kūnbūrī of Nishāpūr, lived for some time in Harāt, and chose, later on, Mashhad as his abode; he sang a

kaṣidah in honour of Bābar, ib. 2057. Maulānā Kiwām-al-din Ḥusain of Shirāz, a contemporary of Taqī Auhādī, on fol. 340<sup>a</sup>. 2058. Kutb-al-din Khusraushāh, of the Muẓaffarīde family of Shirāz, ib. 2059. Kā'ili of Sabzwār, ib. 2060. Qadīmī Naqqāsh-i-Gilāni (the painter of Gilān), ib. 2061. Kādī 'Abdallāh of Rai, with the takhalluṣ Kādī, mentioned in the Haft Iklim, ib. 2062. Maulānā Kādīri, an Indian poet, ib. 2063. Maulānā Kawwālī (according to the index, Kirānī) of Mashhad, ib. 2064. Amir Kudsī of Tafrush, mentioned in the Haft Iklim, ib. 2065. Amir Ḥusain Kudsī Karbalā'ī, lived much in Harāt, in consequence of his intimate friendship with Muḥammadkhān, the governor of Harāt, ib. 2066. Hakim Kudsī of Gilān, went to India under Akbar and is mentioned by Taqī Auhādī, on fol. 340<sup>b</sup>. 2067. Ḥājī Muḥammadkhān Kudsī of Mashhad, went, after having performed his pilgrimage, to India and entered Shāhjahān's service; he rose to the dignity of a king of poets, of a Khān and Jāgir, and wrote the famous *ظفرنامہ شاہجہانی*, which he however did not finish himself; his pupil Abū Tālib Kalīm completed it, ib. 2068. Amir Kādī of Rai, the son of Kādī Mas'ūd, went to India under Akbar and was highly honoured by the emperor, on fol. 341<sup>a</sup>. 2069. Kaidī of Shirāz, performed his pilgrimage and went from Makkah straight to India, where he entered Akbar's service; he died as a Kalandar at Fathpūr Sikri, ib. 2070. Kaidī of Transoxānia, went in the beginning of Akbar's reign to Āgra, on fol. 341<sup>b</sup>. 2071. Kaidī of Kirmān, ib. 2072. Amir Kādī of Kazwin, ib. 2073. Maulānā Kadri, went from Shirāz to India in Akbar's reign, ib. 2074. Maulānā Muḥammad 'Alī of Astarābād, with the takhalluṣ Kismatī, died in the Dakhan and left a mathnawī, *عذرا و وامق*, ib. 2075. Kaisar of Hamadān, went to India under Akbar and died in Gujarāt, on fol. 342<sup>a</sup>. 2076. Kādī Sanjāni, with the takhalluṣ Kādī, a grandson of Shāh Sanjān, wrote a mathnawī in praise of Mīr 'Alī Shir, ib. 2077. Kudrati of Yazd, went to India under Akbar and died at Akbarābād, ib. 2078. Maulānā Katlī of Bukhārā, one of the court poets of 'Abd-al-azīzkhān, the pādīshāh of Bukhārā, ib. 2079. Kāsimbeg Kismi, of the Afshār tribe, pupil of Maulānā Wahshī, ib. 2080. Mullā Muḥammad Kāsim of Mashhad, with the takhalluṣ Kismat, on fol. 342<sup>b</sup>. 2081. Mullā 'Alī Naqī Kismat of Kumm, ib. 2082. Mullā Kutb-al-din, ib. 2083. Kilij-allāh, son of Kilij Muḥammadkhān, who had the takhalluṣ Lāmi'ī, ib. 2084. Latif Kalandar, ib. 2085. Muḥammad Dārā Shukūh, the legitimate successor of Shāhjahān, who was overthrown by his younger brother 'Ālamgīr; he belonged to the Kādīri sect, and therefore chose as takhalluṣ Kādīri; works, *سفينة سكينه الاوليا*, *مجمع البحرين*, and *حسنات العارفين*, رسالة حق نما الاوليا, ib. 2086. Muḥammad Yūsuf, with the takhalluṣ Qadīm, a cousin of Mirzā Kutb-al-din Mā'il of Dihli, ib. 2087. Maulānā Kaṭ'i, ib. 2088. Sa'id Kaṣṣāb (the butcher), sang most of his ghazals in the service of Mirzā Šā'ibā; towards the end of his life he gave up his business and settled as a hermit in Mashhad, where he was buried, ib. 2089. 'Abd-alghanibeg, with the takhalluṣ Qabūl; of a Badakhshān family, but born in Kashmir; he was a near relation of Mullā Shāh Badakhshī; went in Muḥam-

mad Farrukhsiyar's time to Shāhjahānābād, entered the emperor's service, and died in the beginning of Muḥammadshāh's reign, ib. 2090. Amirbeg Kaṣṣāb, on fol. 343<sup>b</sup>. 2091. Mir Kiwām-al-din, the prefect of Isfahān, ib. 2092. Wazirkhān Kādīr, son of Muḥammad Tāhir Wazirkhān Mashhadi, went to India under Aurangzib, was in Bahādurshāh's service, and lived afterwards as a hermit in Akbarābād, ib. 2093. Sayyid-al-jalil Kiwām-al-din alhusainī alqazwinī, mentioned in 'Alī Ḥazīn's *tadhkirah* of contemporary poets, ib. 2094. Kaumi, lived in Bangālāh, ib. 2095. Shaikh 'Abd-alkādir, son of Shaikh Auliya, was born and lived in India, on intimate terms with prince Muḥammad Akbar, ib. 2096. Khwājāh Abū-alkāsim of Mahna, with the takhalluṣ Qāsimī, on fol. 344<sup>a</sup>. 2097. Shāh Kābil, with his real name: Muḥammad Panāh, a pupil of Mirzā Bidil, lived as dervish in Shāhjahānābād during Muḥammadshāh's reign, ib. 2098. Kānī'ī Khabūshānī, ib. 2099. Kānī'ī Kazwinī, ib. 2100. Maulānā Qabūlī of Yazd, ib. 2101. Kilijkhān Shāmlū, ib. 2102. Ākā Kiwām-al-din of Māzandarān, ib. 2103. Mirzā Kalandar, on whom Mullā Tāhir Ghani in Kashmir composed a famous rubā'i, ib. 2104. Kānī' of Kashmir, a pupil of Shaikh Muḥammad Mu'min Binā, on fol. 344<sup>b</sup>. 2105. Kal'ah-dārkhān, ib. 2106. Mirzā Qāsim Kāshī, may be identical with Kāsimī Kāshī in No. 2036. 2107. Mirzā Muḥammad Ḥasan, with the takhalluṣ Kaṭil, a converted Khatri, very clever in ghazals, ta'rikhs, and in Persian, Arabic, and Turkish *Inshā*; the author of this *tadhkirah* was at the time of its composition acquainted with Kaṭil for full thirty years, ib. 2108. Amir Kaikā'ūs bin Shams-alma'ālī Kābūs, greatly praised by 'Aufi, on fol. 353<sup>b</sup>. 2109. Amir Kamāl-al-din 'Amid, known as Kamālī of Bukhārā, one of the companions of Sulṭān Sanjar, mentioned by 'Aufi, ib. 2110. Kamāl-al-din Zabād alisfahānī, praised by Aufi, on fol. 354<sup>a</sup>. 2111. Hakim Kisā'i of Marw, wrote *kaṣidas* in honour of Muḥammad, the Imāms, and Sulṭān Maḥmūd; his birth is placed here in A.H. 391 instead of 341, as 'Aufi and others state; comp. Rieu ii. p. 868, iii. p. 1095, and Dr. Ethé's edition of his poems in 'Sitzungsberichte der Münchener Academie,' 1874, p. 133 sq., ib. 2112. Kaukabi of Marw, one of the old poets, on fol. 354<sup>b</sup>. 2113. Kāfi Zafar of Hamadān, author of a *kaṣidah* in honour of Malikshāh's pages, ib. 2114. Hakim Kūshki, in Sulṭān Sanjar's time, on fol. 355<sup>a</sup>. 2115. Kūhbāri Ṭabari, an old poet, mentioned by 'Aufi, ib. 2116. Sa'd-al-din Sharaf-alḥukamā Kāfi of Bukhārā, in Tuḡhrul's reign, ib. 2117. Nāṣir Shams, known as Kāfirak of Ghazna, a great satirist, mentioned by 'Aufi, on fol. 355<sup>b</sup>. 2118. Bahā'-aldin alkarimī al-Samarqandi, took his abode in Khurāsān and went for a time to Sijistān; Malik Shams-al-din showed him much favour; he is also mentioned by 'Aufi, ib. 2119. Maulānā Kamāl-al-din Isma'il, the son of Maulānā Jamāl-al-din 'Abd-alrazzāk of Isfahān; his honorary title was *خلّاتی المعاني*; he was put to death by the troops of Uktāi Kā'an, on fol. 356<sup>a</sup>. 2120. Auhād-al-din of Gurgān, with the takhalluṣ Gurgānī, on fol. 359<sup>a</sup>. 2121. Maulānā Muḥammad Kātibī of Nishāpūr, was born near Tarshiz, but went young to Nishāpūr, where he learnt calligraphy from Maulānā Simī, and assumed consequently the takhalluṣ



of Kâtibi; his teacher afterwards became jealous of and hostile to him, and Kâtibi betook himself to Harât, from whence, not finding favour with Sultân Baisunqar, he repaired to Gilân, where prince Amir Shaikh Ibrâhim bestowed great favour upon him; he died at Astarâbâd, A.H. 839; his mathnawis are **مجمع حسن**, ده باب, تجنيسات, (in two metres), **بهرام وگل اندام**, ناظر ومنظور, etc., ib. 2122. Kamâl-aldin of Zanjan, panegyrist of the Shâhib diwân Khwâjah Shams-aldin and of the Hakim-alhukamâ Khwâjah Nasir-aldin, on fol. 360<sup>b</sup>. 2123. Shaikh Kamâl Khujandi, contemporary with Hâfiz; in his younger days he made the pilgrimage to Makkah and went then to Âdharbaijân and settled at Tabriz, from whence he was carried off as prisoner by Tuktamish-khân to Sarâi in Kîpçak, and remained there for four years, assembling the principal men as pupils around him; he afterwards returned to Tabriz and enjoyed the favour of Mirânshâh, the son of Timûr, ib. 2124. Bâbâ Kamâl Junaidi, on fol. 362<sup>a</sup>. 2125. Maulânâ Hasan Kâshî, who only sung in honour of the Imâms, especially of 'Alî, and never composed songs in praise of kings and princes; he visited Makkah and afterwards 'Alî's tomb, ib. 2126. Hasanbeg Kirâmî Shâmlû, was a high official under Jahângir, on fol. 362<sup>b</sup>. 2127. Malik Kamâl, known as Kûtapâi, on fol. 363<sup>a</sup>. 2128. Kamâl-aldin Mukhtâr, ib. 2129. Maulânâ Mir 'Alî, with the takhalluṣ Kâtib, a master of calligraphy, under Sultân Husain Mirzâ; he is not identical with Mir 'Alî Tabrizî, who flourished under Timûr, ib. 2130. Maulânâ Kamâl Ghiyâth of Shirâz, contemporary with Mirzâ Ibrâhim Sultân; his biography is found in Daulatshâh, ib. 2131. Mirzâ Maḥmûd Kâfiri of Shirâz, a good Muslim in spite of his takhalluṣ, on fol. 363<sup>b</sup>. 2132. Mir Kamâl-aldin Kâshî, praised by the author of the Haft Iklim, ib. 2133. Mir Kamâl-aldin Sanjari, also mentioned in the Haft Iklim, ib. 2134. Kâmrân Mirzâ, a younger brother of the emperor Humâyûn, with whom he had many hard fights; at last he was blinded, and went to Makkah; comp. the Akbar-nâma, ib. 2135. Kâsim Kâhî, with the epithet Miyânkâlî, of Kâbul, went to India under Humâyûn; his tomb is near the principal gate of Akbarâbâd, and is still visited by the people of that town; according to Badâ'ûni he was very clever in the interpretation of the Qurân, in astronomy, music, etc., but he indulged in the society of licentious men and women; he wrote a mathnawî, **گل افشان**, in imitation of Sa'dis Bûstân, and several other poems of a similar kind, ib. 2136. Mullâ Gul-khanî of Tafrush, was in love with Muhammad Mu'min Mirzâ, the son of Sultân Husain Mirzâ; after this prince had been killed by his father, Mullâ Gul-khanî wrote satires against the Sultân, and had to flee from Harât; he is mentioned in the Haft Iklim, on fol. 364<sup>a</sup>. 2137. Kamâl of Tashkand, author of a mathnawî, **شمع و پروانه**, ib. 2138. Mir Husain Kufri of Turbat, was in India during Akbar's reign, and was a friend of the author of the Haft Iklim, ib. 2139. Shaikh Kajaj (or according to A. Sprenger, Catal., p. 18, No. 84, Kajaji) of Tabriz, under Sultân Uwais, was the spiritual guide of all the great men of that district, ib. 2140. Maulânâ Kâmi of Sabzwâr, a good ghazal-writer, may be identical with the author of

a tadhkirah, Mir 'Alâ-aulah Kâmi of Sabzwâr, who lived under Akbar; he is also often confounded with Kâmi Lâhiji, who follows immediately; his name occurs in the Haft Iklim, on fol. 365<sup>a</sup>. 2141. Kâmi Lâhiji, ib. 2142. Kulâhi (not Kalâmî, as A. Sprenger reads, Catal., p. 63), with the honorary title of Afdalkhân, went from the Dakhan to India and returned, without the emperor Akbar's permission, to his native country, where he died, ib. 2143. Kâmi of Kumm, had just come to India, when Badâ'ûni compiled his famous history, i.e. A.H. 1004, ib. 2144. Maulânâ Kalâmî of Iṣfahân, brother of Maulânâ Salâmî, see No. 1004, ib. 2145. Kalâmî of Khwâf, ib. 2146. Maulânâ Kalâmî Lâri, with his real name: Muṣliḥ-aldin, spent some time with Mirzâ Husain Arghûn in Tahtah, ib. 2147. Maulânâ Kâshî of Yazd, on fol. 365<sup>b</sup>. 2148. Mir Kilik, ib. 2149. Amîr Khwâjah Kalân of Transoxania, one of the Naukars of Humâyûn, on whose death he wrote an elegy, ib. 2150. Kalâmî, of Ğaghatâi extraction, spent a great part of his life in Sind, and had poetical contests with Mullâ Niyâzi; according to Badâ'ûni he lived for some time in Âgra, ib. 2151. Kaukabî of Bukhârâ, according to Mir 'Alî Shîr unrivalled as a musician, ib. 2152. Kubâdbeg Kaukabî, born in Kazwin, went to India in Jahângir's reign, ib. 2153. Kaifi Naumuslimân, a Jew who came from Sijistân to Sabzwâr and was there converted to Islâm; afterwards he went to India, ib. 2154. Kaifi of Shirâz, wrote satires on the people of Lâr, ib. 2155. Sayyid Kamâl Kaḍûlî (Kaḍkûlî?), lived in Balkh, according to Mir 'Alî Shîr, and had travelled through the greater part of the inhabited earth (one of his ḡasidas contains 2000 baits), ib. 2156. Maulânâ Malik Sa'id Kâmilî, a Shûfî, who went from his native place Khalkhâl to Shirâz and settled there, on fol. 366<sup>a</sup>. 2157. Maulânâ Karamî Yazdajirdi, ib. 2158. Shâhkaram of Khwansâr, ib. 2159. Maulânâ Kâkâ of Kazwin, ib. 2160. Maulânâ Gulshani of Shirâz, went to India under Jahângir, ib. 2161. Mir Karimî of Khwâf, on fol. 366<sup>b</sup>. 2162. Maulânâ Kamâlî of Sabzwâr, flourished under Shâh 'Abbâs, for whom he wrote a **شاهنامه**; he died A.H. 1020, ib. 2163. Hâjî Kâfir, with his real name: Muḥammad Tâhir, originally of Bukhârâ, ib. 2164. Maulânâ Kisrâ Kâshî, with his real name: Muḥammad Kâsim, and the nickname Gurba (cat), because he went into houses without being called for, on fol. 367<sup>a</sup>. 2165. Kiwâm-aldin 'Abdallâh Kâmil of Shirâz, went to India under Akbar and is mentioned by Taqî Aḥadi, ib. 2166. Mirzâ Kâfi of Ardûbâd, ib. 2167. Kâmilah Begam, wrote an elegy on the death of Faidi (which elegy is ascribed by others to Salimah Begam, with the takhalluṣ Mukhlis, see No. 2325). 2168. Gulrukh Begam, one of the Timûride princesses, see the same No. 2325, ib. 2169. 'Ismat-Kibâb Gulbadan Begam, ib. 2170. Maulânâ Kalb 'Alî, went to India under Akbar, ib. 2171. Kalbî Afshâr, ib. 2172. Kalbî of Tabriz, ib. 2173. Kalb 'Alî of Shirâz, ib. 2174. Dûst Muḥammad Kâhî Gûshwânî, ib. 2175. Kalbî Bahârlû (in the index Kalbibeg Turk), went to India under Jahângir, ib. 2176. Kalbibeg Dhû-alfakâr, a great archer, went to India at the same time, ib. 2177. Maulânâ Kâshifi of Badakhshân, went to India under Akbar, ib. 2178. Muḥammad Sharîf Kâmil Kâshî, Taqî Aḥadi's nephew, ib. 2179. Shaikh 'Ismat-allâh

Kāmil, lived at Murādābād, on fol. 367<sup>b</sup>. 2180. Kiswati of Yazd, ib. 2181. Maulānā Kāmil of Naṭanza, ib. 2182. Mir 'Akil Kautharī of Hamadān, wrote a mathnawī in imitation of Nizāmī's *وفرهاد و شیرین*, ib. 2183. Ḥakīm Kāzim of Tūn, went to India in the time of Sultān Jalāl-al-din Sām, ib. 2184. Kāzimāi of Tabriz, ib. 2185. Kāzim of Kumm, ib. 2186. Mirzā Kāzim, son of Khwājah Aminā, who flourished under Akbar, ib. 2187. Ākā Isma'īl Kāshif, ib. 2188. Maulānā Kirāmī of Tabriz, ib. 2189. Tālib Kalim of Hamadān, went young to India, in the reign of Jahāngir, and succeeded Ḥājī Muḥammadkhān Kudsi as king of poets in the court of Shāhjahān; he died in Kashmīr, A.H. 1061 (according to Mullā Tāhir Ghani's chronogram, *طور معنی بود روشن از کلیم*), ib. 2190. Karimā of Nishāpūr, the son of Mullā Kaidī, the nephew of Mullā Naẓirī, on fol. 371<sup>a</sup>. 2191. Kamgū (the taciturn) of Kashmīr, in 'Ālamgir's time, ib. 2192. Mirzā Khāfi Khalkālī, ib. 2193. Kaikhusrāukhān, one of the renowned Amirs of Shāh Sulaimān Ṣafawī, ib. 2194. Sharifāi Kāshif, son of Shamsā of Shirāz, and younger brother to Muṣṣif of Shirāz; wrote three mathnawis, viz. *هفت پیکر*, *عباس نامه*, *لیلی و مجنون*, and a prose work in imitation of Sa'di's *Gulistan*, entitled *خزان و بهار*, ib. 2195. Shāh Gulshan (called *دستگاه*), *عرفان*, lived at Dihli; his first teacher was Ḥājī Ikrām, the grandson of Shaikh 'Abd-al'aziz of Dihli; afterwards he took as spiritual guide Shāh Gul, grandson of Shaikh Ahmad of Sirhind; one of his pupils was Khwājah Nāṣir, the father of Khwājah Mir Dard, ib. 2196. Gulshan of Jaunpūr, lived for the greater part of his life in Dihli, on fol. 371<sup>b</sup>. 2197. Mirzā Kāmran Gūyā, the brother of Mirzā Dārāb Jūyā (see No. 553), on fol. 372<sup>a</sup>. 2198. Mirzā Kirāmī, son of Mirzā 'Abd-alghaniyeg Kabūl (see No. 2089), ib. 2199. Kamāl-al-din Ḥusain of Fasā in Fārs, mentioned in 'Alī Ḥazin's *tadhkirah*, author of the *شواهد معنی اللیب ابن هشام*, *شواهد مطول*, the *حاشیه بر شرح تجرید*, the *حواشی*, *شرح مطالع*, and the *حاشیه بر شرح لمعة*, ib. 2200. Mirzā 'Abd-alrahmān Kirāmī, son of Amānatkhān 'Ālamgiri, ib. 2201. Mirzā Kāsim Kāshī, ib. 2202. Shāh Shams-al-din Gadā, ib. 2203. A poet with the takhalluṣ Kamtar, ib. 2204. Kāsimbeg Kirāmī, ib. 2205. Mirzā Sharif, with the takhalluṣ Kamnām (anonymous), ib. 2206. Ḥakīm Raḥmat-allāh Kūcak of Kashmīr, on fol. 372<sup>b</sup>. 2207. Mirzābeg Kāmil, ib. 2208. Karam 'Alibeg, with the takhalluṣ Karam, wrote a *qaṣidah* in praise of Bahādurs̄hāh, ib. 2209. Gustāk, ib. 2210. Mullā 'Abd-alkarīm, ib. 2211. Maulānā Luṭf-allāh of Nishāpūr, began to flourish in Timūr's time, and wrote *qaṣidas* in praise of prince Mirānshāh; he is mentioned by Daulatshāh, Wāliḥ, and by Ādhuri in his *جواهر الاسرار*, ib. 2212. Ḥakīm Lāmī'i of Gurgān, mentioned by 'Aufi; he lived under the Saljūks, and had, according to Nizāmī 'arūḍī, poetical contests with Mu'izzī, on fol. 373<sup>a</sup>. 2213. Maulānā Luṭfi, mentioned in Mir 'Alī Shir's *مجالس*, ib. 2214. Mir Lawand, a great drinker, mentioned in the same *مجالس*, ib. 2215. Mullā Mahdī 'Alī, with the takhalluṣ Ladhḥatī, originally of Kashmīr, flourished

in Akbarābād; he is mentioned in Mir 'Alā-aldaulah's *نفائس المآثر*, on fol. 373<sup>b</sup>. 2216. Maulānā Laṭifi of Jaunpūr, lived in Akbarābād during Akbar's reign; Takī Aḥḥādī met him and mentions him in his *کعبه عرفان*, ib. 2217. Maulānā Luṭf-allāh, different from No. 2213, ib. 2218. Liwāi Pirzāda of Sabzwār, in Akbar's service; he was crushed to death by the fall of a wall in Lāhūr, A.H. 979 (*در سنه نهصد و هفتاد و نه*); the chronogram, given a few lines further down, viz. *پیر زاده از میان رفت*, must consequently contain some clerical error), ib. 2219. La'li Mirzā La'libeg (in the index it is simply La'libeg), son of Shāh Kulī Badakhshī, mentioned by Badā'ūni, ib. 2220. Liḳāi of Astarābād, in the service of the Khānzamānkhān, mentioned by the same, ib. 2221. Laṭif-al-din Marāghī Sijzi, one of the old poets, ib. 2222. Lāla Khātūn of Kirmān, a clever lady, ib. 2223. Husainbeg Ladhḥatī of Hamadān, went to India under Akbar, mentioned in the *نفائس المآثر*, ib. 2224. Maulānā Luṭfi Rūmī, ib. 2225. Mullā Mu'in-al-din of Astarābād, mentioned in the *Haft Iklim*, ib. 2226. Another Liḳāi, on fol. 374<sup>a</sup>. 2227. Kāḍi Luṭf-allāh of Bukhārā, under 'Abd-al'azizkhān, ib. 2228. Mullā Laṭifi, ib. 2229. Maulānā Lisāni of Shirāz, with the epithets *بلبل بوستان فصاحت و عندلیب خوش لسان بلاغت* and *خسرو ملک سخن طرازی*; he was the spiritual guide of Sharif Tabrizī (see No. 1171), ib. 2230. Khwājah Luḳmān, on fol. 374<sup>b</sup>. 2231. Lāmī'i Qalandar, in Jahāngir's time, ib. 2232. Mullā Luṭfi, in Jahāngir's service, ib. 2233. Maulānā Luṭfi of Shirāz, went to India, ib. 2234. Maulānā Lāghari, ib. 2235. Maulānā Lauḥi, sung *qaṣidas* in praise of the family of Muḥammad, ib. 2236. Shaikh Wahid Luknati of Lāhūr, on fol. 375<sup>a</sup>. 2237. Liḳāi Lāhiji, ib. 2238. Lāmī'i, ib. 2239. Another Lāmī'i, may perhaps be identical with the preceding one; a hemistich of his is quoted in one of Ṣā'ib's *ghazals*, ib. 2240. Luṭf 'Alīkhān, one of the Amirs of Shāh Sulaimān Ṣafawī, and uncle of 'Alī Kulikhān Wāliḥ (the author of the *ریاض الشعرا*), ib. 2241. Luṭfi of Isfahān, ib. 2242. Mullā Luknat, brother of Mullā Nāṭik (see No. 2828), ib. 2243. Ākā Laṭif of Isfahān, lived in Muḥammadshāh's reign in Shāhjahānābād, and was so poor that people made a laughing-stock of him, ib. 2244. Ḥakīm Luṭf-allāh, ib. 2245. Lā'ik, an Indian poet, ib. 2246. Shaikh Lāla of Lucknow, died a few years before the composition of this *tadhkirah*, ib. 2247. Amir-alshu'arā 'Abdallāh Muḥammad bin 'Abd-almalik al-Mu'izzī al-nishāpūri, king of poets at Malikshāh's court, rose to such high honours as only two poets before him had reached, viz. Rūdagi under the Sāmānides, and 'Unṣuri under the Ghaznawides; he was killed by a stray arrow from Sultān Sa'id Sanjar's bow, ib. 2248. 'Uthmān Mukhtārī of Ghazna, flourished under Sultān Ibrāhīm bin Maudūd bin Mas'ūd bin Maḥmūd bin Sabuktāgin, and died A.H. 534 (must be so read here instead of *چهار صد و سی و چهار*), on fol. 376<sup>a</sup>. 2249. Mas'ūd bin Sa'id bin Salmān, originally of Hamadān, lived in Lāhūr, as, for instance, Abū-alfaraj asserts, who was a native of Rūn near Lāhūr; he was imprisoned by Sultān Ibrāhīm,



and remained in prison for thirty years; according to 'Aufi he wrote three diwāns, one in Arabic, one in Persian, and one in Hindūstānī; famous among his kašidas is that in praise of Saif-aldaulah Muhammad bin Mas'ūd, on fol. 376<sup>b</sup>. 2250. Khwājah Majd-al-din Hamgar Fārsi Yazdī, one of the friends and companions of Khwājah Bahā-al-din Juwainī; under the Atābeg Sa'd bin Abūbakr he was the king of the poets of Fārs and 'Irāk, on fol. 377<sup>a</sup>. 2251. Kādī Majd-al-din alnasawī, was according to 'Aufi Kādī of Minā near Nasā, on fol. 377<sup>b</sup>. 2252. Minūcihri Shastgallah, under Sultān Maḥmūd of Ghazna, pupil of Abū-alfaraj Sijzī and contemporary with 'Unsuri, quoted by 'Aufi, ib. 2253. Mujir-al-din Bailakānī, pupil of Khākānī, was raised to the rank of a king of poets by Atābeg İldagiz, flourished at the same time as Zahir-al-din Fāryābī, Sharaf-al-din Shufurwah, Jamāl-al-din 'Abd-alrazzāk, and Kamāl-al-din Isma'il; the latter two answered Bailakānī's satire on Isfahān with satirical verses directed against himself, on fol. 378<sup>a</sup>. 2254. Maulānā Rukn-al-din Mas'ūd bin Muḥammad Imāmzāda, mentioned by 'Aufi, author of an incomplete *قصه یوسف* on fol. 378<sup>b</sup>. 2255. Majd-al-din bin Diyā-al-din 'Adnān Sarakhsi, the uncle of Mullā Muḥammad 'Aufi, ib. 2256. Hujjat-alislām Muḥammad bin Aḥmad Ghazālī Shāfi'i, lived, after the performance of the pilgrimage, for some time in Damask, where he wrote his *احیای علوم* and his *جواهر القرآن*, and returned then to his native town Tūs; Khwājah Nizām-almulk offered him a professorship in the *مدرسه نظامیه* at Baghdād; he died A. H. 505, 54 years old (*حیات بنجه و چار و مچات*) (پانصد و پنج), comp. Gosche, *Ueber Ghazzālis Leben und Werke*, Berlin, 1859; Gautier, *Ad-Dourra al-fākhira*, Genève, 1878, etc., ib. 2257. Shaikh-alshahīd Majd-almillāh wa-al-din Kuṭb-almashāikh alashraf Abū-almuwayyad of Baghdād (a village in Khwārizm), mentioned in Jāmi's *Nafahāt-aluns*; he was drowned in the Tigris by order of Sultān Muḥammad Khwārizmshāh, having been accused before him of having married his (the Sultān's) mother, on fol. 379<sup>a</sup>. 2258. Sultān Muḥammad Khwārizmshāh, on fol. 379<sup>b</sup>. 2259. Amir Fakhr-aldaulah wa-al-din Amir Mas'ūd ibn Abi Bahman al-kirmānī, a man of the sword and the pen, praised by 'Aufi, ib. 2260. Shaikh Maḥmūd Shabistari, the author of the *گلشن راز*, ib. 2261. Muḥammad ibn Badī alnasawī, under the Khwārizmshāhs, mentioned by 'Aufi, ib. 2262. Maulānā Majd-al-din 'Aufi, not identical with the author of the *Lubb-alalbāb*, ib. 2263. Mu'in-almulk, friend and companion of Shāh Sanjar, ib. 2264. Sultān Jalāl-al-din Malikshāh bin Alp Arslan; the rubā'i quoted here is taken from Taqī Auhādī's *tadhkirah*, on fol. 380<sup>a</sup>. 2265. *Ḥadrat-i-Maulawi-Ma'nawī* Maulānā Jalāl-al-din Rūmī, with his real name: Muḥammad bin Muḥammad bin Hasan albalkhī albakrī; his father, Bahā-al-din, was a grandson of 'Alā-al-din Muḥammad, the uncle of Sultān Muḥammad Khwārizmshāh; he wrote his famous *مثنوی* on the suggestion of his nephew and son-in-law (so !), Husām-al-din Calabī; in his lyrical poems he uses as takhalluṣ sometimes Rūmī, sometimes Jalāl, and very often Shams (after his spiritual guide, Shams-al-din Tabrizi), ib.

2266. Ḥakīm Rafī'al-din Marzubān Shīrāzī, is said by some to have been contemporary with *Hantalāh* (حنطله, read *Ḥauṣalāh* حنطله), on fol. 381<sup>a</sup>. 2267. Majd-al-din Muḥammad albāhiri alnasawī, contemporary with 'Aufi, on fol. 381<sup>b</sup>. 2268. Sayyid Muḥammad Ghaznawī, the elder brother of Sayyid Hasan Ghaznawī, ib. 2269. Maulānā Maḥzar, known as *Gujarātī*, ib. 2270. Shams-al-din Muḥammad of Balkh, contemporary with 'Aufi, ib. 2271. *Picā Mihsati*, the mistress of Sultān Sanjar, ib. 2272. Maulānā Muḥaffar of Harāt, called according to *Daulatshāh* the second Khākānī, lived in the reign of king Mu'izz-al-din Hasan Kurt, and wrote panegyrics in praise of the Kurt rulers, ib. 2273. Najm-al-din Maḥmūd bin Rukn-al-din bin 'Abdallāh alḥusain, with the epithet *Ṣāhib-allah* (صاحب اللہ), on fol. 382<sup>a</sup>. 2274. Malik Maḥmūd of Tabriz, son of Malik Muḥaffar-al-din, ib. 2275. Maulānā Mu'ini of Juwain, pupil of Sa'd-almillāh wa-al-din Juwainī and Maulānā Fakhr-al-din Khālidi of Asfarā'in, and author of the *نگارستان*, an imitation of Sa'dī's *Gulistān*, ib. 2276. Khwājah Abū-almanṣūr of Tūs, was in Sultān Shāhrukh's time in the service of prince 'Alā-aldaulah; after the Sultān's death his health was broken by the ill-treatment he received from the grand wazir, Amir Muḥammad Khudāidād, and he died, on fol. 382<sup>b</sup>. 2277. Ghayāth-al-din Maṣṣūr of Harāt, a great *Inshā*-writer, lived in India with Rustam Mirzā Ṣafawī, on fol. 383<sup>a</sup>. 2278. Maṣṣūr, lived in Akbar's time, is mentioned in the *Nafā'is-almaāthir*, ib. 2279. Maḥzar-al-din *قوش بیکی* (read *قوس بیکی*, *Qaus-Begī*, as above, col. 358, l. 4), ib. 2280. Khwājah Mu'in-al-din 'Īshī alsiyzi, the great Ṣūfi Shaikh (who died A. H. 633), ib. 2281. Majnūn of Mashhad, ib. 2282. Mullā Majnūn, son of Maulānā Kamāl-al-din Rafiqī, ib. 2283. Maulānā Malik Sa'd, ib. 2284. Maulānā Māni, under Shāh Isma'il Ṣafawī, ib. 2285. Muḥammad bin 'Umar bin Mas'ūd of Samarḳand, on fol. 383<sup>b</sup>. 2286. Maulānā Mu'ini of Samarḳand, according to others of Bukhārā, ib. 2287. Darwish Maḥṣūd Tirgar (the arrow-maker) of Bukhārā, on fol. 384<sup>a</sup>. 2288. Mu'ini Jāmi, was through his mother related to Sultān Sanjar, ib. 2289. Mu'in-al-din of Yazd, ib. 2290. Amir Mu'in-al-din Ashraf of Shīrāz, ib. 2291. Maulānā Mu'in-al-din of Harāt, the author of the *معارج النبوت*, *معجزات موسوی*, and a commentary on the *Kurān* which excels in fine thoughts and marvellous matters; he was also a good *Inshā*-writer, ib. 2292. Maulānā Mu'in (according to the index, Mu'in-al-din) Masjadī, ib. 2293. Mu'in Farāhī (according to the index, Karāhī), ib. 2294. Maulānā Mu'ini of Shīrāz, ib. 2295. Khwājah Mu'in-al-din of Shīrāz, may be identical with No. 2290, ib. 2296. Mirak Mu'in of Sabzwār, lived in the Dakhan, ib. 2297. Shaikh Mu'in-al-din Muḥammad Auhādī aldaḥḥāqī alḥusainī albābānī, an offspring of Shaikh Abū 'Alī Daḥḥāk and father of Taqī Auhādī, the author of the *tadhkirah* *کعبه عرفان*; his majlis in Kāzwin was often frequented by Shāh Tahmāsp; from Kāzwin he went to Shīrāz and afterwards to India; he died in the Dakhan A. H. 979, ib. 2298. Mullā Mu'ini, in Akbar's time, on fol. 384<sup>b</sup>. 2299. Khwājah Shaikh Muḥammad of Shīrāz, quoted in the *Haft Iklim*, ib. 2300. Maulānā Muslimī (or

Musallimī (?) of Shirāz, quoted in the same, ib. 2301. Murād Kūka, one of Mirzā Kāmran's Kūkas or foster-brothers, ib. 2302. Maulānā Mānī, ib. 2303. Murād Kūka (may be identical with No. 2301); he once asked Ibrāhīm Mirzā Jāhi for a horse, ib. 2304. Muḥammad Mu'min Mirzā ibn Badī'alzamān ibn Sulṭān Ḥusain Mirzā, was, when only 14 years old, taken prisoner by his uncle, Mirzā Muẓaffar, and sent as captive to his grandfather; another uncle, Abū-alḥasan Mirzā, put him to death, ib. 2305. Muḥammad Ḥusain Mirzā, the brother of the preceding prince, ib. 2306. Khwājah Ma'sūd of Bakk (Bakk is a place near Bukhārā), was sovereign pādishāh of Bukhārā, but exchanged royalty for the cowl of the derwish, and became in Dihli a pupil of Naṣir-al-din Ġirāgh of Dihli, one of the spiritual successors of Nizām-al-din Auliya; his works are: *مرآت نور العین*, *آم النصائح* (that is the *diwān*), *مرآت العارفين*, etc.; he died in Dihli and is buried by the side of Khwājah Kutb-al-din Bakhtiyār Kākī; Taqī Auhādī mentions him in his *tadhkirah*, ib. 2307. Mir Makbūl, one of Sulṭān Ḥusain Baīkarā's poets, on fol. 385<sup>a</sup>. 2308. Kādi Mughith alnasawī, under Sulṭān Jalāl-al-din, ib. 2309. Sulṭān Mu'izz-al-din Ghūri, on fol. 385<sup>b</sup>. 2310. Khwājah Mu'ayyad, a descendant of Sulṭān Abū Sa'id, ib. 2311. Maulānā Muḥammad of Khurāsān, pupil of the following poet, ib. 2312. Maulānā Muḥammad *نبادکاني* (or *نباکاني*), according to A. Sprenger, *Catal.*, p. 84, it is *نباکاني*), one of the successors of Shaikh Zain-al-din, wrote a commentary on the *منازل خواجہ عبداللہ انصاری*, ib. 2313. Maulānā Mubārak, ib. 2314. Aḥmad Jāmi, with the takhalluṣ Maulawī, ib. 2315. Mir Muḥammad Mu'min Simākī, was in the service of Ibrāhīm Kutbshāh in the Dakhan, ib. 2316. Mir Mu'min of Sabzwār, contemporary with Taqī Auhādī, ib. 2317. Mir Muḥammad Mu'min of Astarābād, whose poems are often confounded with those of Simākī in No. 2315, ib. 2318. Maulānā Mu'min Ḥusain of Yazd, a great rubā'i-writer, died A. H. 1076 (according to Maulānā Ḥusain Kāshī Shakhshī's *ta'rikh*: *رباعیات مولانا مؤمن حسین*), ib. 2319. Mu'min bin Akā Ḥājī of Isfahān, who travelled to India in the company of Taqī Auhādī and entered Jahāngir's service; he went afterwards to the 'Irāk, but returned to India, on fol. 386<sup>a</sup>. 2320. Mu'min of Abarkūh, the younger son of the poet 'Abdī, mentioned by Taqī Auhādī, ib. 2321. Mullā Mu'min of Astarābād, not identical with No. 2317, ib. 2322. Muḥammad Mu'min of Dāmāghān, ib. 2323. Mu'min of Gūnābād, went to India, performed several times the pilgrimage, and returned to India, ib. 2324. Muḥammad Mu'minbeg Turkmān, ib. 2325. Salimah Begam, daughter of Gulrukh Begam, the emperor Humāyūn's child; her father was Mirzā Nūr-al-din Muḥammad, son of a Khwājah of the Nakhsband order, and she used as takhalluṣ Mukhlis, ib. 2326. Mihri, a clever woman of the Jalāir tribe; Taqī Auhādī praises her among the poetesses of his time; according to Fakhri's *tadhkirat-alnisā* she flourished in Shāhrukh's reign, and was a relation as well as friend of Gauharshād Begam, at whose request she addressed a satirical rubā'i to her decrepit husband, Ḥakim 'Abd-al'aziz, ib. 2327. Shaikh Maghribī, with the epithets

*زبدة العارفين* and *قدوة المحققين*; his real name was Muḥammad Shirin; according to Taqī Auhādī he was born in Nā'in, and Jāmi's *Nafahāt-aluns* fix his death in A. H. 809, on fol. 386<sup>b</sup>. 2328. Mullā Malik of Kumm, lived in the Dakhan; Mullā Zuhūri was his pupil and son-in-law; Badā'ūni saw his *diwān* which Faiḍi had brought from the Dakhan; besides extracts from his lyrical poetry, his famous letter to Maulānā Mā'ili (*رقة*) *ملا ملک بمولانا مائلي* is given here in full, on fol. 387<sup>b</sup>. 2329. Maulānā Mā'ili, on fol. 390<sup>b</sup>. 2330. Muhiyī Lārī, a contemporary of Bābā Fighānī, ib. 2331. Maulānā Mashriḳi of Astarābād, ib. 2332. Madhāḳi of Isfahān, mentioned in the *Haft Iklim*, on fol. 391<sup>a</sup>. 2333. Maulānā Majlisī of Harāt, ib. 2334. Mullā Majlisī of Isfahān, a weaver, pupil of Muḥtasham Kāshī; he died in India, ib. 2335. Mawālī, ib. 2336. Jamāl-khān Badā'ūni, with the takhalluṣ Maftūn, died very young, mentioned by Badā'ūni, ib. 2337. Mughith-al-din Maḥwī of Rāmin near Hamadān, went to India under Akbar and entered the Khānkhānān's service; he also went to Makkah; Badā'ūni mentions him in his history, ib. 2338. Mir Muḥammad Munshī, with the takhalluṣ Maḥwī, was, according to Badā'ūni, 25 years Head-Munshī of India, on fol. 391<sup>b</sup>. 2339. Maulānā 'Abd-al'alī Maḥwī of Ardabil, went to India under Akbar; previously he was in the service of Mirzā Ghāzī in Sind, and accompanied Rustam Mirzā Ṣafawī to India; he died at Burhānpūr, ib. 2340. Mir Maḥwī of Isfahān, ib. 2341. Maulānā Maḥramī, in Sulṭān Ḥusain Mirzā's time, on fol. 392<sup>a</sup>. 2342. Mirzā Malik, with the takhalluṣ Mashriḳi, originally of Khurāsān, a great Inshā-writer and a clever musician; he spent a great portion of his life in the service of Ḥasankhān Shāmlū, the governor of Harāt, together with Mirzā Faṣīḥi Harātī, ib. 2343. Maulānā Muḥtasham, the great ghazal-writer under the Ṣafawis, died A. H. 996 (*chronogram*, *درد محتشم*), on fol. 392<sup>b</sup>. 2344. Mir Murtaḍā Sharifi of Shirāz, grandson of Sayyid Sharif Jurjānī, went from Shirāz to Makkah and was initiated into the science of traditions by Shaikh Ibn Hījir; went afterwards to the Dakhan, from there to Āgra, and died A. H. 974 (so according to Amir Muḥsin's *ta'rikh*: *علامہ ز عالم رفت*; in the text his death is fixed in A. H. 964), on fol. 397<sup>b</sup>. 2345. Mir Murtaḍā of Isfahān, went to India, ib. 2346. Mir Murtaḍā of Simnān, went to India under Akbar, ib. 2347. Mir Murtaḍā Fānī Tūsirkānī, ib. 2348. Sayyid Shāh Murtaḍā of Artimān, Shaikh-alislām, ib. 2349. Maulānā Majāzī, ib. 2350. Mushayyad, ib. 2351. Maḥmūd Ya'kūb, ib. 2352. Mir Muḥsin Raḍawī of Mashhad, went to India under Akbar, mentioned by Badā'ūni, ib. 2353. Mir Muḥsin of Rai, went to India at the same time, author of a mathnawī, *شیرین و خسرو*, died at Banāras A. H. 1020, ib. 2354. Mirzā Muḥsin, on fol. 398<sup>a</sup>. 2355. Maulānā Muḥsin of Hamadān, lived at Aḥmadābād in Gujarāt during Akbar's reign, ib. 2356. Mirzā Muḥsin of Tabriz, ib. 2357. Muḥsin Lārī, in the service of the kings of the Dakhan, ib. 2358. Maili of Harāt, with his real name Mirzā Kulī, of the Jalāir tribe, went to India under Akbar, was panegyrist of Naurangkhān, and died in Mālwa; he is mentioned by Badā'ūni,



ib. 2359. Maulânâ Muḥammad Ḥajî, a friend of Taḳî Auhadi's, on fol. 399<sup>b</sup>. 2360. Maujî Kâsimkhân of Badakhshân, according to Badâ'ûnî one of the renowned Amirs of the emperor Humâyûn; he wrote a mathnawî in imitation of *يوسف و زليخا*, and *ليلى و مجنون*; he died at Âgra A. H. 979, ib. 2361. Mirzâda 'Alîkhân, son of Muhtarambeg, who was one of Bâbar's Amirs; he was killed by the fall of his horse in Kashmîr, A. H. 996, ib. 2362. Maḥmûd Barlâs, of a Turkish family in Îrân, on fol. 400<sup>a</sup>. 2363. Miram Siyâh of Kâzwin, a Şûfî, pupil of Bâbâ 'Alishâh Abdâl; one of his rubâ'is is ascribed in the Haft Iklim to Miram Siyâh of Ghûr, ib. 2364. Miram Siyâh, mentioned by Sâm Mirzâ; it is doubtful whether these three poets are three distinct personages, or only one, ib. 2365. Mir Muḥlisî of Mashhad, ib. 2366. Another Muḥlisî, ib. 2367. Hasanbeg Muḳimî, of the Bahârlû tribe, a relation of the Nawwâb Ghufrânpanâh Muḥammad Bairâmkhân, lived in company of the Nawwâb Khânkhânân, ib. 2368. Maulânâ Muḳim, on fol. 401<sup>a</sup>. 2369. Maḥmûd Sabak (*سبق*, according to the index it is Sharif), ib. 2370. Mullâ Majlisî of Khurâsân, ib. 2371. Maulânâ Maktabî of Shirâz, the author of *ليلى و مجنون*, ib. 2372. Amir Ma'sûd of Kâbul, on fol. 401<sup>b</sup>. 2373. Muḥammad Ma'rûf *بلولى*, a Şûfî, ib. 2374. Mushfikî of Bukhârâ, went to India under Akbar, ib. 2375. Muḥammad Ridâ Mushfikî of Kûmm, on fol. 402<sup>a</sup>. 2376. Mullâ Mushfikî, son of Maulânâ Kharfî of Kashmîr and contemporary with Taḳî Auhadi, lived in Akbarâbâd, ib. 2377. Shaikh Sunbulî, with the takhalluṣ Mushfikî, lived in Akbar's time, is mentioned by Taḳî Auhadi, ib. 2378. Amir Sultân Ma'sûd of Sabzwâr, ib. 2379. Minûcîbrkhân, traces his pedigree to the 'Abbâside Khalîfs, ib. 2380. Khwâjah Mu'azzâm, ib. 2381. Musabbab of Tabriz, ib. 2382. Musabbabkhân (text, Musayyabkhân), one of Shâh 'Abbâs' Amirs, ib. 2383. Muṣṭafâkhân, son of the preceding Amir, was killed in his youth by order of Shâh 'Abbâs; Taḳî Auhadi mentions him, ib. 2384. Mullâ Maḥdari of Hamadân, on fol. 402<sup>b</sup>. 2385. Maḥsharî of Nishâpûr, the teacher of Mullâ Nazirî, ib. 2386. Mullâ Maḥsharî of Khwânsâr, ib. 2387. Maulânâ Mu'nis, went to India, is mentioned by Taḳî Auhadi, ib. 2388. Maulânâ Makhfî of Rasht, was, according to Tâhir Naṣrâbâdî, in the service of Imâm Kulîkhân, the governor of Fârs, and much addicted to opium; Taḳî Auhadi relates in his *لعيبة عرفان* that he saw this poet in India, ib. 2389. Pahlawân Muḥammad Mahdî, a good musician and wrestler, ib. 2390. Maulânâ Mahdî of Astarâbâd, ib. 2391. Mirzâ Mahdî Ṭabâṭabâ'î, ib. 2392. Mirzâ Mahdî of Kûmm, ib. 2393. Mahdî of Rai, ib. 2394. Maulânâ Manzârî of Samarkand, went to India under Akbar and entered the service of Nawwâb Bairamkhân; he conceived the idea of a great epic poem, called *شاهنامه*, and finished some portion of it, especially that which deals with the war of Sikandar Sûr, and extols the bravery of Muḥammad Ḥusainkhân, ib. 2395. Mûsawî, went to India under Akbar (probably identical with Mûsawî Mashhadî in Badâ'ûnî, see A. Sprenger, Catal., p. 64), ib. 2396. Kâdî Mirzâda, on fol. 403<sup>a</sup>. 2397. Mir Abû Turâb Maḥrûm, the younger son of Kâdî

Ma'sûd of Rai, ib. 2398. Kâdî Muḥammad Râmînf, one of Shâh Tahmâsp's companions, praised in the Haft Iklim, ib. 2399. Piçâ Muhtaram, who had at first the takhalluṣ *Şurâhî*, ib. 2400. Maulânâ Muḥammad Ḥusain, with the takhalluṣ Maḥzûn, son of Mullâ Ghiyâth-allâh, the Shaikh-alislâm of Tabriz, ib. 2401. Shams-al-din Mubâarakshâh, with the takhalluṣ Mubâarak, ruled Nimrûz in the name of Sultân Ghiyâth-al-din, ib. 2402. Murtaḍâ Kulîkhânbeg, with the takhalluṣ Muhtaram, son of Sultân Ḥusain Shâmlû, made his journey to India together with Taḳî Auhadi, and died A. H. 1020; Taḳî Auhadi arranged the poet's diwân, according to Muhtaram's last will, ib. 2403. Maulânâ Mirakî of Shirâz, ib. 2404. Mirzâ Muḥammad Ḥakim of Shirâz, father of Ḥakim Ṣadrâ, with the epithet Masîḥ-alzamân, ib. 2405. Mir Murâdî of Astarâbâd, went to India under Akbar and died A. H. 979, ib. 2406. Maulânâ 'Alî Kulî Ma'ânî, contemporary with Ḥakim Shifâ'î, on fol. 403<sup>b</sup>. 2407. Khwâjah Latîf Ma'nawî of Bukhârâ, a descendant of Khwâjah Ahrâr, mentioned in the Nafâ'is-almaâthir, ib. 2408. Muḥammad Yahyâ, with the takhalluṣ Ma'nâ, mentioned by Taḳî Auhadi, ib. 2409. Ma'nâ of Shirâz, ib. 2410. Mirak Ma'nâ, ib. 2411. Maulânâ Mirkhân Zarkûb (the gold-beater) of Transoxania, ib. 2412. A poet with the takhalluṣ Majnûn, ib. 2413. Maḳṣûd of Kâzwin, son of Mullâ Fadl-allâh (who is probably identical with No. 1962); both father and son went to India under Akbar; Maḳṣûd died at Âgra A. H. 977, ib. 2414. Maulânâ Maḳṣûd Kâshî, was originally a huckster in Kâshân and therefore known as *خرد فروش*; he is much praised in the Haft Iklim, on fol. 404<sup>a</sup>. 2415. Maḳṣûdbeg, ib. 2416. Maḳṣûd 'Abdal of Mashhad, ib. 2417. Maulânâ Mir of Sabzwâr, ib. 2418. Maulânâ Mirak, may be identical with the preceding poet, ib. 2419. Maulânâ Mâ'il of Mashhad, ib. 2420. Mithâlî Kâshî, ib. 2421. Mir Ismâ'il, with the takhalluṣ Munshî, mentioned by Taḳî Auhadi, ib. 2422. Majîd of Shirâz, ib. 2423. Mir Manhî of Zawâra, went to India under Akbar and was for a long time in Jahângîr's service; at last he became governor of Lâhûr; one night he was found killed in his tent, ib. 2424. Mâhiri of Kashmîr, lived in Âgra, ib. 2425. Maulânâ Majd-al-din of Khwâf, author of the *روضة الخلد*, an imitation of the Gulistân, was in Akbar's service, ib. 2426. Ḥakim Rukn-al-din Masîḥ of Kâshân, whose family had migrated from Shirâz to Kâshân; he was first in Shâh 'Abbâs' service, but having been offended by him, he went to India and found great favour with the emperor Jahângîr; after Shâh 'Abbâs' death he got leave from Shâhjahân (not from Jahângîr, as is stated here, since 'Abbâs died *one year after* Jahângîr) to return to Îrân, and he went there in the 105th year of his age; Mirzâ Şâ'ib was one of his pupils, on fol. 404<sup>b</sup>. 2427. Mubâarak, on fol. 406<sup>a</sup>. 2428. Khwâjah Ḥusain, with the takhalluṣ Mardi, son of Shaikh Rukn-al-din 'Alâ-aulah Simnânî; in metaphysics he was a pupil of Maulânâ 'Iṣâm-al-din Mullâ Ḥanafî, in theology and law of Shaikh Ibn Hîjr-i-thânî; he translated the *سنکھاسن* into Persian, and left India for Kâbul, by Akbar's permission, in A. H. 979, where he died, ib. 2429. Majnûn Yazdajirdî, on fol. 406<sup>b</sup>. 2430.

Māhi, a clever poetess, sister of Muḥammad 'Alī Jalāir, with the takhalluṣ Nithārī, contemporary with Badī' alzamān Mirzā ibn Shāhrukh, ib. 2431. Mudāmī of Badakhshān, was for some time in the service of Mirzā 'Aziz Kūka, ib. 2432. Ustād 'Alī Kūli, with the takhalluṣ Māhir, of Dāmaghān; he went to Ardabil and became there a pupil of Hājī Ibrāhīm; afterwards he settled in Tabriz, and excelled in drawing and calligraphy, ib. 2433. Muḥammad Yūsuf, an Indian poet, was in calligraphy a pupil of Ashrafkhān Akbarī, and died in the prime of youth, A. H. 980, during the siege of the fortress of Gujārāt (Sūrat), ib. 2434. Maulānā Muḥammad Sūfi of Māzandarān, spent a great portion of his life in Kashmīr; having left that country at the request of Jahāngīr, he died in Sirhind, on fol. 407<sup>a</sup>. 2435. Maulānā Muḥammad of Rustamdār, mentioned in Taqī Aḥādī's tadhkirah and in the Haft Ikhlām, ib. 2436. Muḥammad Makki, ib. 2437. Muḥammadkhān, son of Husainbeg Kīpcākī, ib. 2438. Maulānā Muḥammad 'Alī, son of Maulānā 'Ināyat of Tabriz, ib. 2439. Muḥammad Jānbeg Afshār, ib. 2440. Ḥakīm Muḥammad Ridā of Mashhad, ib. 2441. Maulānā Muḥammad Hādī, ib. 2442. Kādī Muḥammad Imāmī, in Shāh Tahmāsp's time, on fol. 407<sup>b</sup>. 2443. Muḥammad Kūli of Shūshtar, ib. 2444. Shaikh Muḥammad 'Alī of Mashhad, a Sūfi, ib. 2445. Hājī Muḥammad 'Alī Kīryāsī (Kīrpāsī?), ib. 2446. Amir Muḥammad, son of Amir Yāmīn-al-dīn of Sabzwār, ib. 2447. Maulānā Muḥammad 'Alī Kāshī, ib. 2448. Miyān Muḥammad, with the nickname كالابهار, in Akbar's time, ib. 2449. Mullā Muḥammad Hājī, the youngest brother of Jāmi, ib. 2450. Muḥammad Kuṭbshāh, the king of Gulkundah, ib. 2451. Muḥammad 'Alī, ib. 2452. Mir Muḥammad Kaskan of Sabzwār, son of Shams-al-dīn Sultān, was for some time in the service of 'Abdallāhkhān Uzbeḡ, ib. 2453. Muḥammad 'Alī Turkman, ib. 2454. Hāfiz Muḥammad, ib. 2455. Ḥakīm Mirzā Muḥammad, mentioned by Sā'ib, ib. 2456. A certain Muḥammad, ib. 2457. Mirzā Muḥammad, on fol. 408<sup>a</sup>. 2458. Muḥammad Jānbeg of Dāghistān, ib. 2459. Khwājah Mu'azzam, Akbar's uncle, one of Shaikh Jām's sons, killed A. H. 971, ib. 2460. Mir Shāh Husain, with the takhalluṣ Mujrim, of Čaghatāi extraction, ib. 2461. Ākā Muḥammad of Kumm, ib. 2462. Maulānā Muḥammad Mushkak, lived in Mashhad, and replied to the letters of the Uzbeḡ 'Ulamās, which answers (مکتوبات) are preserved in the تاریخ عالم آرا, ib. 2463. Sayyid Ashraf Mu'ayyad, went to India, contemporary with Taqī Aḥādī, ib. 2464. Khwājah Maḥmūd, in Shāh Tahmāsp's reign, ib. 2465. Mullā Maḥmūd of Balkh, ib. 2466. Mir Maḥmūd of Gilān, went to India under Akbar, and travelled, according to Taqī Aḥādī, through the whole Indian empire on foot, ib. 2467. Kādī Maḥmūd of Kazwīn, ib. 2468. Malikshāh bin Malikshāh, a Hindū, ib. 2469. Maḥmūd beg Halwā'i, ib. 2470. Mashhūdi of Isfahān, lived in his native town as رَمَال (soothsayer) under Shāh 'Abbās, ib. 2471. Maḥmūd of Rai, ib. 2472. Mirzā Rafī' Maḥmūd, ib. 2473. Mir Muḥammad Ma'sūm of Kāshān, son of Mir Haidar Rafī' Mu'ammā'i (see No. 818), and one of three brothers, all of whom went to India, on fol. 408<sup>b</sup>.

2474. Maulānā Mazharī of Kashmīr, one of Akbar's poets; he went afterwards to Irān, and entered Shāh 'Abbās' service, as is stated in the تاریخ عالم آرا, on fol. 409<sup>a</sup>. 2475. Khwājah Mardī of Simnān, identical with the Khwājah Husain Mardī in No. 2428; he went to India in Humāyūn's time, ib. 2476. Mir Muḥtaram, known as Mir Hāshim Kīsshakhwān (the story-teller), lived in India under Akbar, and was in the Nawwāb Khānkhānān's service, on fol. 409<sup>b</sup>. 2477. Maulānā Muḥibb 'Alī, in the same time, ib. 2478. Bābā Muḥibb Maddāh-i-Shīrāzi (the panegyrist of Shīrāz), ib. 2479. Hāfiz Muḥibb 'Alī of Harāt, ib. 2480. Maulānā Muḥammad Muṣṭafā, one of the Indian poets, ib. 2481. Zamānā, with the takhalluṣ Mashhūr, ib. 2482. Malakī Sirkānī, praised by Sā'ib, on fol. 410<sup>a</sup>. 2483. Muḥammad Hāshim of Mashhad, with the takhalluṣ Mardī, ib. 2484. Mauzūn, son of Shaikh Pir of Āgra, excelled in riddles, letter-writing, and chess-playing, ib. 2485. Malik Mu'arraf (according to the index, Ma'rūf) of Isfahān, ib. 2486. Khwājah Malik of Isfahān, may be identical with the preceding poet, ib. 2487. Malik Taifūr of Anjudān, the younger brother of Maulānā Dā'i of Anjudān, much praised by Taqī Aḥādī, on fol. 410<sup>b</sup>. 2488. Malik 'Aṭṭār, ib. 2489. Muḥammad beg (according to the index, Malik beg), mentioned in the مجمع النفائس, ib. 2490. Faḍl 'Alī-beg, with the takhalluṣ Mūmtāz, ib. 2491. Maulānā Mir Majlisī بهلندانی (?), was seen in Āgra A. H. 1024 by Taqī Aḥādī, ib. 2492. Maḥabbatī of Shīrāz, ib. 2493. Muhyī of Dihli, ib. 2494. Maulānā Maḥabbatī Shāmlū, a Sūfi, mentioned by Taqī Aḥādī, ib. 2495. Maulānā Maḥabbatī, not identical with No. 2492, ib. 2496. Mu'izzi Tabāṭabā'i, of Harāt, a school-fellow of Kāmran Mirzā, lived about fifty years in India, and died there, A. H. 982, ib. 2497. Maulānā Murādi Bāfiḳī, the elder brother of Maulānā Wahshī, on fol. 411<sup>a</sup>. 2498. Mas'ūd beg of Kazwīn, ib. 2499. Mullā Mas'ūd of Isfahān, also called Mullā Mas'ūd Nikī, because he was the son-in-law of Mullā Nikī of Isfahān; he died A. H. 1020, ib. 2500. Another Mas'ūd, ib. 2501. Najm-al-dīn Mas'ūd of Harāt, in Humāyūn's reign, ib. 2502. Mas'ūd, mentioned in the مجمع النفائس, ib. 2503. Again a Mas'ūd, ib. 2504. Sayyid Muḥammad Pardadār (the janitor) of Balkh, ib. 2505. Maulānā Sayyid Maḥsadi of Sāwa, ib. 2506. Maulānā Ma'rūf of Baghdād, ib. 2507. Maulānā Mullamī of Tabriz, was first in the service of Pir Budāḳkhān, the governor of Tabriz, fled afterwards to Shīrāz, and became attached to Imām Kulikhān, the Beglerbeg of Fārs; he died in Shīrāz, A. H. 1048 (according to Mullā Muḥim Ja'fari Shīrāzi's ta'rikh, (شد ازین ویرانه گنج اهل معنى ملهى), and is mentioned in Tāhir Naṣīrābādī's (sic!) tadhkirah; Taqī Aḥādī was acquainted with him, on fol. 411<sup>b</sup>. 2508. Mir Khurd (Khirad?) of Sabzwār, with the takhalluṣ Malālī, ib. 2509. Muḥammad Isma'il, with the takhalluṣ Munṣif, originally of Shīrāz, spent the greater part of his life in Tāharān, and is therefore usually styled Tāharānī; his father's name was Shamshā; those of his three brothers, Majidā, Muḥimā, Sharifā; all four were poets, went



together to India in Shâhjahân's reign, and returned afterwards to their native country, ib. 2510. Muḳimâ of Shîrâz, brother of the preceding poet, on fol. 412<sup>a</sup>. 2511. Masiḥ of Shîrâz, ib. 2512. Mullâ Mukhlîṣ, ib. 2513. Maulânâ Miḥnati Ḥisârî, was first in the madrasah of Dihlî, afterwards, by Akbar's order, Kâdî of Sirhind; from the emperor he also received the takhalluṣ 'Aishî, ib. 2514. Salmâ Begam Sulṭân, with the takhalluṣ Makhfi, mentioned in Maulânâ Ghurbatî's مؤنس جان; she belonged to the Timûride family, and was married to the emperor Akbar, ib. 2515. Makhdûm Latîfah, a clever lady of Yazd, on fol. 412<sup>b</sup>. 2516. Bâbâ Ḥusain Maṭlâ'î, was principal of the محلة حيدري خان in Ḳazwîn, ib. 2517. Mir Asad-allâh of Iṣfahân, with the takhalluṣ Malûlî, was governor of Mashhad in Shâh Tahmâsp's reign; he is mentioned by Taḳî Auhâdî, ib. 2518. Maulânâ Murshidi of Zawâra, ib. 2519. Murshid Yazdajirdî, was first in the service of Ghâzikhân of Tattah, and afterwards in that of the Nawwâb Khânkhânân, ib. 2520. Muṣṭafâ Mirzâ, son of Shâh Tahmâsp Ṣafawî, and brother of Shâh Isma'îl II, who killed him, on fol. 413<sup>a</sup>. 2521. Muḥammad Sulṭân Turk mân, younger brother of Muḥammad Amin Sulṭân Turk mân, and nearly related to the Ṣafawî family; Taḳî Auhâdî was personally acquainted with him, ib. 2522. Mudâmi of Hamadân, mentioned by Badâ'ûnî; he was known in India as Haidarî, and wrote ḳasidas in praise of Mir Muḥammadkhân Kalân, one of Akbar's Amirs, ib. 2523. Murshid Ḳulikhân, ib. 2524. Mullâ Mukârim of Ḳazwîn, mentioned in the Haft Iklim, ib. 2525. Maulânâ Maktabî, ib. 2526. Maulânâ Muḥammad Amin, with the takhalluṣ Mustaghni, son of Maulânâ Ṣairafî of Kashmir; Taḳî Auhâdî saw him in Mandû in the Dakhan, when he was 70 years old; he had ten sons, ib. 2527. Mir Mushtari of Farâhân, on fol. 413<sup>b</sup>. 2528. Mushtari of Mashhad, ib. 2529. Mashrabi of Khwânsar, ib. 2530. Another Mashrabi, ib. 2531. Mirzâ Mashrabi Taklû, went to India under Akbar, ib. 2532. Another Maulânâ Mashrabi, ib. 2533. Ghiyâthâi Munṣif, mentioned in the Haft Iklim, ib. 2534. Maulânâ Murâd of Ḳazwîn, was a مستجاب الدعوات according to the same, ib. 2535. Maṭrabi of Ḳazwîn, pupil of Furûghî 'Attâr of Ḳazwîn, according to Taḳî Auhâdî; he was an excellent musician; entered the service of Shâh 'Abbâs, wrote splendid works, but had his ears cut off in consequence of gross dishonesty, ib. 2536. Mulham, son of a Brahman, of Kokan in the Dakhan, was converted to Islâm by a vision in a dream, ib. 2537. Mir Muṣṭafâ, ib. 2538. Mûsâ Riḍâ, the painter (نقاش) of Hamadân, on fol. 414<sup>a</sup>. 2539. Mirzâ Mirak, mentioned in Sâmi Mirzâ's Tuhfat-al Sâmi, ib. 2540. Mirak of Tattah, ib. 2541. Mullâ Mirak Jân of Sistân, according to others of Balkh, died A. H. 1016, ib. 2542. Muḳim of Sabzwâr, spent some time in India under Akbar, and returned afterwards to his native country, ib. 2543. Kâdî Mirak Khâlidi of Kazwîn, ib. 2544. Khalifah Mirak, ib. 2545. Mullâ Ḥasan, a Ghubâr-writer, with the takhalluṣ Muṣâhib, ib. 2546. Mullâ Muṣâhib of Nâ'in, ib. 2547. Muẓaffar Ḥusain of Kâshân, a Ṣūfî, mentioned by Ṣâ'ib, ib. 2548. Ma'sûm, son of Kâdî Abû-alma'âlî Ziyâratgâhî, died, according to Badâ'ûnî, in

Lâhûr from the effect of hemorrhoids, on fol. 414<sup>b</sup>. 2549. Shaikh Muḥammad Tijârî of Dihlî, ib. 2550. Muẓaffar Kâshî, ib. 2551. Sayyid Ḥakim Muẓaffar, ib. 2552. Mai-i-Kalâl, one of the emperor Jahângir's mace-bearers, of the old Hindû tribe of Kalâl, a favourite of Nûr Jahân Begam, ib. 2553. Maulânâ 'Alî Ma'ânî, ib. 2554. Khwâjah Murâd of Kâbul, mentioned in the Haft Iklim, ib. 2555. Mir Muḥammad Muḳim of Ashtarâbâd, likewise mentioned in the Haft Iklim, ib. 2556. Mir Kâdî Taharânî, mentioned in the same, on fol. 415<sup>a</sup>. 2557. Mir Mu'izz-aldin Muḥammad of Kâshân, ib. 2558. Mir Mu'izz Kâshî, went to India under Akbar, ib. 2559. Maulânâ Maliḥî Bâfiḳî, contemporary with Taḳî Auhâdî, ib. 2560. Muẓaffar of Gûnâbâd, at the same time, ib. 2561. Another Maliḥî, at the same time, ib. 2562. Mu'izzilang, may be identical with Mu'izzî of Harât (No. 2496), ib. 2563. Amir Sayyid Muḥammad, ib. 2564. Khwâjah Malâ of Kâzarûn, a descendant of Khwâjah 'Abdallâh Balbânî (see No. 1525), mentioned by Taḳî Auhâdî, ib. 2565. Ma-wâlibeg Turk mân, ib. 2566. Murtaḍâ Ḳulikhân Shâmlû, one of the Ṣafawî Amirs, mentioned by Ṭâhir Naṣrâbâdî, ib. 2567. Murtaḍâ Ḳulikhân Sulṭân, may be identical with the preceding poet, ib. 2568. Murtaḍâ Ḳulikhân, son of a Kizilbash Amir, was under Shâh 'Abbâs governor of بندر عباسى, where he died, ib. 2569. Maulânâ Abû-albarakât, with the takhalluṣ Munir of Lâhûr, son of Mullâ 'Abd-almajid of Multân, was born in Lâhûr, and was a famous Inshâ-writer; he is besides the author of a mathnawî, رموز و ايماء, ib. 2570. Ṣâfi Mushtâk, a pupil of Shâh Âfirin of Lâhûr, on fol. 415<sup>b</sup>. 2571. Shaikh Mun'im of Lâhûr, was attached to the service of Abû Naṣr Naṣir-aldin Muḥammad Sulṭân Shujâ'; when the latter, after his defeats in Bangâlah, became a dervish, and was no more heard of, he also withdrew from the world, ib. 2572. Muḥammad 'Alî Mâhir, son of a Hindû, and converted while young to Muḥammadanism by Mirzâ Ja'far Mu'ammâ'î, under whose guidance he was brought up and instructed; after Mirzâ Ja'far's death he associated with Mullâ Shafi'â Dânishmandkhân, went to India and received the honorary title of Dânishmandkhânî, in Aurangzib's reign, ib. 2573. Shaikh Sa'd-allâh Masiḥî of Pânîpat, translated the story of Râm and Sitâ from Sanskrit into Persian verse, on fol. 416<sup>a</sup>. 2574. Maulânâ Muḥammad of Tûn, ib. 2575. Mirzâ Tâmi (?) Kurcî, of Transoxania, ib. 2576. Mun'im Ḥakkâk of Shîrâz, went to India, ib. 2577. Mullâ Mufid of Balkh, went to India in the beginning of Aurangzib's reign, and died in Multân, A. H. 1091 (ta'rikh: ملا مفيد بلخي مرد), ib. 2578. Mirzâ Muḥammad of Tabriz, with the takhalluṣ Majdhûb, author of several mathnawîs, the best known of which, شاهراه نجات, was composed according to his own ta'rikh, شاهراه نجات دلها, A. H. 1006, on fol. 416<sup>b</sup>. 2579. Muḥammad Jânbeg of Dâghistân, was in the service of Shâh 'Abbâs II, on fol. 417<sup>a</sup>. 2580. Mullâ Mir of Turbat, ib. 2581. Mirzâ Murâd bin Rustam 'Mirzâ bin Bahrâm Mirzâ bin Shâh Isma'îl Ṣafawî, one of Jahângir's Amirs, ib. 2582. Muḥammad Muḳim Muhtasham, one of the great men of Khurâsân, ib. 2583. Mirzâ Muḥammad, with the takhalluṣ Mukhlîṣ of Kâshân, lived in Sulṭân Ḥusain Mirzâ Ṣafawî's time, ib.

2584. Mir Madhûsh, brother of Jalâl-aldin Siyâdat of Lâhûr (see No. 1033), on fol. 418<sup>a</sup>. 2585. Sayyid Mu-bârakkhân Madhûsh, ib. 2586. Šâlih Mulham (or according to the index, Šâlihjân Mulham), ib. 2587. Âkhund Muhammad Bâkir, used first as takhalluṣ Mu-nâsib, and afterwards Mushtâk, ib. 2588. Naširâi Mushtâk, lived in Isfahân, ib. 2589. Miraki, may be identical with one of the Miraks above (No. 2539 sq.), on fol. 418<sup>b</sup>. 2590. Maili Mu'ammâ'i Hîšârî, ib. 2591. Maili of Kazwîn, ib. 2592. Maili of Tabriz, ib. 2593. Muẓaffarkhân, mentioned by Shirkhân; he sent a ghazal of his to Khwâjah Mu'in-aldin Shâh Ghâzi in Aurangâ-bâd, ib. 2594. Muhammad Husainbeg, with the takhalluṣ Ma'lûm, of Tabriz, went to India at the end of Shâhjahan's reign, entered the service of Ja'farkhân, the governor of Kashmir, and accompanied him to Kashmir, where he died; the author of this tadhkirah saw his diwân at Âgra, ib. 2595. Mirzâ Jân, ib. 2596. Muẓaffar Husain Mirzâ, son of Sanjar Mirzâ, related by father's side to Nîmat-allâh Wali and by mother's side to Shâh Tahmâsp, ib. 2597. Mirzâ Muḳim of Isfahân, Shâh Sulaimân Šafawî's librarian, on fol. 419<sup>a</sup>. 2598. Another Mirzâ Muḳim, ib. 2599. A third Mirzâ Muḳim, of Taharân, ib. 2600. Mirzâ Kutb-aldin Mâ'il, one of 'Âlamgir's officials, died A.H. 1108 (ta'rikh: (جعل جنت مشاء), ib. 2601. Mir 'Atâ, with the takhalluṣ Muntahâ, of Taharân, ib. 2602. Ma'nâ Lâhijî, the uncle of Shaikh Muhammad 'Ali Hazin, ib. 2603. Masihâi Ma'nâ, a pupil of Âkâ Husain Khwânsârî, ib. 2604. Mir Abû-alfaiḍ Mast Ma'nâ, a pupil of Mirzâ Bidil, ib. 2605. Mirzâ Makhdûm Sharifi, ib. 2606. Mullâ Mufrad of Hamadân, ib. 2607. Mir Mashrab, son of Mir Husain the glass-blower (شمشگر), who lived in Shâh 'Abbâs' reign, ib. 2608. Murshid Kulîbeg ibn 'Abbâs Kulikhân, on fol. 419<sup>b</sup>. 2609. Murtaḍâ Kulîbeg, in the service of Shâh Sulaimân Šafawî, ib. 2610. Mullâ Miskin of Bukhârâ, ib. 2611. Barkwardârbeḡ (برخورداربیک) of Nâ'in, with the takhalluṣ Maṣûr, ib. 2612. Mirzâ Maṣûr, the Shaikh-al-islâm of Dâmaghân, ib. 2613. Mirzâ Maṣûr of Harât, ib. 2614. Maẓhar, mentioned by Šâ'ib, on fol. 420<sup>a</sup>. 2615. Mun'im Khânkhanân, with his original name, Mun'im-beg, son of Sultânbeḡ, the Kûtuwâl (prefect or chief magistrate) of Akbarâbâd, received his higher education from Shaikh Kalim-allâh, became one of 'Âlamgir's officials, and rose to the rank of a wazîr of Bahâr, was honoured by the title of Khânkhanân, and applied himself at last to the study of Sûfism, on which he wrote several treatises, under Shaikh Muhammadî, ib. 2616. Mirzâ Ma'sûm of Tabriz, went several times to India, ib. 2617. Muṭahhar (according to the index, Maẓhar, like No. 2614), ib. 2618. Mir Sayyid 'Alî, with the takhalluṣ Mihri, son of Sayyid Musâ'id Jabal-'Âmili, author of a mathnawî, was king of poets in Sultân Husain Šafawî's reign, ib.; he also used sometimes Sayyid as takhalluṣ, ib. 2619. Mujrimî of Ardabil, ib. 2620. Mullâ Mu'nisî of Bukhârâ, ib. 2621. Mu'nisî of Shûshtar, ib. 2622. Wali Muhammadkhân, with the takhalluṣ Maṣrûr, of the Shâmlû tribe, and one of Sultân Husain Šafawî's Amirs, ib. 2623. Kâdi Majd-aldin of Dizfûl (دزفول) near Shûshtar, mentioned by

'Alî Hazin in his تذکرة المعاصرين, on fol. 420<sup>b</sup>. 2624. Mashhadi of Kumm, ib. 2625. Mir Maẓhar, ib. 2626. Mirzâ Muḳim of Tabriz, ib. 2627. Mirzâ Muḳim of Isfahân (see No. 2597 sq.), ib. 2628. Ma'sûd of Isfahân, son of Âkâ Zamân Zarkash, went to India, ib. 2629. Ma'sûm Kâshî, different from No. 2473; mentioned by Sâ'm Mirzâ, ib. 2630. Muhammad Ja'far, of the قهپایه (قهبایه?) sect, ib. 2631. Muḳimâi Maḳsûd, was only in later years converted to the true faith, and associated with Shaikh Bahâ-aldin 'Âmili, ib. 2632. Mir 'Abd-alwahhâb Ma'mûrî, ib. 2633. Maulânâ Ma'rûf of Tabriz, ib. 2634. Mir Muhammad Ma'rûf of Kashmir, ib. 2635. Muḥsinâ of Shirâz, ib. 2636. Mirzâ 'Abd-alrahmân, with the takhalluṣ Mun'im, of Bukhârâ, ib. 2637. Mirzâ Muhammad Munshî of Tabriz, ib. 2638. Mirzâ Muhammad Mustaufi, son of Mirzâ Muhammad Shafi' Mustaufi, became prime minister of Îrân under Sultân Husain Šafawî, on fol. 421<sup>a</sup>. 2639. Muṭî'âi Isfahânî, of 'Abbâsâbad in Isfahân, went to India, but returned, after his son's death in Sirhind, to Îrân, ib. 2640. Muhammad Šâlih, the gold-drawer (زرکش) of Shirâz, ib. 2641. Âkâ Muhammad, with the takhalluṣ Mu'âf, of Kashân, lived as شعر بان, or weaver of silk-dresses, in Isfahân, ib. 2642. Hâjî Muhammad, with the takhalluṣ Maṣhûr, a sugar-candy maker in Isfahân, ib. 2643. Muhammad 'Alî Mufrad, of Isfahân, ib. 2644. Mihr 'Alikhân Maẓhar, was, according to Wâlih, a poet of Sultân Husain Šafawî's reign; he may be identical with one of the above-mentioned poets of this name, see Nos. 2614, 2617, 2625, etc., ib. 2645. Mir Muhammad Sa'id, with the takhalluṣ Muḥit, of Isfahân, ib. 2646. Muhammad 'Alikhân, father of 'Alî Kulikhân Wâlih (the author of the ریاض الشعر), ib. 2647. Hâkim Shâh Ma'sûm of Lâr, ib. 2648. Mirzâ Abû-alma'âlî of Mashhad, mentioned in 'Alî Hazin's تذکرة المعاصرين, ib. 2649. Mir Ma'sûm, son of Mir Sayyid 'Alî Jâbirî Mihri, ib. 2650. Mir 'Abd-al Maulâ of Isfahân, mentioned by 'Alî Hazin as one of his contemporaries, on fol. 421<sup>b</sup>. 2651. Muhammad Sa'id, with the takhalluṣ Mâhir, of Gilân, ib. 2652. Mullâ Mukhtâr of Nahâwand, ib. 2653. Mirzâ Bâkir Murja' (or Murajja' مرجع) of Isfahân, mentioned by 'Alî Hazin, ib. 2654. Mullâ Malik Mu'in of Khurramâbâd, ib. 2655. Nûr-aldin Muhammad of Kirmân, with the takhalluṣ Munîr, ib. 2656. Mullâ Malik of Bâkharz, ib. 2657. Shâh Maḥmûd Mukhlis, of Nishâpûr, ib. 2658. Muhammad Nizâm, with the takhalluṣ Mu'jiz, of Afghan descent; he lived partly in Kâbul, partly in Nishâpûr, and studied difficult Persian books in Dihlî, on fol. 422<sup>a</sup>. 2659. Muhammad Amin, with the takhalluṣ Maṭla' or Muṭṭali' (مطلع), ib. 2660. Mir Maḥmûd, ib. 2661. Shaikh 'Abdallâh Mujrim, grandson of Shaikh Muslim Šan'î (or Šafi') of Kashmir, ib. 2662. Ma'nâ of Kashmir, ib. 2663. Muẓaffar Maḥdi of Kashmir, ib. 2664. Muhammad 'Alikhân Matin, lived in Kashmir, ib. 2665. Khwâjah Amân-allâh Muruwat of Kashmir, ib. 2666. Nawwâb Fâdilkhân Munshî, was governor of Kashmir under 'Âlamgir, ib. 2667. Maẓharâ, ib. 2668. Hâjî Muṭî', governor of Kâshghar, ib. 2669. Shâh Majnûn, a dervish in Kashmir, ib. 2670. Mullâ 'Abd-alrahîm



Munajjim, of Kashmîr, famous by his knowledge of the astrolabe, under 'Ālamgîr, ib. 2671. Ma'dûm, a Hindû in Kashmîr, ib. 2672. Murtaḍā Kulikhân Mawālî, pupil of Mir Muḥammad Ṭāhîr 'Alawî; he was a prince of the Timûride family, and lived for a long time in Kashmîr, ib. 2673. Kâsimkhân Mukhlîṣ of Kashmîr, in Muḥammad Farrukhsiyar's reign, ib. 2674. Mirzâ Shâh Husain Munâsib of Kashmîr, ib. 2675. Mirzâ Rûh-allâh Muntakhab, the father of Mirzâ Dârâb Jûyâ of Kashmîr, on fol. 423<sup>a</sup>. 2676. Mullâ Muḥammad 'Ālim, with the takhalluṣ Ma'rîfat, of Kashmîr, ib. 2677. Mirzâ Muḥtaram, son of Mirzâ 'Abd-alghaniḡeg Kabûl; he was born at Shâhjahanâbâd, and educated by his father, ib. 2678. Hâjî Sharîf Manshûr, ib. 2679. Shâh Muḥammad Ridâi Mushtâk of Kashmîr, lived in Shâhjahanâbâd, under Muḥammadshâh, ib. 2680. Madhûsh Kalandar of Isfahân, lived as hermit in Kashmîr, contemporary with Rûh-allâh Muntakhab and Dârâb Jûyâ (see No. 2675), on fol. 423<sup>b</sup>. 2681. Mir Aḥmad Muḥyî, on fol. 424<sup>a</sup>. 2682. Muḥammad Muḥimkhân, with the takhalluṣ Masîḥ; his poetical manner resembles that of Jalâl Asir, ib. 2683. Râi Anand Râm, with the takhalluṣ Mukhlîṣ, a Khatrî, was wakîl of Nawwâb I'timâd-aldaulah Kamar-alḡinkhân Bahâdur, etc., in Muḥammadshâh's reign, pupil of Mirzâ Bidil, and contemporary with Khân Ârzû; his house in Shâhjahanâbâd was frequented by many poets and learned men; comp. A. Sprenger, Catal., pp. 159 and 262, ib. 2684. Sayyid Takî, with the takhalluṣ Mir, the nephew of Sirâj-alḡin 'Alikhân Ârzû, originally of Akbarâbâd, was brought up and flourished in Dihlî, and settled in later years in Lucknow; he excelled both in Persian and Rêkhta poetry, and was still alive when this tadhkirah was written; comp. about him, A. Sprenger, Catal., p. 175, on fol. 424<sup>b</sup>. 2685. Mir Sayyid 'Alî Mushtâk of Isfahân, the teacher of Âkâ Muḥammad 'Âshîk (see No. 1760), of Âkâ Husain Rafîk Sabzîfurûsh, of Mirzâ Ṣabûh, etc.; he died thirty years before the compilation of this tadhkirah, that is, about A. H. 1188, on fol. 425<sup>a</sup>. 2686. Shaikh 'Abd-alridâi Matin, of Arab descent, born in Isfahân, and a friend of Mir Najât; in Muḥammadshâh's reign he went to Dihlî and had poetical contests with Mir Afḡal Thâbit (who died A. H. 1151); from Dihlî he proceeded to Lucknow and entered the service of Nawwâb Burhân-almulk; he settled and married there under Burhân-almulk's successor, Nawwâb Abû-alman-ṣûrkhân Safdarjang, and had five sons, on fol. 426<sup>a</sup>. 2687. Bhôrâ Singh, with the takhalluṣ Mashrab, of a Râjpût family, lived in Dihlî, and was pupil of Mirzâ Afḡal Thâbit; for some time he was a naukâr of Shujâ'-alḡaulah; the author of this tadhkirah made his personal acquaintance, ib. 2688. Mirzâ 'Inâyat-allâh, with the takhalluṣ Mashrab, may be identical with Mir Mashrab (see No. 2607), on fol. 427<sup>b</sup>. 2689. Mir Muḥammad 'Alî Muṭî, a true Sayyid, one of Shâh Ṣafî's sons, ib. 2690. Mirzâ Majid of Shûshṭar, went to India in Muḥammadshâh's reign and entered the service of Nawwâb Safdarjang; he was a great jester and satirist, and had frequent satirical contests with Ja'far Zarkûb of Isfahân, ib. 2691. La'mî Narâyan, with the takhalluṣ Mahabbat, a pupil of the author of the Bahâr-i-'Ājam, Tekéand Bahâr, and a friend of Khân Ârzû; he was for some time in the service of Shâh Madan Ṣâhib, and

afterwards in that of Jawâhîr 'Alikhân, the secretary of Bhô Begam Ṣâhib; he died, about 70 years old, nine or ten years before the date of this tadhkirah, with the author of which he was intimately acquainted, ib. 2692. Mirzâ 'Abd-alḡakîm of Lâhûr, with the takhalluṣ Maftûn, was killed about thirty years before the composition of this tadhkirah, on fol. 428<sup>a</sup>. 2693. Mirzâ Jân Maẓhar, son of Mirzâ Jân, who was himself a grandson of Âṣaf-alḡaulah Nawwâb Asadkhân Bahâdur 'Ālamgîrshâhî; he was born at Akbarâbâd A. H. 1111, and died by an assassin's hand A. H. 1195, at Shâhjahanâbâd; he was a good Rêkhta poet too, ib. 2694. Mir Samî Maẓhar, was chief excise officer of Ajmir, on fol. 428<sup>b</sup>. 2695. Mirzâ Maftûn, ib. 2696. Tajbeg Mamnûn, lived in Dihlî, ib. 2697. Mir Kamar-alḡin, with the takhalluṣ Minnat, of Dihlî, a descendant of Jalâl bin 'Adud of Yazd, who was wazîr of Sulṭân Muḥammad Muẓaffar (see No. 490); he was for a long time a favourite of Nawwâb Nizâm 'Alikhân Bahâdur, the governor of the Dakhan, and spent the later years of his life in Lucknow, ib. 2698. Nawwâb Amir-alḡaulah Mirzâ Zain-al'âbidinkhân Bahâdur Man-ṣûrjang, with the takhalluṣ Mirzâ, the eldest son of Mirzâ Ja'far and brother to Mirzâ Shafîkhân; he was still alive in Lucknow in A. H. 1217, when this portion of the book was written, ib. 2699. Mirzâ Muḥammad Fâkhîr of Dihlî, with the takhalluṣ Makin, was alive in Lucknow in A. H. 1217, on fol. 430<sup>b</sup>. 2700. Mamnûn of Sâmâna, still alive in Lucknow, ib. 2701. Mahmûd-beg Tûrânî, with the takhalluṣ Maḡmûd, ib. 2702. Majidâ of Tabriz, on fol. 431<sup>a</sup>. 2703. Maimanatkhân of Kashmîr, one of Aḡmadshâh's naukars, ib. 2704. Shaikh Najm-alḡin Kubrâ, was killed in a fight against Çingîzkhân's troops, ib. 2705. Shaikh Najm-alḡin Râzi, pupil of the preceding Shaikh, went to Rûm at the time of Çingîzkhân's invasion and met there Jalâl-alḡin Rûmî; he died A. H. 654, and left among other works a مرصاد العباد and a تفسير بحر الحقائق, on fol. 431<sup>b</sup>. 2706. Najm-alḡin Zarkûb (the gold-beater), a Ṣûfî of Abaḡâkhân's time, on fol. 432<sup>a</sup>. 2707. Najm-alḡin Hasan of Kirmân, ib. 2708. Ḥakîm Najm-alḡin Maḡmûd ibn Ilyâs, ib. 2709. Najm-alḡin of Simnân, ib. 2710. Shâh Nî'mat-allâh Walî, styled here the Elias of the sea of knowledge and the Moses of the mountain of truth; he was patronised by and intimate with Shaikh 'Abd-alḡâdir Gilânî and Abû 'Abdallâh albâkî, ib. 2711. Ḥakîm Nâsir bin Khusrâu of Isfahân (the legendary account of his life is taken from the Haft Iklim), on fol. 433<sup>a</sup>. 2712. Najm-alḡin Nizâmî 'arûdî of Samarkand, on fol. 434<sup>a</sup>. 2713. Muḥammad Nâsir al'alawî, the panegyrist of Sulṭân 'Alâ-alḡaulah, on fol. 434<sup>b</sup>. 2714. Najib-alḡin Abû Bakr alzandi, the calligraphist (خطاط), ib. 2715. Shaikh Nizâmî of Ganja; besides the Khamsah a diwân of 20,000 baits is here ascribed to him, ib. 2716. Shaikh Nizâm-alḡin Auliya, son of the Kâdî of Badâ'ûn and pupil of Shaikh Farid (or Farid-alḡin) Shakarganj in Dihlî; he died more than 70 years old, A. H. 725, on fol. 435<sup>b</sup>. 2717. Nizâm-almulk Naṣîr-alḡin, on fol. 436<sup>a</sup>. 2718. Khwâjah Nûr-alḡin Ṣandûkî, mentioned by Takî Auhadî, ib. 2719. Abû Naṣr bin Aḡmad, mentioned by 'Aufî, ib. 2720. Ḥakîm-allḡukamâ Khwâjah Naṣîr-alḡin Ṭûsî, with his

real name: Abû Ja'far bin Muḥammad bin Ḥasan, under Hulâgûkhân; he died A. H. 672, the 18th of Dhû-alhijjah, ib. 2721. Shaikh Abû 'Alî Ibn Sînâ, ib. 2722. Muḥammad Amin Najib, mentioned by 'Aufi, ib. 2723. Khwâjah Nâsir-al-din bin Kuṭb-al-din of Sarakhs, greatly praised by 'Aufi, ib. 2724. Nizâm-al-din of Isfahân, a contemporary of Abaḳâkhân, wrote Arabic and Persian poetry, on fol. 436<sup>b</sup>. 2725. Nâsir of Bačca (باجا), a place near Shirâz, ib. 2726. Maulânâ Nâsir of Bukhârâ, a dervish, made in Baghdâd the acquaintance of Khwâjah Salmân of Sâwa, ib. 2727. Shâh Nâsir Khwâjah of Tirmidh, went young to India and attached himself to the Khânzamânkhân, in whose company he was killed during the Khân's fight against Akbar, on fol. 437<sup>a</sup>. 2728. Shaikh Nâsir, a descendant of Abû Sa'id bin Abû-alkhair, ib. 2729. Muḥammad Nâsir Mirzâ, one of Sultân Husain Baikarâ's grandchildren, ib. 2730. Khwâjah Akhi, the ring-cutter (زهگیر تراش), with the takhalluṣ Naẓmî, ib. 2731. Maulânâ Nâsiri, was a pupil of Khwâjah Kuṭb-almillâh wa aldin Ūshi in Dihli, and wrote ḳaṣidas in honour of Sultân Shams-al-din Altamish, ib. 2732. Maulânâ Nâdiri of Samarkand, a protégé of Humâyûn, in whose company he went to India; he died A. H. 966 (not 906, as is stated in the text, since the chronogram of his death runs thus: رفت يکی از سخنوران, i. e. I went away = must be deducted, from 967, the numerical value of سخنوران), ib. 2733. Maulânâ Nizârî of Kūhistân, contemporary with Sa'di, author of lyrical poems and of the دستور نامه در آداب معاشرت, on fol. 437<sup>b</sup>. 2734. Maulânâ Naẓmî, one of the poets of Khurâsân in Sultân Husain Mirzâ's time, on fol. 438<sup>a</sup>. 2735. Kâdî 'Uthmân Nâkî of Kāzwin, with the takhalluṣ Nizâm, mentioned in the Ta'rikh-i-Guzida, ib. 2736. Maulânâ Naẓmî of Tabriz, went to India in Akbar's time, ib. 2737. Mirzâ Nizâm Dast-i-Ghaib of Shirâz, on fol. 438<sup>b</sup>. 2738. Mullâ Muḥammad Husain Naẓiri of Nishâpûr, went to India, and was, through the kind intercession of Nawwâb 'Abd-alrahîm Khânkhânân, received in Akbar's service, in whose honour he wrote most of his panegyrical poems; he died in Ahmadâbâd in Gujarât, A. H. 1021 (chronogram, زدنيا رفت حسان العجم آء), on fol. 439<sup>b</sup>. 2739. Maulânâ Nawîdî of Turbat, wrote satires on Nawwâb Bairâm-khân, is mentioned by Badâ'ûni, on fol. 446<sup>a</sup>. 2740. Khwâjah 'Abdibeg Nawîdî, one of the secretaries of Shâh Tahmâsp Ṣafawî and author of several mathnawîs, on fol. 446<sup>b</sup>. 2741. Amir Nawîdî of Nishâpûr, one of Sultân Husain's poets, went to India in Humâyûn's reign, and died A. H. 973 in Ujîn (اوجين) in Mâlwa, ib. 2742. Mullâ Nawîdî of Shirâz, on fol. 447<sup>a</sup>. 2743. Nawîdî of Rai, in Shâh Tahmâsp's reign, ib. 2744. Nawîdî of Gilân, went to India in Akbar's time and died there, ib. 2745. Maulânâ 'Alî Ahmad Muhrkan (the seal-engraver) of Dihli, with the takhalluṣ Nishânî, son of Maulânâ Husain Nakshî of Dihli, and teacher of prince Salim, flourished under Akbar and Jahângir, ib. 2746. Maulânâ Nakshî of Dihli, father of the preceding poet, on fol. 448<sup>a</sup>. 2747. Niyâzi of Bukhârâ, under Humâyûn, an expert in poetry, riddles, chronograms, etc., mentioned by Badâ'ûni, ib. 2748. Taḳî 'Aṣṣâr (the oil-presser), with the takhalluṣ Niyâzi, of Isfahân,

went to India under Akbar, on fol. 448<sup>b</sup>. 2749. Shams-al-din Niyâzi, ib. 2750. Mullâ 'Alî Niyâzi of Astarâbâd, went to India under Akbar, ib. 2751. Niyâzi of Khûristân, ib. 2752. Niyâzi of Badakhshân, ib. 2753. Amir Yûsuf Niyâzi, son of an Amir of Harât, ib. 2754. Mir Ma'sûm Ṣafawî, with the takhalluṣ Nâmi, son of Mir Sayyid Ṣafâ'i, in Akbar's service and mentioned by Badâ'ûni; once, when being sent as envoy to Shâh 'Abbâs, he made the acquaintance of Ḥakim Shifâ'i, Muḥammad Riḳâi Fikri and Taḳî-al-din Auḥadî; he is the author of a diwân and a mathnawî in the metre of يوسف و زليخا, ib. 2755. Maulânâ Mir Muḥammad Sharif Nawâ'i, nephew of Mir Kudsi Karbalâ'i, was in Akbar's service, on fol. 450<sup>a</sup>. 2756. Maulânâ Shams-al-din Muḥammad Nawâ'i of Sabzwâr, ib. 2757. Bâbâ Sultân Nawâ'i of Kumm, ib. 2758. Maulânâ Asir Nawâ'i of Sabzwâr, ib. 2759. Maulânâ Najib-al-din of Jarbâdqân, ib. 2760. Niyâzi of Tabriz, mentioned in the Haft Iklim, ib. 2761. Nithârî of Tûn, on fol. 450<sup>b</sup>. 2762. Nizâm-al-din A'raj (the cripple), ib. 2763. Nizâm-al-din Mahmûd of Isfahân, contemporary with Kamâl Isma'il and Athîr Aumânî, ib. 2764. Najâtî of Shirâz, ib. 2765. Maulânâ Nargisi of Abhar, in Sultân Husain Baikarâ's time, had poetical contests with Hilâlî, ib. 2766. Maulânâ Nâjî, son of Maulânâ Ḥasan of Kâshân, who advised the people of Kâshân, during the siege of that town by Wali Jânbeg, son of Muḥammad-khân Turkman, to say in the ensuing fight a certain prayer, which would put their enemies to flight; they followed his advice and were killed, 700 altogether; thereupon his son Nâjî sent a severe censure in verse to his worthy father, ib. 2767. Kâdî Nûr-al-din Muḥammad of Isfahân, a pupil of Khwâjah Tarikah of Isfahân; Taḳî Auḥadî knew him personally, ib. 2768. Maulânâ Niki of Isfahân, died 100 years old, A. H. 1000 (his pupil Taḳî Auḥadî's chronogram on his death, نيکی زجهان رفت نيکی زجهان, is incorrect, and wrong in metre, since there is one syllable wanting, and the numerical value amounts to 992 only; we would suggest making up the wanting 8 by the insertion of ج before the second نيکی), on fol. 452<sup>a</sup>. 2769. Bâbâ Naṣibi of Gilân, ib. 2770. Mir Naṣibi Nûrbakhshi, on fol. 452<sup>b</sup>. 2771. Naṣibi, the scribe of Shirâz, ib. 2772. Sayyid Nasimî of Shirâz, educated by Sayyid Na'imî, was crucified in Ḥalab A. H. 837, ib. 2773. Maulânâ Nasim of Astarâbâd, mentioned in the Haft Iklim, on fol. 453<sup>a</sup>. 2774. Nasimî of Harât, very clever in رمل, ib. 2775. Shaikh 'Alî Nakî of Kamarah (near Isfahân), ib. 2776. Maulânâ Nâṭikî of Astarâbâd, went to India under Akbar and died at Banâras, on fol. 453<sup>b</sup>. 2777. Maulânâ Ṣadr Nâmi of Abhar; Taḳî Auḥadî saw him, ib. 2778. Maulânâ Afḍal Nâmi of Taharân, a pupil of Maulânâ Umîdî, mentioned in the Haft Iklim, on fol. 454<sup>a</sup>. 2779. Maulânâ Muḥammad Riḳâ Nau'i, lived at Khabûshân (in Khurâsân); in Akbar's reign he went to India and entered the service of prince Dâniyâl; he is the author of the famous mathnawî سوز و گداز, and died at Burhânpûr in the Dakhan, A. H. 1019, ib. 2780. Nau'i of Isfahân, contemporary with Damîrî of Isfahân, on fol. 457<sup>b</sup>. 2781. Maulânâ Nizâm of



Astarâbâd, court-poet of Sultân Husain Mirzâ, ib. 2782. Maulânâ Nâdirî of Marw, ib. 2783. Nâdirî of Shûshhtar, ib. 2784. Nâdirî of Siyâlkût, ib. 2785. Nâdir of Shirâz, was first a dervish, afterwards wazir of 'Abbâsbeg, son of Nawwâb Shaikh 'Alikhân Dârûgha of Kâzwin, ib. 2786. Kalb 'Alî, with the takhalluṣ Nâdir, a goldsmith in Iṣfahân, ib. 2787. Maulânâ 'Alî Najâtî of Tûs, mentioned in the Haft Iklim, on fol. 458<sup>a</sup>. 2788. Ḥâfîz Nidâ'î, with his real name, Sultân Muḥammad, court-poet of Sultân Husain Mirzâ; he went from Asfirâz to Harât and is therefore usually styled Harawî, ib. 2789. Maulânâ Nîmatî, at the same time, ib. 2790. Nasâ'î, a native of Nasâ, ib. 2791. Kâdî Nizâm-al-dîn of Harât, under Sultân Husain, ib. 2792. Nuṭqî, son of Khwâjah Ghâzi of Tabriz, ib. 2793. Mir Nuṭqî of Nishâpûr, Mullâ Kaidî's son-in-law and contemporary with Muḥammad Jân Kudsi, ib. 2794. Amir Nuṣrat-al-dîn of Simnân, ib. 2795. Nadimi of Balkh, mentioned in the Haft Iklim, ib. 2796. Nadimî Sûzangar (the needle-maker) of Iṣfahân, mentioned by Taqî Auhadi, ib. 2797. Khwâjah Naṣir-al-dîn of Hamadân, son of Khwâjah Maḥmûd ibn Khwâjah Hasanbeg, who traces his origin to Nûshirwân, who, after the death of Yazdajird, went to Hamadân and dwelt there; Khwâjah Naṣir-al-dîn went to India in Akbar's reign, ib. 2798. Maulânâ Nisbatî of Thânisar; Sâ'ib, on his way from India to Kashmîr, paid him a visit and became intimately acquainted with him; he had also the honour to be summoned before prince Muḥammad Dârâ Shukûh, on fol. 458<sup>b</sup>. 2799. Sayyid Nîmat-allâh of Nârnaul, the great Shaikh, called the Khidr of the mystic road and the guide to truth (خضر طریقت و هادی حقیقت); even Sultân Shujâ', the son of the emperor Shâhjahân, paid him his homage, together with his sons and most of the Amirs, on fol. 460<sup>a</sup>. 2800. Mir Nûr-allâh of Ṭaharân, mentioned in the Haft Iklim, on fol. 460<sup>b</sup>. 2801. Maulânâ Nisbatî of Mashhad, in Shâh Tahmâsp's reign, ib. 2802. Kâdî Nizâm-al-dîn of Kâzwin, in Uljâitûkhân's reign, ib. 2803. Kâdî Nizâm-al-dîn Kâshî, ib. 2804. Maulânâ Nâdim of Gilân, went to India under Akbar, ib. 2805. Khwâjah Muḥammad Ṣâdiq Nâzim of Harât, went to India under Akbar and wrote a mathnawî, *فیروز و شهباز*; Taqî Auhadi was his pupil in India, on fol. 461<sup>a</sup>. 2806. Maulânâ Nadhrî of Kâshân, ib. 2807. Ḥakim Nizâm-al-dîn 'Alî of Kâshân, one of the physicians of Shâh Tahmâsp Ṣafawî and father of Ḥakim Rukn-al-dîn Mas'ûd Masîh, ib. 2808. Maulânâ Nazîr of Mashhad, ib. 2809. Sayyid Fadl Na'imî, on fol. 461<sup>b</sup>. 2810. Maulânâ Nûr-al-dîn Muḥammad, the brother of Ḥakim Abû-alfath and of Ḥakim Humâm Gilânî, who were, both of them, Amirs of Akbar, ib. 2811. Mullâ 'Abdallâh Nakhat, mentioned by Sâ'ib, ib. 2812. Kâdî Nûr-allâh of Sâwa, the nephew of Kâdî 'Îsâ, ib. 2813. Naṣirâ of Hamadân; Taqî Auhadi saw him in Iṣfahân; he was a great Inshâ-writer, ib. 2814. Maulânâ Shamsî, with the takhalluṣ Nâmi, on fol. 462<sup>a</sup>. 2815. Maulânâ Nâmi of Kashmîr, ib. 2816. Nâzîrî of Mashhad, ib. 2817. Nâzîrî of Gilân, ib. 2818. Maulânâ Ḥâjî Nigâhî of Harât, ib. 2819. Mir Muḥammad Yûsuf Nigâhî, ib. 2820. Nûr-allâh of Harât, ib. 2821. Maulânâ Kâdî Nûr-allâh of

Shûshhtar, went to India under Akbar, and became Kâdî of Lâhûr in Jahângîr's reign; his tomb is at Akbarâbâd, ib. 2822. Nûr Muḥammad, an Indian poet, on fol. 462<sup>b</sup>. 2823. Sayyid Nizâm, ib. 2824. Nizâm Kulâgh of Kâzwin, ib. 2825. Mullâ Nizâm, ib. 2826. Khwâjah Nizâm-almulk of Rai, ib. 2827. Mullâ Nashâtî, lived in Akbar's reign, ib. 2828. Maulânâ Nâṭîq, at the same time, brother of Mullâ Luknat (see No. 2242), ib. 2829. Nâfidh of Harât, ib. 2830. Naurûz 'Alibeg Shâmlû, ib. 2831. Maulânâ Najmî, ib. 2832. Najâtî Bâfîkî, ib. 2833. Nidâ'î Ma'rûf of Yazd, was personally known by Taqî Auhadi, ib. 2834. Mir Nafar, son of Mir 'Arabshâh of Mashhad, lived in India under Akbar, ib. 2835. Mullâ Nakhat of Samarkand, died A.H. 1082 (chronogram, *از دار فنا نمود رحلت*), ib. 2836. Nakhat of Ardabil, on fol. 463<sup>a</sup>. 2837. Nakhat of Shirâz, ib. 2838. 'Alikhân, with the takhalluṣ Nâmi, one of the Turks of Îrân, went to India under Akbar and obtained a high office there, ib. 2839. Nûrâ, with the takhalluṣ Nâmi, was a baker in Iṣfahân, ib. 2840. Shaikh Sâlih Nidâ'î of Samarkand, ib. 2841. Nihâli Lûli, a clever woman, mentioned in Ghurbatî's *مونس جان*, ib. 2842. Piçâ Nihâni Kâ'inî, an eloquent woman; Taqî Auhadi saw her son in India, ib. 2843. Nihâni, the sister of Khwâjah Afdal, the wazir of Sultân Husain Mirzâ, ib. 2844. Another Nihâni Âtun, ib. 2845. Maulânâ Diyâi Nuzhati, ib. 2846. Maulânâ Nâzîmî, ib. 2847. Maulânâ Nafisî of Kâshân, on fol. 463<sup>b</sup>. 2848. Maulânâ Nakhatî, ib. 2849. Nûribegkhân, ib. 2850. Nûri Lâri, contemporary with Taqî Auhadi, ib. 2851. Na'im Khayyât (the tailor) of Kâzwin, fell from a roof; Taqî Auhadi saw him, ib. 2852. Mir Nûr-allâh of *کفران* (near Iṣfahân), ib. 2853. Ra'is Nûr-al-dîn of Hurmuz, with the takhalluṣ Nûri, a relation of Taqî Auhadi's, ib. 2854. Mullâ Farrukh Husain of Harât, with the takhalluṣ Nâzim, author of the mathnawî *زیوسف و زلیخا*, pupil of Maulânâ Faṣihî of Harât, went to India at the end of Shâhjahân's reign and entered the service of prince Shujâ'; he died A.H. 1060 (read 1081), ib. 2855. Mir Nizâm Ṭabâṭabâ'î, lived in Gujarât, on fol. 464<sup>b</sup>. 2856. Naẓmî of Balkh, lived in India under Jahângîr, ib. 2857. Naẓmî Bahbahâni, ib. 2858. Mullâ Nûri of Nishâpûr, ib. 2859. Nûrbakhsh, ib. 2860. Rashidâi Nauras, of Kâzwin, lived in Bijâpûr in the Dakhan under the 'Âdilshâhs, ib. 2861. Najaf Kulikhân, one of the Ṣafawî Amirs, ib. 2862. Nâjî of Tabriz, ib. 2863. Âkâ Muḥammad Husain Nâjî of Andujân, the brother of Muḥammad Isma'il Ghâfil, who was munshi of 'Âlamgir, ib. 2864. Maulânâ Nâzuki, on fol. 465<sup>a</sup>. 2865. Mir Najât of Lâhûr, brother of Mir Siyâdat of Lâhûr, ib. 2866. Muḥammad Sâlih, with the takhalluṣ Nisbat, of Shûshhtar, ib. 2867. Nuṣrat-allâhkhân, with his real name, Mirzâ Luṭf-allâh, pupil of 'Abd-allâṭîkhân Tanbâ, the nephew of Mirzâ Jalâl Asir Shahrastâni; he was for some time in the service of Bahâdurshâh's son, Sultân Rafî'-alshân Bahâdur, ib. 2868. Dilâwar-khân Nuṣrat, on fol. 465<sup>b</sup>. 2869. Another Nuṣrat, who is apparently identical with Nuṣrat-allâhkhân in No. 2867, ib. 2870. Mir Najât, that is, Mir 'Abd-al'âl, of the mount *کیلوپ* in Fârs, lived in Iṣfahân, a friend

of Mirzâ Tâhir Wahîd, and author of the mathnawî on wrestling, گِل کشتی; he is mentioned in 'Ali Hâzin's tadhkirah, ib. 2871. Najibâ of Shirâz, on fol. 468<sup>b</sup>. 2872. Najib of Kâshân, king of poets under Sultân Husain Şafawî, ib. 2873. Mir Nâ'ib of Hamadân, on fol. 469<sup>a</sup>. 2874. Hâjî Muḥammad of Damâwand, with the takhalluṣ Nashâṭî, ib. 2875. Muḥammad Ridâ Nâ'ib of Iṣfahân, mentioned in 'Ali Hâzin's tadhkirah, ib. 2876. Mullâ Nîmat Na'imâ of Samarkand, under 'Abd-al'azizkhân, pâdishâh of Bukhârâ, ib. 2877. Kâdî Nâsir of Bukhârâ, at the same time, ib. 2878. 'Abbâs-beg Nâsikh, one of the Turks of Îrân, ib. 2879. Naḥîf, ib. 2880. Mu'minâi Nisbat of Shirâz, lived at first in Iṣfahân, went then to India, made the pilgrimage to Makkah and returned to India, ib. 2881. Nâfi' of Kumm, a baker, contemporary with 'Abd-alrazzâk of Gilân, on fol. 469<sup>b</sup>. 2882. Muḥammad Naḥî Nashâ, went to India under 'Âlamgir, ib. 2883. Mirzâ 'Abd-alrazzâk of Tabriz, with the takhalluṣ Nashâ, ib. 2884. Mirzâ Zain-al'âbidin Nashâ, ib. 2885. Mullâ Ibrâhim Naṣîr, ib. 2886. Nakhli of Bukhârâ, ib. 2887. Zamânâi Naqqâsh (the painter), mentioned in مجمع النفائس, ib. 2888. Muḥammad Kâsim, with the takhalluṣ Naqqâsh, of Iṣfahân, mentioned by 'Ali Hâzin, ib. 2889. Muḥammad Tâhir Naqqâsh of Kâshân, ib. 2890. Nuzhat of Dâmaghân (in Khurâsân), ib. 2891. Muḥammad Husain of Damâwand, with the takhalluṣ Nauras, a pupil of Mirzâ Şâ'ib, ib. 2892. Shâh Kâsim Nâji of Mashhad, wandered thirty years through India, settled then at Shâhjahânâbâd, where Nawwâb Burhân-almulk erected a convent for him, but left it again, went to Lucknow and at last to Akbarâbâd, on fol. 470<sup>a</sup>. 2893. Muḥammad 'Alikhân, with the takhalluṣ Nizhâd, one of the Şafawî princes, went as envoy to Shâhjahânâbâd, under Muḥammadshâh, ib. 2894. Kâdî Nizâm-al-din of Khwânsâr, mentioned by 'Ali Hâzin, ib. 2895. Mirzâ Naṣîr of Khurâsân, ib. 2896. Naṣîrâ of Nâ'in, ib. 2897. Na'imâ of Kumm, went to India, ib. 2898. Nikûi Halwâ'i, ib. 2899. Najaf Gâdhur of Iṣfahân, ib. 2900. Naṣîrkhân of Tabriz, ib. 2901. Murtadâ Kulikhân, with the takhalluṣ Nâmi, one of the Şafawî princes, mentioned by Wâlih, ib. 2902. Mirzâ 'Arab, with the takhalluṣ Nâsih, one of the Tabrizians of Iṣfahân, ib. 2903. Muḥammad Naṣîb of Sabzwâr, on fol. 470<sup>b</sup>. 2904. Mirzâ Zakî, with the takhalluṣ Nadim, of Iṣfahân, was on intimate terms with the Amirs of Sultân Husain Şafawî; later on he entered the service of Nâdirshâh, ib. 2905. Mirzâ Muḥammad-beg Nakhat, prefect of Kirmân, was killed by the pâdishâh, on fol. 471<sup>a</sup>. 2906. Muḥammad Yûsuf Nakhat, got under Muḥammadshâh the epithet Sakhunwarkhân, ib. 2907. Sayyid Nâkâm of Bukhârâ, was in the service of Imâm Kulikhân, the pâdishâh of Bukhârâ, according to Khân Ârzû, ib. 2908. Nadim of Kashmir, wrote a chronogram on the death of Kamâl Nâmi, ib. 2909. Nâfi' of Kashmir, brother of Mullâ Tâhir Ghani, ib. 2910. Farhâdbeg Niyâz, originally of Kashmir, ib. 2911. Miyân Nûr-allâh Nuzhat, of Kashmir, a pupil of Mirzâ 'Abd-alghanibeg, ib. 2912. Mirzâ Asad-al-din Naṣîr, in Kashmir, ib. 2913. Mullâ 'Abd-alghafûr, with the takhalluṣ Nâmi, ib. 2914. Naṣîrâ of Iṣfahân, ib.

2915. Mirzâ Zain-al'âbidin, with the takhalluṣ Nayyir, nephew of Sâdâtkhân Bahâdur Dhû-alfakârjang; he went in the middle of Muḥammadshâh's reign to Dihli and was honoured by the title of Shujâ'khân, on fol. 471<sup>b</sup>. 2916. Shâh Naṣîb, ib. 2917. Hâjî Tâlib Naṣîb, ib. 2918. Mir Muḥammad Samî Niyâzi of Dihli, whose father had gone thither from Bukhârâ; he was 'Ali Hâzin's pupil, and got his takhalluṣ from him, ib. 2919. Sayyid Ghulâm-i-Nabî, with the takhalluṣ Nasim, a descendant of Muḥyî-al-din 'Abd-alkâdir Gilâni, ib. 2920. Nizâmâi Nâzim of Shirâz, contemporary with Nâzim of Harât, ib. 2921. Sayyid Nîmat-allâhkhân, son of Rûḥ-allâhkhân, with the takhalluṣ Nîmat; with the grandson of this poet, Mir Muḥammad Jafarkhân, the author of this tadhkirah was intimately acquainted, ib. 2922. Nawwâb 'Imâd-almulk Âsafjâh, the son of Firûzjang, wrote poetry in four languages, in Persian, Arabic, Turkish, and Hindûstânî, died A. H. 1215, 67 years old; in poetry he had been the pupil of Mir Shams-al-din Fakir of Dihli, ib. 2923. Nawwâb Naṣîr-al-aulah, son of Nawwâb 'Imâd-almulk Bahâdur Âsafjâh, with the takhalluṣ Nâzim, on fol. 473<sup>b</sup>. 2924. Muḥammad Ridâi Niyâz, a merchant in Gujarât, ib. 2925. Sayyidi 'Atâ-allâh Nâsir, pupil of Mir Abû-alfaid Mast Ma'nâ, ib. 2926. Ahmad Mirzâ, with the takhalluṣ Niyâzi, a descendant of Khalifah Sultânî Şafawî, ib. 2927. Mirzâ Lutf-allâh Niyâz, a pupil of Mirzâ 'Abd-allatîfkhân Tanhâ, on fol. 474<sup>a</sup>. 2928. Khwâjah Raḥmat-allâh, with the takhalluṣ Nâṭîk, born in Lâhûr, went when young to Tûrân and stayed there thirteen years; he then returned and travelled to the Dakhan; at present he lives in Lucknow, ib. 2929. Amir Wâlihi کره جارى, mentioned in the Haft Iklim, ib. 2930. Wâlihi of Harât, in Sultân Husain Baiḡarâ's time, ib. 2931. Wâlihi of Bukhârâ, known as Khwâjah 'Atâ, ib. 2932. Mir Wâlihi of Kumm, ib. 2933. Shaikh Zain-al-din Khâfi (or Khwâfi), with the takhalluṣ Wafâ'i, under Bâbar; a mosque and a madrasah exist of him in Âgra; he is the author of a ta'rikh, برآحوال فتح هندوستان و شرح غرائب آن; he died A. H. 940, and is buried in his own madrasah, on fol. 475<sup>a</sup>. 2934. Wafâ'i of Iṣfahân, lived some time in Kashmir, went then to Lâhûr, under Akbar, and entered the service of Zainkhân Kûka, ib. 2935. Wafâ'i of Harât, a pupil of Maulânâ Fâsihi of Harât, lived at the same time at Âgra, ib. 2936. Wafâ'i of Shirâz, ib. 2937. Wafâ'i of Mashhad, on fol. 475<sup>b</sup>. 2938. Faḍl-allâh Wajhi, in Sultân Muḥammad Khudâbanda's time, father of the author of the تاريخ و صفات, ib. 2939. Maulânâ Wali Kalandar, mentioned by Daulatshâh, ib. 2940. Wuḳû'i of Nishâpûr, according to Bad'ûni a relation of Shihâb-al-din Ahmadkhân; his real name was Muḥammad Sharif, ib. 2941. Shaikh Wâhid, originally of Iṣfahân, on fol. 476<sup>a</sup>. 2942. Wafâ'i of Harât, went to India under Akbar and died there, ib. 2943. Wajhi of Tafrush, one of Akbar's attendants, mentioned in the Haft Iklim, ib. 2944. Maulânâ Wajhi Kurd, mentioned by Taḳî Auhadi, ib. 2945. Maulânâ Wajhi of Harât, went to India under Akbar, ib. 2946. Maulânâ Wuḳû'i of Tabriz, retired at the end of his life to Karbalâ; Taḳî Auhadi saw him, ib. 2947. Maulânâ Walî of Dasht-i-Bayâd (in



Khurāsān), on fol. 476<sup>b</sup>. 2948. Wāḳī'i of Tās, with his real name, Ibn 'Alī, a protégé of Akbar, on fol. 477<sup>b</sup>. 2949. Mullā Wārithī of Ardabil, mentioned in the *Haft Iklim*, ib. 2950. Wārithī of Sabzwār, under Akbar, ib. 2951. Mir 'Abdallāh Waṣfī, pupil of Shāh 'Ināyat-allāh and Maulānā Rāḳīmī, flourished under Akbar; he was from his mother's side a kinsman of Mirzā Nizām-al-din Aḥmad, ib. 2952. Maulānā Waṣfī, on fol. 478<sup>a</sup>. 2953. Amir Ḥabīb-al-din Waṣfī Rāmīnī, ib. 2954. Muḥammad Amin, with the takhalluṣ Wajid, ib. 2955. Mir Waisi, one of Humāyūn's Amirs, ib. 2956. Waisi of Harāt, under Sultān Ḥusain Mirzā, ib. 2957. Waṣlī Ṣarrāf (the money-changer), went from the 'Irāk to Hījāz and from there by sea to India; the ship was wrecked, but he gained the shore safely; he was poisoned in the Dakhan, under Kutbshāh, A.H. 977, by one of the wrestlers, who was vexed at having been defeated by him, ib. 2958. Wuḳū'i of Harāt, lived in Badakhshān, on fol. 478<sup>b</sup>. 2959. Wāḥid of Kirmān, ib. 2960. Maulānā Wāḥidī, in Akbar's time, ib. 2961. Wāḥid of Iṣfahān, ib. 2962. Wahdati of Khurāsān, one of the old poets, ib. 2963. Waṣfī, an old poet too, ib. 2964. Muḳirr-al-din Waḳārī, of Iṣfahān, went to India, ib. 2965. Mirzā Ghāzī Waḳārī, son of Mirzā Jānī, a protégé of Akbar, ib. 2966. Wali Kulibeg, flourished in Harāt, mentioned in the *مجمع النفايس*, ib. 2967. Maulānā Waḥshī Bāfīkī, had poetical contests with Mullā Muḥtasham; he wrote two mathnawis, viz. *ناظر و فرهاد* and *شیرین و فرهاد*, the latter of which was left unfinished; large extracts are given here from both of them, ib. 2968. Waḥshī of Daulatābād, on fol. 492<sup>a</sup>. 2969. Mullā Waḥshī of Jūshkhan, died A.H. 1012, ib. 2970. Waḥshī of Kāshān, on fol. 492<sup>b</sup>. 2971. Waṣlī of Rai, with his real name, Mirzā Muḥammad Ṭāḥir, son of Khwājah Muḥammad Sharīf Wazīr, and elder brother of Mirzā Ghiyāthbeg 'Iṭimād-aulah, the wazīr of Jahāngir and uncle of the emperor's wife, Nūr Jahān Begam, ib. 2972. Mir Waṣlī of Iṣfahān, ib. 2973. Waṣlī of Kābul, mentioned in the *Haft Iklim*, ib. 2974. Walikhān of Karaj, under the Ṣafawī Shāhs, ib. 2975. Tahmāsp Kulī Turk (in the index, Kulibeg), with the takhalluṣ Wahmī, one of Jahāngir's officials; Ṭāḳī Auḥādī saw him in Aḥmadābād, in Gujarāt, A.H. 1030; he wrote a famous *qaṣidah* in celebration of the wedding-banquet of prince Dārā Shukūh, which procured him a handsome present from the emperor Shāhjahān; in this marvellous poem the letters of each hemistich, the dotted letters of each bait, and also the undotted letters of each, represent alike in their numerical value the year in which the festivity took place (viz. A.H. 1043); it is besides an acrostic, and the initial letters of all the hemistichs put together give the following verse: *بصد تزئین بلوح محمل شاه - رقم دیدم قران مهر با ماه*; comp. Rückert-Pertsch, *Grammatik, Poetik, etc.*, 1874, p. 246 sq., ib. 2976. 'Imād-aulah Mirzā Ṭāḥir Wāḥid, a great poet and Inshā-writer; 'Alī Ḥazin saw him, on fol. 493<sup>a</sup>. 2977. Walā'i of Ardastān, on fol. 494<sup>b</sup>. 2978. Mir Ḥājī Muḥammad of Sistān, with the takhalluṣ Walā'i, ib. 2979. Mirzā Ḥasanbeg Wāthīk, in the beginning of 'Ālamgir's reign, ib. 2980. Mullā

Mahdī Wāthīk of Iṣfahān, ib. 2981. Mullā Wāthīk of Nishāpūr, went to India, and died on the return journey to his native town, ib. 2982. Miyān Muḥammad Ikhlāṣ Wāmīk, was at an early age acquainted with Shaikh Muḥammad Salim Darwish, and became a devotee; the anger of his father, who made a murderous attempt upon him, forced him to flee; through the assistance of Maulawī 'Abdallāh, the son of Mullā 'Abd-alḥakīm of Siyālkūt, he obtained 'Ālamgir's favour, on fol. 495<sup>a</sup>. 2983. Walā'i of Astarābād, ib. 2984. Mirzā Imām Kulī, the brother of Khalīlkhān Bakhtiyārī, who founded the city of Khalīlābād, ib. 2985. Mirzā Muḥammad Rafī Wā'iz of Qazwin, the author of the *ابواب الجنان*, ib. 2986. Mullā Wāḳif of Khalkhāl, on fol. 496<sup>a</sup>. 2987. Mullā Wāṣib of Kāndahār, was in Lāhijān with Muḥammad Kulī Salim before Mirzā 'Abdallāh Wazīr, on fol. 496<sup>b</sup>. 2988. Maulānā Muḥammad Amir Waḳārī, a great Inshā-writer, ib. 2989. Āḳā Zamān, with the takhalluṣ Wāḍih; both his grandfather, Pahlawān Kāsim, in Shāh 'Abbās' time, and his father were prefects of Iṣfahān, but he himself renounced worldly affairs and became a dervish, ib. 2990. Mirzā Mubārak-allāh Wāḍih, of an old princely family of India, with the honorary title of Irādātkhān, the same by which his grandfather was known already; his mother was the daughter of Mirzā Ja'far of Qazwin, known as Āṣafkhān; Wāḍih died in old age, during the reign of Muḥammad Farrukhsiyar, ib. 2991. Mirzā Shāh Ṭāḳī Wāḥid of Iṣfahān, on fol. 497<sup>a</sup>. 2992. Maulānā Rajab 'Alī Wāḥid of Tabriz, under Shāh 'Abbās II; he died at Iṣfahān, A.H. 1080, ib. 2993. Muḥammad 'Alī Wāḥid of Kumm, ib. 2994. Wijdān of Tabriz, ib. 2995. Kādzizāda Wijdān, ib. 2996. Muḥammad Ma'ṣūm Wijdān, known as 'Ālīnasabkhān, son of Muḥammad Zamān Rāsikh (see No. 886); he was the friend and companion of Nawwāb Saif-aulah 'Abd-alṣamadkhān Bahādur, the governor of Lāhūr and Multān, ib. 2997. Mullā Ḥasan, with the takhalluṣ Wārasta (others call him Imām Kulī), went to India; he wrote a satire against Muḥammad Kulī Salim, ib. 2998. Nawwāb Hafīz 'Alīkhān Wārasta, went with Nawwāb 'Abd-alṣamadkhān to Kashmir, and returned afterwards, on fol. 497<sup>b</sup>. 2999. Mir Jamāl-al-din Waḥshat, who, being a relative of Mir Jumlah Shahrastānī, went to India, but soon returned, ib. 3000. Shaikh 'Abd-alwāḥid Waḥshat, a descendant of Imām Muḥammad Ghazālī, flourished in Thānīsar, ib. 3001. Muḥammad Thanākhān Waḥshat of Kashmir, in 'Ālamgir's service, ib. 3002. Mirzā Yūsuf Wālih, the brother of Mirzā Ṭāḥir Wāḥid, on fol. 498<sup>a</sup>. 3003. Darwish Wālih of Harāt, a pupil of Maulānā Faṣihī Anṣārī of Harāt; he went to India, under Shāhjahān, and met with Mirzā 'Abd-alḳādir Bidil, who mentions him in his *چهار عنصر*, ib. 3004. Khwājah Nūr-allāh, of Kashmir, ib. 3005. Mullā Muḥammad Amin, with the takhalluṣ Wāṣil, originally of Lāhijān in Gilān, ib. 3006. Najaf Kulibeg, with the takhalluṣ Wāli; his father was a native of Rasht, his mother had obtained her freedom from Shāh 'Abbās' daughter, ib. 3007. Mirzā Afdal of Bukhārā, with the takhalluṣ Wāli, ib. 3008. Mirzā Ḥasan, with the takhalluṣ

Wāhib, a great chronogram-writer, ib. 3009. Ḥakīm 'Abdallāh Waḥdat, originally of Gilān, flourished in Kumm; he used first Rāghib as takhalluṣ, on fol. 498<sup>b</sup>. 3010. Mullā Wāṣifi of Harāt, mentioned by Taḳī Auhādī, on fol. 499<sup>a</sup>. 3011. Mirzā Sharaf-al-dīn 'Alī, with the takhalluṣ Wafā, a descendant of Mirzā Muḥammad Ḥāshim Ḥusaini Kummi from father's side, and of Maulānā 'Abd-alrazzāk Fayyād from mother's side; went to Dihlī in Muḥammadshāh's reign, ib. 3012. Mirzā Ḥusain Farāhānī, with the same takhalluṣ Wafā, was wazīr of Šādikkhān Zand and his son Ja'farkhān, the pādishāh of Shīrāz, on fol. 500<sup>a</sup>. 3013. Mirzā Ibrāhīm Wafā, lived in Zamīndāwar, and was for some time chief munshī under the Afghānshāhs, ib. 3014. Mullā Muḥammad Kāzim Wafā, lived in Tūsirkān, a village near Hamadān, ib. 3015. 'Alimardānbeḡ Wafā, cousin of Nawwāb Kulikhān, who mentions him in his رياض الشعرا, ib. 3016. Another poet, with the takhalluṣ Wafā, ib. 3017. Waḥidī of Kumm, ib. 3018. Nawwāb 'Alīkulikhān Shamkhāli, with the takhalluṣ Wālih, the well-known author of the رياض الشعرا and the hero of the mathnawī والى سلطان, ib. 3019. Shaikh 'Abdallāh, with the takhalluṣ Waḥdat, a son of Shaikh Aḥmad Sirhindī; he made the pilgrimage to Makkah and Madinah, on fol. 502<sup>b</sup>. 3020. Murtaḍā 'Alibeg, with the takhalluṣ Walā, a companion of Nawwāb Sarbalandkhān, on fol. 503<sup>a</sup>. 3021. Shaikh Nūr-al-'ain, with the takhalluṣ Wāḳif, lived in a village near Lāhūr, where his father acted as kādi; he was contemporary with Mirzā Muḥammad Furūghī of Isfahān, late of Kirmān, who was king of poets at Kābul, ib. 3022. Shaikh Wajh-al-dīn of the Panjāb, a pupil of the preceding poet, on fol. 503<sup>b</sup>. 3023. Mullā Ṭabīb Wāfi of Kashmīr, ib. 3024. Wāṣil of Kashmīr, lived in Shāhjahanābād, ib. 3025. Mirzā Muḥammad Zamān Widād, in Aḥmadshāh's reign, on fol. 504<sup>a</sup>. 3026. Mirzā Wirdibeg, with the takhalluṣ Wāṣilī, pupil of Mir Shams-al-dīn Faḳīr of Dihlī, died A.H. 1215, three years before the composition of this tadhkirah, in Lucknow, 92 years old, ib. 3027. Mirzā Hātimbeḡ Wāfi of Dihlī, pupil of the same Shams-al-dīn, personally known by the author, ib. 3028. Muḥammad Wāṣilkhān, with the takhalluṣ Wāṣil, lived in Kashmīr, and was a pupil of Mirzā Kirāmī; he died, 82 years old, in Lucknow, A.H. 1217, ib. 3029. Khwājah Humām-al-dīn of Tabriz, contemporary with Sa'dī; according to Daulatshāh he was a pupil of Khwājah Naṣīr of Tūs, and contemporary with Maulānā Kutb-al-dīn 'Allāmah; he died A.H. 713, ib. 3030. Sayyid Haibat-allāh, on fol. 504<sup>b</sup>. 3031. Haibat-allāh Hamgar, ib. 3032. Haibatbeḡ, the grandson of Tahmāsp Kuli Sultān, the Shāh of Bandar-i-Lār, ib. 3033. Maulānā Badr-al-dīn Hilālī, in Mir 'Alishir's service, author of the mathnawī صفات العاشقين وگدا وگدا, ib. 3034. Ḥaḍrat Humāyūn pādishāh, fell from the roof of his castle A.H. 962 (chronogram: همایون پادشاه), on fol. 506<sup>b</sup>. 3035. Mirzā Hindāl, Humāyūn's younger brother, on fol. 507<sup>a</sup>. 3036. Maulānā 'Abdallāh Hātifi, Jāmī's nephew and pupil, author of the تيمور نامه, died A.H. 927 (double chronogram: تيمور شاعر and شاعران), ib. 3037. Maulānā Ghiyāth of

Balkh, with the takhalluṣ Himmatī, on fol. 508<sup>a</sup>. 3038. Khwājah Ḥāshimī, son of Khwājah 'Ismat of Bukhārā, and grandson of Khwājah Muḥammad Pārsā, in 'Ubaid-allāhkhān's time, mentioned in the Haft Iklim, ib. 3039. Amir Ḥāshimī, known as Shāhjahanḡir, one of Kāsim-alanwār's sons, pupil of Jāmī, and mentioned by Taḳī Auhādī; he is the author of the mathnawī مظهر الآثار and of a khamsah in imitation of Nizāmī's, ib. 3040. Ḥāshimī Farāhī, mentioned in the Haft Iklim, ib. 3041. Maulānā Šadr-i-Jahān Ḥāshimī, of Isfahān, on fol. 508<sup>b</sup>. 3042. Ḥāshimī, a gold-beater, ib. 3043. Ḥāshimī Dār-almarzī, ib. 3044. Amir Ḥāshimī Kāshī, during the reigns of Shāh Isma'īl and Shāh Tahmāsp, had poetical contests with Kalāmī and Salāmī, ib. 3045. Maulānā Ḥāshimī, identical with Muḥammad Ḥāshim, who was patronised by Bairāmkhān (see No. 332); he was a nephew of Maulānā Shāh Muḥammad Unsi, and used at first sometimes Bismillī, sometimes Amānī as takhalluṣ; at last he fixed upon Ḥāshimī; he died at Lāhūr, A.H. 970, ib. 3046. Hamdamī, with the epithet Khān'ālam, son of Hamdambeḡ, who was one of Humāyūn's Amīrs, ib. 3047. Khwājah Hijrī, mentioned by Badā'ūnī, ib. 3048. Khwājah Hārūn, son of Khwājah Shams-al-dīn, the prime minister, on fol. 509<sup>a</sup>. 3049. Amir Humāyūn (according to Taḳī Auhādī, of Samarḡand; according to Šā'ib, in his رياض of Asfar'ān), ib. 3050. Hamdam Kūka, the kūka or foster-brother of Mirzā Kāmran, Bābār's son, on fol. 509<sup>b</sup>. 3051. Khwājah Muḥammad Yūsuf Hijrī of Rai, was in Tahmāsp's time wazīr of Isfahān, and died A.H. 984 (chronogram: گرديد يكي کم زملاذ وزرا); his son went to India, became prime minister, and got the honorary title of I'timād-aldaulah; most of the Amīrs in Shāhjahan's, 'Ālamgir's, and Bahādurshāh's reign belong to his offspring, ib. 3052. Hijrī of Kumm, a sword-maker, on fol. 510<sup>a</sup>. 3053. Hijrī of Rai, may be identical with No. 3051, ib. 3054. Ḥāshī of Hamadān, ib. 3055. Ḥāshī of Shīrāz, ib. 3056. Maulānā Hawā'i, the brother of Maulānā Mashriḳī of Mashhad (comp. Rieu ii. p. 683), ib. 3057. Hawā'i, an Indian poet, mentioned in the نفائس المائر, ib. 3058. Hawā'i of Tūn, ib. 3059. Maulānā Halāki of Hamadān, ib. 3060. Maulānā Harātī, in Mir 'Alishir's service, on fol. 510<sup>b</sup>. 3061. Muḥammad Ḥāshim, ib. 3062. Mir Abū-alḥāshim of Abarkūh, ib. 3063. Mir Ḥāshim Mūsawī, ib. 3064. Mirzā Ḥāshim of Hamadān, mentioned by 'Alī Hazin, ib. 3065. Mirzā Ḥāshim of Artīmān, the grandson of Mirzā Ibrāhīm Adham, ib. 3066. Mirzā Ḥāshim, ib. 3067. Khwājah Ḥāshim, lived in Kashmīr, ib. 3068. Mir Muḥammad Ḥāshim, in Kashmīr, ib. 3069. Mir Hidāyat-allāh of Badakhshān, had under Jahāngīr a jāḡir in درولی, and died there, ib. 3070. Khwājah Hidāyat-allāh of Rai, under Shāh Tahmāsp and Shāh 'Abbās, author of a khamsah, four mathnawīs of which bear the well-known titles: شیرین لیلی و مجنون, بسکندر نامه, وخسرو و پیکر, on fol. 511<sup>a</sup>. 3071. Mir Hādī of Kāzwin, ib. 3072. Mirzā Hādī of Shahrastān, went to India, on fol. 511<sup>b</sup>. 3073. Mir Hādī Yazdajirdī, ib. 3074. Mir Muḥammad Hādī Kāshī, ib. 3075. Mir Hādī Mūsawī, ib. 3076. Shaikh Hādī of Astarābād, ib. 3077. Mir Hādī, brother of the poet Mirzā Bur-



hân, ib. 3078. Another poet, with the takhalluṣ of Hâdî, ib. 3079. Mirzâ 'Abd-alhâdî, son of 'Alî Ridâi Tajalli, ib. 3080. Muhammad 'Ashîk, with the takhalluṣ Himmat, a pupil of Miyân Nâsir 'Alî, was in the service of Himmatkhân Bahâdur, son of Khânjahân Bahâdur Kokultash 'Âlamgiri, the principal of the Amirs of his age, ib. 3081. Mirzâ Himmat, of the princely family of Nimrûz, traced his descent back to Jamshid; his ancestors had gone to India in Jahângir's time, ib. 3082. Mirzâ Himmat, that is, Khwâjah Muhammad; his father had been in Shâh 'Abbâs' service, and he was in that of 'Abbâs II, ib. 3083. Himmatkhân, son of Islâmkhân, in Aurangzib's service, died A. H. 1091 (chronogram: *هائى همت خان رفت*, that is, the Hê of *همت خان* is gone, viz. 1096 minus 5), ib. 3084. Hidâyatkhân (in the index, Hidâyat Ḥusain) of Shirâz, ib. 3085. Mirzâ Hidâyat, son of the Shaikh-alislâm of Mashhad, on fol. 512<sup>a</sup>. 3086. Humâi of Astarâbâd, ib. 3087. Maulânâ Hamdami of Hamadân, ib. 3088. Hamdami of Shirâz, ib. 3089. Hamdami of Harât, ib. 3090. Hâtifi of Kâzwin, ib. 3091. Muhammad Zamânbeg Himmat, a Turk of Ardabil, ib. 3092. Mirzâ Abû 'Alî Hâtif, grandson of Mirzâ Ismâ'il Îmâ, who had gone in early youth with his father from Isfahân to India, in Muhammadshâh's reign; Hâtif was in the service of Mir Shams-aldin Fakir of Dihli, and died, a few years before the date of this book, in Lucknow, ib. 3093. Sayyid Ahmad Hâtif, contemporary with Mir Mushtâk, Mirzâ Tâfân, Hâji Luṭf 'Alî Âdbur, Muhammad 'Ashîk, and Mirzâ Şabâh, in Isfahân, ib. 3094. Hijri of *کوبان* (probably *کوبانان* near Isfahân), met with the author of this tadhkirah several times in Allâhâbâd, on fol. 512<sup>b</sup>. 3095. Nawwâb Sa'd-allâhkhân Hidâyat, son of 'Inâyat-allâhkhân Kashmiri 'Âlamgiri; he fell a victim to the calumny of the Amirs under Muhammad Farrukhsiyar, who put him to death, ib. 3096. Maimanatkhân Humâi of Kashmir, on fol. 513<sup>a</sup>. 3097. Sayyid Hâdî 'Alikhân bin Amir-khân, with the takhalluṣ Hâdî, cousin to Nawwâb Ni'mat-allâhkhân (see No. 2021), ib. 3098. Humâyûn Majid of Hamadân, ib. 3099. Kâdî 'Abdallâh Yâqini Lâhijî, ib. 3100. Kâdî Yahyâ Lâhijî, the nephew of the preceding poet, went to India in the beginning of Shâh-jahân's reign; later on he settled in Kâshân, and is therefore often styled Kâshânî, ib. 3101. Mir Yahyâ Kâshî, is, according to Naşirâbâdî (so here, see with regard to this spelling, Rieu i. p. 368), identical with Yahyâ Lâhijî; he went in Shâh-jahân's time to India, became his librarian as well as the panegyrist of Sultân Muhammad Dârâ Shukûh, and died A. H. 1074 (chronogram: *احياءى سخن چو کرد يحيى جانداد*); his family was originally of Shirâz, but his father had settled in Kâshân; he is the author of a mathnawî, on fol. 513<sup>b</sup>. 3102. Hâji Ismâ'il, with the takhalluṣ Yahyâ, on fol. 514<sup>a</sup>. 3103. Amir Yahyâ of Kâzwin, mentioned in the Haft Iklim, ib. 3104. Maulânâ Yâri of Shirâz, mentioned in the same work, ib. 3105. Maulânâ Yâri of Astarâbâd, ib. 3106. Yahyâ Lâri, on fol. 514<sup>b</sup>. 3107. Yâr Muhammad Âkhta, in Husain Mirzâ's service, ib. 3108. Mullâ Yahyâ Jân Lâhijî, ib. 3109. Sultân Ya'qûb bin Hasanbeg bin 'Uthmânbeg, the protector of Bâbâ Fighânî of Shirâz, Kâdî 'Îsâ, and Bâbâ Naşibî; he had poetical contests with Sultân Ḥusain Mirzâ, ib. 3110. Yûsuf

'Âdilshâh of the Dakhan, ib. 3111. Ya'qûb Mirzâi Ustajlû Kizilbash, ib. 3112. Mir Ya'qûbî of Kumm, ib. 3113. Maulânâ Yâqini of Yazd, wrote Persian and Turkish poetry, praised by Mir 'Alishir, ib. 3114. Shaikh Jamâl-al-din Yâqini, ib. 3115. Maulânâ Yâri of Yazd, mentioned by Taqi Auhadi, ib. 3116. Maulânâ Yamini of Simnân, in Shâh Tahmâsp Şafawi's reign, ib. 3117. Mir Yûnus of Abhar, went to India under Jahângir, on fol. 515<sup>a</sup>. 3118. Maulânâ Yûsufî, a physician, in Bâbar's service, and friend of Mir 'Alishir, a clever rubâ'i and kit'ah writer, ib. 3119. Amir Yûsuf Asamm (the deaf one), of Astarâbâd, ib. 3120. Khwâjah Yûsuf, son of Khwâjah Rukn-al-din of Khurâsân, a descendant of Abû Sa'id bin Abû-alkhair, ib. 3121. Yûsufbeg Çawushlû (*چاوشلو*), one of Shâh Tahmâsp's Amirs, ib. 3122. Khwâjah Yûsuf Jûbâri of Bukhârâ, mentioned by Şâ'ib, ib. 3123. Shaikh Yûsuf of Patna, mentioned by Taqi Auhadi, ib. 3124. Muhammad Yûsuf of Jarhâdkân, in Shâh 'Abbâs' time, mentioned by Taqi Auhadi, ib. 3125. Mirzâ Yûsufkhân, went to India under Akbar, mentioned in Mir 'Alâ-aulah's tadhkirah, on fol. 515<sup>b</sup>. 3126. Muhammad Yûsuf of Kashmir, ib. 3127. Yûsufbeg, may be identical with No. 3121. 3128. Muhammad Yûsufbeg Shâmlû; his poetry is in the style of Mirzâ Jalâl Asir, ib. 3129. Mir Yûsuf 'Alî, ib. 3130. Yûsuf 'Alî Jalâir, ib. 3131. Yûsuf Kûsa (*کوسه*, beardless; in the index, *کوسه*) Karâbâghî, ib. 3132. Yahyâ Uzbeq, in Shâh 'Abbâs' service, ib. 3133. Yamini of Karaj, in Shah Tahmâsp's service, ib. 3134. Yûsuf of Khwânsâr, ib. 3135. Mullâ Yagâna of Balkh, ib. 3136. Yahyâkhân Munshi, of the Afshâr tribe, son of Mirzâ Bâbar, who had gone to India; he was born A. H. 1079, in Lâhûr; went, twenty years old, to Îrân; then returned to India, and entered A'zamshâh's service; under Muhammad Farrukhsiyar he was Kausbegî, and under Muhammadshâh he became chief munshi; he died at Shâh-jahânâbâd (the date given here, 1102, is of course a mistake); his son, Munshi Kalim Allâhkhân, was the author's friend, ib. 3137. Jalâlâi Yâqin of Kâshân, on fol. 516<sup>a</sup>. 3138. Maḥmûd, with the takhalluṣ Yatim, went to India, but returned afterwards to his native place Yazdajird, ib. 3139. Yazdân Kuli, a Turk of Bukhârâ, ib. 3140. Mirzâ Yahyâ, a nephew of Mirzâ Tâbir Wahîd, ib. 3141. Yârak of Kâzwin, ib. 3142. Jamâl-al-din Yûsufî, ib. 3143. Muhammad Ashraf Yaktâ of Kashmir, was still alive in the beginning of Muhammadshâh's reign, ib. 3144. Kistrâsingh, with the takhalluṣ Yaksân, a Khatri, lived in Shâh-jahân (âbâd), ib. 3145. Muhammad 'Âkil Yaktâ, ib. 3146. Ahmad Yârkân Yaktâ, son of Allâhyârkân; his ancestors had gone from Turkistân to India, and become Amirs under the Timûride Sultâns; he was a contemporary of 'Âkil Yaktâ, and lived till the end of Muhammadshâh's reign, ib. 3147. Shâh Yâqin, went as dervish to Dihli, on fol. 516<sup>b</sup>. 3148. Yûsufbeg of Bukhârâ, died a few years before the completion of this tadhkirah. This copy (which appears to be unique, in Europe at least) was finished the 11th of Şafar, A. H. 1224 = A. D. 1809, March 28.

IX. GEOGRAPHY, COSMOGRAPHY, AND  
TOPOGRAPHY.

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Šuwar-albuldân (صور البلدان).

A work on geography in Persian, translated from Ištākhrī's Arabic book *Masālik-al Mamālik*, see Rieu i. p. 416. The Persian editor calls himself, on fol. 2<sup>a</sup>, l. 3, Muḥammad bin As'ad bin 'Abdallāh.

The title given above is written on the first page, perhaps by another hand, if it is not simply retraced by a second hand; it does not occur in the book itself, but is confirmed by Sir W. Ouseley in his *Travels*, vol. i. pp. xix, 328, 340, and vol. iii. p. 554.

Beginning: شکر و سپاس بی حدّ واحدا خداوندی را  
که آستانهٔ نِعَمش منبع زلال امانی و آشیانهٔ کَرَمش الخ

It is dedicated to a prince, whom he calls, on fol. 2<sup>a</sup>, سلطان اعظم ولی النعم الخ مولی ملوک العرب والعجم الخ قزان ابن الامیر الکبیر الاجل الاوحد الامجد المؤید الخ, the muphtî, 'Kazân, son of Tâkultimûr.

This prince finds a geographical work with maps, written in Arabic, on fol. 2<sup>b</sup>: تا وقتی در کتابی که وضع اقلیم و شرح ممالک (!) وجداول و بحور دران مقرر و مذکور بود خدمت اورا نظر افتاد فرمود که در مطالعهٔ این کتاب خدمت مارا فایدهٔ بسیار خواهد بود اما چون مؤلف و مصنف آنرا بعربی ساخته و پرداخته است الخ. He orders Muḥammad bin As'ad to translate it into Persian in an accurate, but simple way, omitting the rhetorical ornaments and obscure words. As to the use which his work is to afford, he says, on fol. 2<sup>b</sup>: و مقصود ازین دانستن مسافت طرق و اوضاع بلدان و بسط اطراف مملکت و اوطانست نه اظهار بیان فصاحت و ایراد تبیان بلاغت.

As to his disposition he explains, that he first gives a survey of the whole, afterwards proceeding to details, on fol. 3<sup>a</sup>: اول تمامت ممالک و اقالیم بطریق اجمال و اینجا رفته اند و از هر طریقی طرفی نموده شد با علم و یقین ناظر در ادراک کیفیّت وضع آن مبادرت نمایند. و بعد ازان هر یکی را علی حدّه مشرّح و منقّح گفته آید.

This version, being closely related to that other Persian abridgment of Ištākhrī's work, which Sir W. Ouseley edited under the title, 'The Oriental Geography of Ibn Haukal, etc.,' London, 1800, has the same arrangement of materials. The maps are carefully drawn.

This copy is throughout very carefully written. The date, however, is so badly written, that we are not quite certain how to read it. It seems to be A.H. 670, Dhû-alka'dah = June, A.D. 1272; we read: فی تاریخ ذی قعدة سة سبعی و سمانه الهلالی.

This is the author's autograph, as is evident from the following note, written on the last page in the original handwriting:

تمت المبالغة والتصحیح بقدر الوسع والطاقة واسأل الله تعالى ان يعطى لصاحبه غايه امله ونهايه سوله انه ولي الاجابة وحدير به وفادر عليه ورحم الله لمن نظرفه ومرا ممة دعا لصاحبه وآلمرة و...<sup>1</sup> دعا حسنا ونعفو ونعمص عن زلاته فان أكثر احواله اخباری وهو غیر معتمد عليه او نظری وهو انما لا نسحق ان نعول علمه فان فی رماں قليل یغلب تقلبا کثرا فریما کان من البلدان والمواضع فی الرمان معمورا وفي الماضي مغمورا وبالعکس والعذرفة واضح ومع هذا یحلو الهموم بفرانه ویمرح البلاد وهو فاعد ولا یحی فی العقول مد...<sup>2</sup> والعهدہ علی الراوی ولخذر علی الراوی کاتب هذه الاسطر فی تاریخ المذكور اصعف عباد الله واعمر خلف الله محمد بن اسعد [بن عبد<sup>3</sup>] الله المعروف بالحظی وهو محموله.

In order to enable the reader to compare this version with the Arabic text and with the other Persian translations we add the following passages:

Fol. 5<sup>b</sup>, beginning of the work; comp. Ouseley, *Oriental Geography* by Ibn Haukal, p. 3: در جدول اول صورت تمامت رمن معمور و خراب بطریق اجمال گفته می شود و آن منقسم است بر ممالک و راهها بزرگ بر چهار قسمت اما آن معمورتر و خیر و خصب آن بیشتر و اسقامت سیاست آن بسکوتر و عمارت در آن قایمتر مملکت ایران شهر است و بابل قطب و اصل آن اقلیم است و آنرا مملکت پارس می گویند و حدّ آن مملکت در ایام عجم و جاهلیت معلوم بود چون اسلام شید الله آرکانها رسید از هر مملکتی تصبیی گرفته شد از مملکت روم شام و مصر و مغرب و اندلس را گرفتند و از مملکت هند آنچه بزمین منصوّه و ملتان پیوسته است تا بکابل و قدری از طخیرستان گرفته شد و از مملکت چین ما و رای التهر را گرفتند و این ممالکها که یاد کرده شد هر یکی اقلیمی بزرگ اند در مملکت روم داخل است تمامت حدود صقالیه و آن نردنگ آنست میل روس و سریر و آلان و ارمن و آنک دین ترسانان دارد و در مملکت هند داخل است سند و قشمیر و طبری از تبت و آنک دین ایشان دارد و شهرهای سیاهان و نجه و زنج را که در رمن مغرب است و آنچه در بهنای آن از مردم وطن دارند شرح داده شد جهت آنک انظام احوال ممالک جهان بدین و دیانت و حکم و سیاست مستقیم است و ایشان ازین خصال بی بهره و ازین قبیل هیچ خطی ندارند پس واجب شد مملکت ایشانرا جداگانه یاد کردن اما بعضی از سیاهان الخ

<sup>1</sup> Rubbed out.

<sup>2</sup> Hole in the paper.

<sup>3</sup> Rubbed out, but the traces of these two words seem to be visible.



Fol. 70<sup>b</sup>, 1. pen.; comp. Ouseley, Oriental Geography by Ibn Haukal, p. 134:

یاز کردن نقود وکیل ووزن ایشان در تمامت اضعاف  
وحوالی پارس بیع وشری بدرهم می کنند ودرآن دیار دینار  
مانند عرص (fol. 71<sup>a</sup>) می باشد وهر درهم که در پارس  
ضرب می کنند الی یومنا هذا از ایام سجزیه بنام امیر  
المومنین می باشد ووزنهائ ایشان هرده درم بوزن هفت  
دینار است و مقدار وزن درهمها ایشان متساوی است  
وزیاده و نقصان کمتر می باشد چنانکه در یمن و تمامت  
مواضع دیگر و آنچه قماشات و امتعه و اطعمه در آن کیل می  
کنند در شمر از دو من می باشد یکی کوچک و یکی بزرگ  
و سنگ بزرگتر از هزار و چهل درهم می باشد و در هم  
موضع سنگ در بزرگی بزدن مقدار کس نشان نداده است  
مگر سنگ اردبیل و سنگ کوچکتر سنگ بعد از دست و آن  
دوبست و شصت درهم می باشد و این سنگ در تمامت  
شهرها اسلام و پارس مستعمل است و اگرچه ایشانرا وزنها  
دیگر هست اما معروف و مشهور این سنگست و در نصف  
هریک من هشتصد درهم است و باصطخر چهار صد درهم  
و در جزیره دوبست و هشتاد درهم و در سابور سیصد درهم  
و در بعضی از نواحی اردشیر خرد دوبست و چهل درهم است  
یاز کردن کیلها آن اقلیم الخ

Sir W. Ouseley acquired this MS. in Shirāz, September, 1811.

Ff. 159, ll. 17; large, clear Naskhī; size, 13 in. by 9 $\frac{3}{4}$  in.  
[OUSELEY 373.]

### 397

(عجائب المخلوقات) 'Ajā'ib-almakhlûkât.

Persian translation of the *first part* of the Arabic cosmography of Zakariyyâ bin Muḥammad bin Maḥmûd Alkâzwinî (زکریا بن محمد بن محمود الکامی القزوينی), Ouseley 313 has instead of (الکامی) (الکامی), who died A.H. 682 = A.D. 1283. The name of the translator is not known. According to a note in a MS. at Vienna (see G. Flügel, ii. p. 506) the title of this translation would be تحفة الغرائب. This version, along with all the illustrations, was printed in Lucknow, A.H. 1284 = A.D. 1866; another edition was lithographed at Ṭaharân A.H. 1264 = A.D. 1847; see Trübner's Record, No. 45 (May 15, 1869), p. 467. The original work was edited by F. Wüstenfeld, Göttingen, 1849 (Zakariya ben Muhammad ben Mahmud el-Cazwini's Kosmographie, Erster Theil der Kosmographie, and partly translated into German by Dr. H. Ethé, Kazwini's Kosmographie, Die Wunder der Schöpfung, Erster Halbband, Leipzig, 1868. See Rieu ii. p. 462 sq.; Catalogue des Manuscrits et Xylographes, p. 258; H. Khalfa, iv. p. 188; S. de Sacy, Chrestomathie Arabe, 1st ed. iii. p. 414 sq.

Beginning: العظمة لك والكبرياء جلالك اللهم يا قاتم

الذات ومفيض الخيرات واجب الوجود وواهب العقول وفاطر الارض والسموات الخ

The average of the pictures in this volume does not stand on the highest level of Eastern art, though a great many of them are executed very accurately and carefully. The first two pages are surrounded by a richly ornamented border.

The MS. is not dated; we find, however, the following note on the first page: ١١٩٧ سوال سنه ١٢ entered [the library] on the 12th of Shawwâl, A.H. 1197. It is very carefully written, and may be from two to three centuries old.

A quite modern hand has prefixed to the whole a table of contents on five leaves.

Ff. 331, ll. 14; written in a very careful Nasta'lik; size, 11 $\frac{3}{4}$  in. by 6 $\frac{3}{4}$  in. [OUSELEY 312.]

### 398

Another copy of the same work.

The wording here sometimes differs from Ouseley 312, but we do not consider these discrepancies sufficient ground for assuming another translation.

The numerous illustrations of this copy are very bad. It is of a much later date than the previous copy.

Ff. 283, ll. 19; cursive Nasta'lik; size, 11 $\frac{1}{2}$  in. by 7 $\frac{1}{4}$  in. [OUSELEY 313.]

### 399

A large portion of another Persian paraphrase of the *first part* of Kazwini's cosmography, different from the preceding one. Beginning and end wanting.

Initial words: مبدل شود و از آن جمله اخبار كاهنانست الخ corresponding to p. 10, l. 6, in the original text, edited by Wüstenfeld.

Last words: حقوق مردم ضائع شود و جامهای نفس مبدل شود و از آن جمله اخبار كاهنانست الخ corresponding to p. 440, last line but two, in the Arabic original. There is, however, a large portion missing on fol. 345; for the translator goes suddenly over from ایل to عقرب (that is, from p. 386 in the original to p. 439).

Ff. 346, ll. 17; Nasta'lik; illustrations throughout; size, 9 $\frac{3}{4}$  in. by 5 $\frac{3}{8}$  in. [LAUD. 132.]

### 400

Sair-albilâd (سیر البلاد).

Persian translation of the *second part* of Kazwini's cosmography, the آثار البلاد, entitled Sair-albilâd, and composed by Muḥammad Murâd bin 'Abd-alrahmân (see the author's name and the title on fol. 2<sup>a</sup>, ll. 7 and 8, and fol. 3<sup>a</sup>, last line but one).

Beginning: حمد عالی اساس و سپاس بیرون از حدّ و قیاس مالک الملکی را الخ

The first of the three mukaddimât of the original work: مقدمه اولی در حاجه داعیه بسوی احداث begins on fol. 3<sup>b</sup>, l. 4.

Iklim I on fol. 8<sup>b</sup>, II on fol. 64<sup>b</sup>, III on fol. 122<sup>b</sup>,

IV on fol. 250<sup>b</sup>, V on fol. 443<sup>a</sup>, VI on fol. 522<sup>b</sup>, VII on fol. 551<sup>a</sup>. It is dedicated to Nawwâb Mûsawikhân. No date. Fol. 102<sup>a</sup> is left blank, and consequently there is a small lacuna. Some of the first and last pages are more or less effaced and damaged. Ff. 8<sup>a</sup>, 560<sup>b</sup>, and 561<sup>a</sup> are quite illegible.

Ff. 561, ll. 14; large Nasta'lik; size, 13 $\frac{1}{4}$  in. by 8 in.; illuminated frontispiece. [OUSELEY ADD. 45.]

## 401

آثار البلاد واخبار (Akthâr al-bilâd wa akhbâr al'ibâd) العباد).

Another abridged Persian paraphrase of the *second part* of Kâzwini's cosmography, beginning with the same Arabic preface as the original work, viz.: العز لك ولجلال لكبرياتك والعظمة لشأنك والدوام لبقاءك يا قائم الذات الخ.

Then follows, instead of the three mukâddimas, which are entirely omitted here, a short preface of the translator, who hides his name; and immediately after that begins the *first Iklim*, on fol. 3<sup>a</sup>. The *second* begins on fol. 34<sup>b</sup>, the beginning of the *third* is not found, as there is a large lacuna between ff. 64 and 65 (fol. 64 corresponding to p. 90 in Wüstenfeld's edition, and fol. 65 to p. 104 of the same, so that a small remainder of the second and a good portion of the *third Iklim* are missing). The *fourth Iklim* begins on fol. 142<sup>b</sup>, the *fifth* on fol. 307<sup>a</sup>, the *sixth* on fol. 376<sup>b</sup>, the *seventh* on fol. 409<sup>b</sup>. The right order of ff. 218-223 is: 218, 220, 219, 222, 221, 223. This translation is much shorter than the original work, many less important parts of the Arabic text having been left out entirely, and many others given in a more concise form. Copied A. H. 1021 = A. D. 1612, 1613.

Ff. 423, ll. 15; small, but clear Nasta'lik; illuminated frontispiece; size, 7 $\frac{1}{4}$  in. by 3 $\frac{3}{4}$  in. [FRASER 149.]

## 402

Gharâ'ib-aldunyâ (غرائب الدنيا).

A poetical abridgment of the second half of Kâzwini's famous work), by Jalâl-aldin Hamzah Âdhuri of Asfarâ'in, who lived in the time of Shâhrukh and died A. H. 866 = A. D. 1461, 1462 (comp. A. Sprenger, Catal., p. 315, and the colophon of this copy, fol. 192<sup>a</sup>). The same author's name appears in another copy of this work, India Office, No. 191. We learn at the same time from that copy, No. 191, and another in the same library, No. 78, that this work forms only the second bâb of a much larger poetical cosmography by Âdhuri, entitled *مرآت*, the mirror. Âdhuri divided his whole composition into the four following bâbs:

1. عجائب الاعلى; 2. غرائب الدنيا; 3. طامة الكبرى; 4. كتاب سعي وصفا. comp. India Office, No. 78, fol. 5<sup>a</sup>, ll. 1-11. Our copy contains only the *second bâb* of this *مرآت*, beginning:

ابتدا ميکنم به بسم الله - کوست برکل کائنات گواه  
and concluding with the following bait:

چون غرائب نداشت او انجام - ختم کردیم و الصلوة والسلام

It begins with two chapters in praise of God and Muḥammad, the third opens thus:

بعد حمد مفتیح الابواب - بشنوا از من مقدمات کتاب  
دو کتاب و نمونه دو جهان - این غرائب شد آن عجائب دان  
چون که عالم همه دو قسم آمد - آن یکی گنج و این طلسم آمد  
قسمت اصل او مغیباتست - وان چه فرست و آن شهادتست  
هریک از اصل و فرع شد قسمی - کردمش زانسب جدا اسمی  
اسم اول غرائب الدنيا - اسم ثاني عجائب الاعلى

(comp. fol. 3<sup>b</sup>, l. 2). In this division we recognise the Mukâddimât and the two Makâlât of the original, the order being inverted, the *غرائب الدنيا* corresponds to the second makâlâh, *في السفليات*, and *عجائب الاعلى* to the first makâlâh, *في العلويات*. That agrees completely with the above-given division of the whole *مرآة* and with the contents of this copy, which comprises in the main only the second makâlâh of the original (the first makâlâh was reserved for the *third bâb*). The author, however, does not seem to have confined himself to the information given by Kâzwini, but to have used other works besides, as he sometimes makes additions, which are not found in the Arabic original. After having given the division the author proceeds to state that he does not intend to write a highly polished poem full of pleasing tales, but a plain, instructive work, and commences the book with an explanation of the words *غريب* and *عجيب*, the creator and creation, followed by a poetical description of all the wonderful things in this world, arranged upon the whole in the same manner as Kâzwini's work, viz. inanimate things (*جمادات*), general geography, about longitude and latitude, mountains, wells, lakes, seas, islands, minerals, plants, birds, huge beasts, Ghûls, monkeys, different sorts of men, and man himself. A lacuna after fol. 191.

This work is styled in the colophon, غرائب الاعلى; by Daulatshâh, عجائب الغرائب; and by Sir Gore Ouseley (Catal., p. 2), عجائب المخلوقات.

This copy was finished the 25th of Ramadân, A. H. 1015 = A. D. 1607, January 24.

Ff. 192, 2 coll., each bordered by small gold stripes, ll. 15; small illuminated frontispiece; Nasta'lik; size, 8 $\frac{1}{4}$  in. by 4 $\frac{1}{2}$  in. [ELLIOT 47.]

## 403

A shorter copy of the same work.

Another copy of the same *second bâb* of Âdhuri's *Mirât*, entitled Gharâ'ib-aldunyâ, beginning and ending in the same way as the preceding MS.; but much shorter than that, and differing from it in the subdivisions and the number of baits in each chapter. For instance, on fol. 9<sup>a</sup> there are wanting, between ll. 2 and 3, 18 baits (comp. Elliot 47, fol. 7<sup>b</sup>, l. 8 - fol. 8<sup>a</sup>, l. 11); on fol. 18<sup>b</sup>, between ll. 15 and 16, 9 baits (comp. Elliot 47, fol. 28<sup>a</sup>, l. 4 sq.); on fol. 19<sup>a</sup>, between ll. 5 and 6, 18 baits; on fol. 24<sup>a</sup>, between ll. 1 and 2, 6 baits; between ff. 52<sup>b</sup> and 53<sup>a</sup>, 5 baits; and so on through the whole



copy. Besides that, there are entirely missing in this copy the following parts of Elliot 47:

The chapter *سیرالحدث*, fol. 8<sup>b</sup>, last line—fol. 11<sup>a</sup>, l. 13 (probably there is a lacuna in this copy after fol. 5).

The chapter *فصل فی اوصاف*, fol. 19<sup>b</sup>.

- „ *اشاره اخرى*, ff. 30<sup>a</sup>–32<sup>b</sup>, last line.  
 „ *اشاره اخرى*, fol. 35<sup>b</sup>, l. 7—fol. 36<sup>a</sup>, l. 10.  
 „ *نظره*, fol. 38<sup>b</sup>.  
 „ *اشاره*, fol. 42<sup>a</sup>, l. 9—fol. 44<sup>a</sup>, l. 2.  
 „ *وجه نظير*, fol. 48<sup>a</sup>, l. 5—fol. 48<sup>b</sup>, l. 6.  
 „ „ fol. 54<sup>b</sup>, l. 10.  
 „ „ fol. 57<sup>a</sup>, l. 9—fol. 57<sup>b</sup>, l. 12.  
 „ *تمثيل*, fol. 59<sup>a</sup>, l. 9—fol. 60<sup>a</sup>, l. 8.  
 „ „ fol. 61<sup>b</sup>, l. 3—fol. 64<sup>a</sup>, l. 6.  
 „ *سر الاشارة*, fol. 64<sup>a</sup>, l. 11—fol. 64<sup>b</sup>, last line.  
 „ „ fol. 65<sup>a</sup>, l. 6—fol. 66<sup>a</sup>, last line.  
 „ „ fol. 66<sup>b</sup>, l. 1—fol. 67<sup>b</sup>, l. 8.  
 „ „ fol. 76<sup>a</sup>, ll. 5–13.  
 „ „ fol. 76<sup>b</sup>, l. 9—fol. 86<sup>a</sup>, l. 12.  
 „ „ fol. 86<sup>b</sup>, l. 10—fol. 87<sup>a</sup>, l. 13.  
 „ *حكايت*, fol. 89<sup>a</sup>, l. 10—fol. 90<sup>a</sup>, l. 3.  
 „ „ fol. 94<sup>a</sup>, l. 2—fol. 94<sup>b</sup>, l. 3.  
 „ „ fol. 94<sup>b</sup>, l. 6—fol. 96<sup>a</sup>, l. 8.  
 „ „ fol. 96<sup>b</sup>, l. 1—fol. 97<sup>a</sup>, l. 8.  
 „ „ fol. 103<sup>a</sup>, ll. 6–12.  
 „ *الفصل از غرائب*, fol. 104<sup>a</sup>, l. 8—fol. 107<sup>a</sup>, l. 10.  
 „ „ fol. 108<sup>a</sup>, last line—fol. 110<sup>a</sup>, l. 8.  
 „ „ fol. 110<sup>b</sup>, ll. 3–12.  
 „ „ fol. 111<sup>a</sup>, l. 14—fol. 113<sup>a</sup>, l. 6.  
 „ „ fol. 113<sup>a</sup>, ll. 10–15.  
 „ „ fol. 114<sup>b</sup>, l. 12—fol. 115<sup>a</sup>, last line.  
 „ „ fol. 115<sup>b</sup>, l. 14—fol. 116<sup>a</sup>, last line.  
 „ „ fol. 117<sup>a</sup>, ll. 4–14.  
 „ *سر الاشارة*, fol. 119<sup>b</sup>, l. 10—fol. 121<sup>b</sup>, l. 7.  
 „ *تمثيل*, fol. 122<sup>b</sup>, l. 9—last line.  
 „ „ fol. 124<sup>b</sup>, l. 4—fol. 128<sup>a</sup>, l. 10.  
 „ „ fol. 128<sup>b</sup>, l. 8—fol. 129<sup>a</sup>, l. 9.  
 „ *حكايت*, fol. 133<sup>a</sup>, l. 14—fol. 133<sup>b</sup>, l. 9.  
 „ *سر الاشارة*, fol. 133<sup>b</sup>, l. 11—fol. 134<sup>b</sup>, l. 14.  
 „ „ fol. 136<sup>a</sup>, l. 7—fol. 137<sup>b</sup>, l. 3.  
 „ „ fol. 139<sup>a</sup>, ll. 1–6.  
 „ „ fol. 139<sup>b</sup>, l. 12—fol. 141<sup>b</sup>, l. 4.  
 „ „ fol. 142<sup>b</sup>, l. 9—fol. 144<sup>a</sup>, l. 8.  
 „ *سر التقاول*, fol. 145<sup>b</sup>, l. 10—fol. 146<sup>a</sup>, l. 12.  
 „ „ fol. 147<sup>a</sup>, last line—fol. 147<sup>b</sup>, l. 7.  
 „ *در میان الخ*, fol. 148<sup>a</sup>, l. 12—fol. 149<sup>a</sup>, l. 11.  
 „ „ fol. 151<sup>b</sup>, l. 1—fol. 152<sup>a</sup>, l. 1.  
 „ *حكايت*, fol. 153<sup>b</sup>, l. 7—fol. 154<sup>a</sup>, l. 8.  
 „ „ fol. 154<sup>a</sup>, l. 10—fol. 154<sup>b</sup>, l. 8.

- The chapter *حكايت*, fol. 154<sup>b</sup>, l. 10—fol. 155<sup>b</sup>, l. 8.  
 „ *سر الاشارة*, fol. 157<sup>a</sup>, l. 13—fol. 157<sup>b</sup>, l. 14.  
 „ *حكايت*, fol. 158<sup>a</sup>, l. 7—fol. 160<sup>a</sup>, l. 10.  
 „ „ fol. 161<sup>a</sup>, ll. 3–9.  
 „ „ fol. 162<sup>b</sup>, l. 9—fol. 163<sup>a</sup>, l. 2.  
 „ *فصل الخ*, fol. 166<sup>a</sup>, l. 7—fol. 171<sup>b</sup>, l. 1.  
 „ „ fol. 173<sup>b</sup>, l. 4—fol. 174<sup>a</sup>, l. 1.  
 „ „ fol. 176<sup>a</sup>, l. 13—fol. 178<sup>a</sup>, l. 10.  
 „ „ fol. 178<sup>b</sup>, l. 4—fol. 179<sup>b</sup>, l. 4.  
 „ „ ff. 180<sup>a</sup>–181<sup>b</sup>, l. 13.  
 „ „ fol. 183<sup>a</sup>, l. 9—fol. 187<sup>a</sup>, last line.  
 „ „ ff. 188<sup>b</sup>–189<sup>b</sup>, l. 10.

On the other hand, ff. 86<sup>a</sup>–87<sup>a</sup>, l. 6 of this copy have another place in Elliot 47, see there, fol. 189<sup>a</sup>, l. 13—fol. 191<sup>a</sup>, last line; and fol. 88<sup>b</sup>, l. 5—fol. 89<sup>b</sup> of this copy are not found in Elliot 47.

This copy contains a considerable number of very remarkable illustrations, many of which are not badly done; they are painted in gold ink on white ground, and except the brown and flesh-colour, other colours appear very rarely.

There is no date, but a note (of a different hand) on fol. 1<sup>a</sup>: 'examined on the 23rd Muḥarram, A. H. 1105' = September 24, A. D. 1693. This copy is very carefully written, and may be 300 years old.

Ff. 91, 2 coll., each ll. 17; Nasta'lik; size, 9 in. by 5½ in.  
 [OUSELEY 48.]

## 404

'Ajā'ib-albuldān (عجائب البلدان).

An anonymous Persian compendium of cosmography, partly based on the *صور اقالیم* and the *تحفة الغرائب* (see Nos. 396 and 397 above), and dedicated to Khwājah Ḥabīb-allāh. It is divided into a muḥaddimah (on mathematical and physical geography), two maḳālas (the first containing a short description of the principal countries and cities in the seven climates, the second being an astronomical abridgment), and a khâtimah.

*مقدمه در بیان اشیاى که مقاصد برآن موقوف است*, on fol. 4<sup>b</sup>.

*مقاله اول در مساحت ارض وتعیین اقالیم و آنچه بآن متعلق است*, on fol. 11<sup>a</sup>.

*مقاله دوم در معرفت افلاک وکواکب و آنچه بآن متعلق است*, on fol. 156<sup>a</sup>.

*خاتمه در تحقیقات در ماده خفیات در علم فروع دین*, on fol. 178<sup>b</sup> in several mas'alas.

Beginning: *بسم الله الخالق الملی الروف الحمد لله الذى كال الماء بیده الخ*.

Although the beginning differs, there is scarcely any doubt but that it is identical with the cosmographical treatise noticed in Rieu i. p. 417, and compiled about A. H. 908 or 909 = A. D. 1502, 1503, for the wazir of Khurāsān, Ghiyāth-al-din Khwājah Ḥabīb-allāh.

The contents of all the single paragraphs of this work are marked in Latin on the margin, probably by Sir Gore Ouseley.

No date.

Ff. 192, ll. 9; large Nasta'lik; worm-eaten; size, 6½ in. by 4½ in.  
 [OUSELEY ADD. 90.]

## 405

Risāla-i-'Ajā'ib-almakhlūqāt (رسالة عجائب المخلوقات).

Another anonymous treatise on the wonders of the creation, beginning: شكر و سپاس خداوندی را که وجود : ما از مشتی خاک تیره پدید کرد الخ.

The division of this risālah is not quite clear, there are rukns, faṣls, dhikrs, etc., but the headings being very often omitted, it is impossible to trace them. It begins with some wonderful stories from the lives of Iskandar, Luḡmān, etc.; then follows, on fol. 34<sup>a</sup>, the *first rukn* on the superlunary things (الركن الاول في عجائب الاجرام), interspersed also with a great number of short stories. A chapter on angels, an account of thunder and lightning, etc., are likewise found in this rukn.

The *second rukn* on the sublunary things seems to begin on fol. 39<sup>a</sup> (heading wanting), and contains many subdivisions. We quote the more important ones: في عجائب البحر, on fol. 39<sup>a</sup>, arranged alphabetically, like all the following ones; عجائب الانهار, on fol. 41<sup>b</sup>; في عجائب الارض, on fol. 43<sup>b</sup>; عجائب الجبال, on fol. 44<sup>b</sup>; في عجائب البحار والجزائر, on fol. 47<sup>b</sup>; ذكر في عجائب الصخور المنقورة وغيرها, on fol. 51<sup>a</sup>.

The *third rukn* is not found; the *fourth*, on cities, mosques, and churches, begins on fol. 52<sup>a</sup> (الركن الرابع) with the following subdivisions: في ذكر البلاد والاقاليم, on fol. 54<sup>b</sup>; ذكر خسف, on fol. 67<sup>a</sup>; في الاشجار والثمار, on fol. 68<sup>a</sup>; في عجائب الاشجار المجهولة, on fol. 69<sup>b</sup>; في ذكر القبور وعجائبها, on fol. 72<sup>b</sup>; ذكر ابن سام وخلافته, on fol. 73<sup>a</sup>; في ذكر النسناس, on fol. 75<sup>b</sup>, etc.

No date.

Ff. 31-83, ll. 18; Naskhi; size, 7 $\frac{5}{8}$  in. by 4 $\frac{3}{4}$  in. [OUSELEY ADD. 115.]

## 406

Nuzhat-alkulūb (نزهة القلوب).

A cosmography by Ḥamdallāh bin Abī Bakr bin Aḥmad Almusta'fi Alḡazwīnī (see No. 54, fol. 3<sup>a</sup>), the author of the Ta'rikh-i-guzida, who died A. H. 750 = A. D. 1349. H. Khalfā describes the work in tom. vi. p. 330. The author quotes a poem of his own, called Zafar-nāma, No. 54, fol. 4<sup>b</sup> (mentioned in H. Khalfā iv. p. 176). On fol. 5<sup>a</sup> (No. 54) he mentions the death of Sultān Abū Sa'id, A. H. 736.

In the preface on fol. 3<sup>b</sup> he enumerates several works, which he used in compiling this book:

صور الاقاليم بتأليف ابی زيد بن سهل بلخی و کتاب تبیان بتأليف احمد بن ابی عبد الله ومسالک الممالک بتأليف ابی قاسم عبد الله بن خرداد خراسانی وجهان نامه بتأليف .

And the following on fol. 4<sup>b</sup>:

طبقات همدانی تأليف عبد الله الكاتب الواقدي وعجائب المخلوقات وآثار البلاد وفارس نامه ودر ذکر ولايات کرمان وعجائب البحر وآثار الباقية وکتاب تفهيم وکتاب ارشاد در ذکر قزوین ورسالة ملک شاهي ودر تاريخ اصفهان ورسالة سنجريه في الكائنات العنصرية وعجائب الاخبار وتحفة الغرائب وصور الكواكب الشيخ ابو الحسن الصوفي وتاريخ مغرب و اخلاق ناصري وتنسيخ نامه ايلخاني هم بتأليف او وديگر کتب تفسير وحديث وفقه و اصول کلام وفلاحت وغير آن که هريک بوقت معايت (حاجت کلام) می آيد مسطور بتأليف استاد الحكماء خواجه نصير الدين طوسی بوده الخ.

See Rieu i. p. 418 sq.; G. Flügel ii. pp. 514, 515; J. Aumer, p. 64; S. de Sacy, Mémoires sur diverses antiquités de la Perse, pp. 234, 235; an extract is published by B. Dorn, Auszüge aus den Muhammedanischen Schriftstellern, etc., pp. 81 to 87.

The whole is divided into an introduction (مقدمه), a preface (ديباچه), three chapters (مقاله), and a conclusion (خاتمه). See the table of contents on ff. 5<sup>b</sup>-7<sup>a</sup>.

Introduction on fol. 7<sup>a</sup>: ذکر ترتيب ابداع افلاك و انجم وعناصر وما يتعلق بذلك من الآثار العلوية والسفلية, 'on the order in the creation of spheres, stars, elements, and other super- and sublunarian creations connected with this.'

Preface, on fol. 49<sup>b</sup>: در ذکر ربع مسکون و شرح طول و عرض اقاليم و وصف اطراف آن, 'about longitude and latitude of the parts of the world, and description of the different parts of the former.'

The first chapter, on fol. 54<sup>b</sup>: در ذکر تكوين مواليد, 'on the creation of the three reigns of natural life, minerals, plants, and animals.'

The second chapter, on fol. 112<sup>b</sup>: در ذکر نوع انسان, 'on the species of man.'

The third chapter, on fol. 181<sup>a</sup>: در وصف بلاد و ولايات, 'about towns, realms, and valleys,' specially concerning Irān.

Conclusion, on ff. 323<sup>a</sup>-337<sup>a</sup>, about the wonders of the world. Beginning: چون واهب مواهب پيعلت علّت کلمته که مبدع مخترعات الخ.

According to the colophon on fol. 337<sup>a</sup>, this copy was made in Lāhūr. The date was originally destroyed, but was retraced by a later hand and restored as 1211 (the last number being torn off). This would be A. H. 1210-1219, but evidently the MS. is considerably older. The scribe's name seems to have been Khidr Kulī (العبد الله الباقي حضر في (!) المخلص الدارين). On the first page are seals of former possessors, with the dates A. H. 1112 and 1188.

The first volume ff. 1-180, the second ff. 181-337, ll. 19; Nastā'liq of two different hands, the first, No. 54, ff. 1-140, the second the rest; size, 8 $\frac{1}{2}$  in. by 4 $\frac{3}{4}$  in. [OUSELEY 54, 55.]



## 407

The same work.

The list of the works used by Hamdallāh is more complete in this copy and in Ouseley 230, the names of the authors being added. From the comparison of the three MSS. we give the following survey:—

Šuwar-alakālim, by Abū Zaid bin Aḥmad bin Suhail Balkhī; Ouseley 230, Abū Zaid Aḥmad bin Suhail Balkhī.

Kitāb-altibyān, by Aḥmad bin Abī 'Abdallāh (so Ouseley 230; Ouseley 229 has here misplaced the names).

Masālik-almamālik, by Abū Kāsim 'Abdallāh bin Khurdād Khurāsānī.

Jahān-nāma, by — (the name missing in all three copies, and in Rieu too).

Tabakāt-i-Hamadānī, by Abū 'Abdallāh, the scribe of Alwāqidi (کاتب الواقدي, Ouseley 229, 230; الکاتب الواقدي, Ouseley 54).

'Ajā'ib-almakhlûkât, by Abū Zakariyyā Muḥammad bin Maḥmūd Kirmānī Kāzwīnī (Ouseley 230, نکومی مرونی).

Āthār-albilād, by the same author.

Fārs-nāma, by Ibn-Albalkhī, comprising Īrān at the time of the Saljûk Sultān Muḥammad.

Dhikr-i-wilāyat-i-Kirmānī, by Khwājah Nāṣir-al-dīn Munshī-i-Kirmānī.

'Ajā'ib-albahr by 'Alī bin 'Isā Alḥarrānī, dedicated to the Khalif Almuḥtadir (Ouseley 230, للمقتدر; Ouseley 229, المقتدر).

Āthār-albākiyah, by Abū-Raiḥān Muḥammad bin Aḥmad Birūnī Khwārizmī the astronomer.

Kitāb-altafhim, by the same author.

Kitāb-i-irshād dar dhikr-i-Kāzwīn, by Jalil Ḥafīz Ḥalīlī (so Ouseley 229; Ouseley 230, Khalīlī) Kāzwīnī.

Risāla-i-Malikshāhī, description of those countries which the Saljûk Sultān Malikshāh had seen; the name of the author is not given.

Ta'rikh-i-Iṣfahān, by Ḥafīz 'Abd-alrahmān Muḥammad bin Iṣḥāk Alisfakānī.

Risālat-alsanjariyyah fi alkā'ināt-al'unṣuriyyah, by 'Umar Sahlānī Sāwajī (Ouseley 230, Sahlān Sāwajī).

'Ajā'ib-alkhabār, Tuḥfat-algharā'ib, Šuwar-alkawākib, by Shaikh Abū-alḥusain Šūfī, dedicated to 'Aḍud-al-ḍaulah. (Ouseley 230 has instead of this: 'Ajā'ib-alkhabār and Tuḥfat-algharā'ib, by — and Ḍau'-alkawākib, by Abū-alḥusain Šūfī, dedicated to 'Aḍud-al-ḍaulah.)

Ta'rikh-i-Maghrib (Ouseley 230 adds, 'by —').

Akhḥāl-i-Nāṣirī and Tanassukh-nama-i-Ilkhānī (Ous. 54, Tansikh-nāma), by Khwājah Nāṣir-al-dīn Muḥammad Tūsi.

Contents:

Introduction on fol. 5<sup>b</sup>.

Preface on fol. 40<sup>b</sup>.

The first chapter on fol. 44<sup>a</sup>.

The second chapter on fol. 101<sup>a</sup>.

The third chapter on fol. 153<sup>b</sup>.

Conclusion on ff. 219<sup>b</sup>-225<sup>a</sup>.

This carefully written copy is not dated; it is of a more recent date than either Ouseley 54 and 55, or Ouseley 230. It is collated throughout. The name of the scribe is Muḥammad Alshirāzī.

Ff. 225, ll. 25; Nashkī; size, 9½ in. by 5 in. [OUSELEY 229.]

## 408

A third copy of the same work.

Introduction on fol. 7<sup>a</sup> to fol. 8<sup>a</sup>, l. 4; this is only the beginning of the introduction, the greater part being wanting.

Preface on fol. 8<sup>a</sup>, l. 5.

First chapter on fol. 13<sup>b</sup>.

Second chapter on fol. 110<sup>a</sup>.

Third chapter on fol. 192<sup>a</sup>.

Conclusion on fol. 298<sup>a</sup>.

This copy begins with اَمَّا بَعْدُ مَسْوَدُ اوراقِ اَيْنِ اطباق, omitting the customary introductory prayer.

No date. There are, however, several notes on the fly-leaf (fol. 1<sup>a</sup>). عرض دیده 'examined' with the dates 2, 3, 13, 14, 23, that is, A. H. 1002, 1003, 1013, 1014, 1023. Accordingly this copy must have been finished before 1002 = A. D. 1593. There is no sign of a collation.

Besides the above-noticed lacuna there seem to be other minor lacunas, where the original of this copy appears to have been destroyed or illegible; see ff. 143, 145, 148.

Ff. 311, ll. 19; Nasta'lik; size, 9½ in. by 6 in.

[OUSELEY 230.]

## 409

Another copy of the same work.

Contents:

A complete table of contents on fol. 1<sup>b</sup>.

A fragment, treating of cosmographical matters, several stones, etc., on fol. 5<sup>b</sup>, beginning: آورده اند که عارفی طیبی رفت الی.

Introduction on fol. 9<sup>b</sup>.

Preface on fol. 59<sup>b</sup>.

First chapter on fol. 64<sup>a</sup>, second chapter on fol. 150<sup>a</sup>, third chapter on fol. 225<sup>a</sup>. Conclusion on fol. 355<sup>b</sup>.

Beginning: چون واهب مواهب الی.

The Arabic paging is wrong from the beginning down to fol. 53, and from fol. 227 down to the end. Finished on a Friday, the 27th of Rajab, A. H. 1024 = August 21, A. D. 1615, for the library of Mirzā Aḥmad Sālīh Ibn Ghufrānpanāh Mirzā Mu'in-al-dīn Muḥammad, by Mirzā 'Alī bin Muzaḥfar Kātib.

Ff. 368, ll. 23; Nasta'lik; many marginal glosses and additions; size, 10 in. by 7 in. [ELLIOT 283.]

## 410

The same.

Introduction on fol. 7<sup>b</sup>; Preface on fol. 48<sup>a</sup>; Chapter I on fol. 51<sup>b</sup>; Chapter II on fol. 120<sup>b</sup>; Chapter III on fol. 180<sup>a</sup>; Conclusion on fol. 283<sup>b</sup>.

Copied A. H. 1082 = A. D. 1671, 1672.

Ff. 311, ll. 21; Nasta'lik; illuminated frontispiece; the first two pages adorned; size, 10½ in. by 6½ in. [FRASER 187.]

## 411

The same.

This copy is arranged in the same way as Elliot 283, beginning with the table of contents on fol. 1<sup>b</sup>, and the fragment on fol. 6<sup>b</sup>. Introduction on fol. 11<sup>b</sup>; Preface

on fol. 81<sup>b</sup>; Chapter I on fol. 87<sup>a</sup>, II on fol. 203<sup>b</sup>, III on fol. 311<sup>b</sup> (without a heading); Conclusion on fol. 505<sup>b</sup>. Many marginal glosses and additions. Finished on a Friday, the 5th of Dhû-alka'dah, in the 30th year of the reign of معلى ('Âlamgir?) that would be A.H. 1098=A.D. 1687, Sept. 12.

No. 281, ff. 1-259; No. 282, ff. 261-523, ll. 17; careless Nasta'lik; written by different hands; size, 9 $\frac{3}{8}$  in. by 6 $\frac{1}{8}$  in.

[ELLIOT 281, 282.]

#### 412

A defective copy of the same.

Introduction on fol. 5<sup>b</sup>, being incomplete in consequence of a lacuna after fol. 10; Preface and beginning of the first chapter are also entirely missing; Chapter II on fol. 70<sup>b</sup>, III on fol. 124<sup>a</sup> (heading forgotten); Conclusion on fol. 203<sup>b</sup>.

Copied A.D. 1646. Fol. 10<sup>b</sup> and a part of fol. 190<sup>a</sup> are left blank.

Ff. 211, ll. 24; European handwriting; size, 12 $\frac{1}{2}$  in. by 7 $\frac{5}{8}$  in. [MARSH. 190.]

#### 413

Kitâb-i-Masâlik-al-mamâlik (کتاب مسالك الممالك).

A geographical work by Abû-alhasan Sâ'id bin 'Alî aljurjânî, who wrote after A.H. 850=A.D. 1446, and died probably A.H. 881=A.D. 1476. Comp. Rieu i. p. 425; H. Khalfa v. p. 509, No. 11869; Hyde, De religione veterum Persarum, pp. 132 and 170; Catal. Lugd. Batav. v. p. 321; Mélanges Asiatiques, vol. vii. pp. 36-43, etc.

Beginning: سپاس و ستایش خدايی که مارا بخرد مخصوص گردانید و منزلت مارا از دیگر حیوانات گذرانید انچه.

It contains a general description of the seven climates with various tables, and a special description of all the wonderful and remarkable countries, islands, towns, etc. in each of them, together with legends and traditions of renowned places, and a sort of cosmographical account of the world, its products, etc. For further details see Rieu, loc. cit.

No date.

Ff. 49-146, ll. 15; Nasta'lik; size, 6 $\frac{1}{2}$  in. by 4 $\frac{1}{8}$  in. [SELD. 95 SUP.]

#### 414

Jâm-i-gitinumâ (جام گیتی نما).

A sort of cosmographical primer, treating in thirty small makşads, an introduction, and a khâtimah, of all the questions discussed, for instance, in Kazwini's cosmography. It begins with a *fâtihah*, which gives an explanation of the two kinds of existence, the واجب الوجود and the ممکن الوجود; the first makşads discuss theosophical, metaphysical, and physiological matters; the following ones the superlunary affairs, the spheres, stars, etc.; afterwards come the sublunary things, the elements, etc. The author is Mir Ghiyâth-aldin Manşûr, no doubt identical with the author of the famous work on

ethics, اخلاق منصوری, Ghiyâth-aldin Manşûr bin Mir Şadr-aldin Muḥammad alḥusainî alshirâzî, who died A.H. 948 or 949=A.D. 1541 or 1542; comp. Rieu ii. p. 826, and G. Flügel iii. p. 292.

Ff. 10-15<sup>b</sup> and ff. 73<sup>a</sup>-74<sup>b</sup>, ll. 23; Nasta'lik; size, 10 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in. [LAUD. 313.]

#### 415

Majma'-algharâ'ib (مجمع الغرائب).

Part of a work on cosmography, which according to Rieu i. p. 426 was compiled by Sultân Muḥammad bin Darwish Muḥammad al-Muftî al Balkhî for his sovereign, Pir Muḥammadkhân (A.H. 963-974=A.D. 1556-1566). The preface, however, of this copy seems to have been composed at a later time, because it is dedicated to 'Abdallâhkhân bin Iskandarkhân, a prince of the Shaibâniyyah dynasty, who reigned over Transoxania, Kipçak, Khurâsan, and Turkistân, A.H. 990-1006=A.D. 1582-1597. His history is related in Ous. 269 on ff. 126<sup>a</sup>-149<sup>a</sup>. His full name was Abû-almuẓaffar 'Abdallâhkhân Bahâdur Ghâzî bin Iskandarkhân bin Jânî Bêg Sultân bin Khwâjah Muḥammad Sultân bin Abû-alkhairkhân.

Beginning: اما بعد معروض ضمير مهر تنوير نکتہ دانا سخن شناس و مشروح رای انچه.

The work is divided into fifteen chapters:

باب ۱ در بیان غرائب و عجائب که در افلاک واقع است on fol. 4<sup>b</sup>.

باب ۲ در ذکر انساب و معجزات و شمائل انبياء و فضائل خلفاء on fol. 16<sup>b</sup>.

باب ۳ در بیان یقین بلاد و امصار و عجائبی که در آنجا واقع است on fol. 26<sup>b</sup>.

باب ۴ در ذکر عجائب آدمی on fol. 55<sup>b</sup>.

باب ۵ در عجائب حیوانات on fol. 65<sup>b</sup>.

باب ۶ در عجائب نباتات on fol. 72<sup>b</sup>.

The end of this and all the following chapters, the contents of which are stated on fol. 4<sup>a</sup>, are wanting.

According to a note on the last page this copy was finished the 12th of Rajab, A.H. 1085=A.D. 1674, October 12. It once belonged to the library of the emperor Ahmadshâh, according to a seal with his name and the date 1164 on the first page. This copy is very bad; many blanks are left towards the end.

Ff. 76, ll. 15; Nasta'lik; size, 8 in. by 5 $\frac{3}{8}$  in. [OUSELEY 47.]

#### 416

Haft İklim (هفت اقلیم).

A geographical encyclopædia, describing the seven İklim (κλίματα) of the world, their chief countries and towns, giving at the same time the past and present history of each town and full biographical notices regarding their celebrated men. It was compiled in six years by Amin Aḥmad Râzî, and finished, according to the following chronogram:



گراز تو کسی سؤال تاریخ کند  
تصنیف امین احمد رازی گو

A. H. 1002 = A. D. 1594, not 1010, as H. Khalfa states, v, p. 501, comp. Sitzungsberichte der Münchener Academie, philosoph.-philol. Classe, 1873, p. 626, and Rieu i. p. 335 sq. This copy begins with an incomplete index (only comprising the four last Iklim and opening with (مرو شاهجهان), on ff. 1-11<sup>b</sup>.

Preface on fol. 12<sup>b</sup>, beginning: خرد هر کجا گنجی  
آرد بدید - بنام خدا سازد آنرا کلید الخ

First Iklim on fol. 14<sup>a</sup>.

Second Iklim on fol. 23<sup>b</sup>.

Third Iklim on fol. 48<sup>a</sup>.

Fourth Iklim on fol. 206<sup>a</sup>.

Fifth Iklim on fol. 501<sup>a</sup>.

Sixth Iklim on fol. 581<sup>a</sup>.

Seventh Iklim on fol. 603<sup>a</sup>.

A small blank on fol. 207<sup>b</sup>. A large portion of the contents of this eminent and extremely valuable work is scattered in the notes of Barbier de Meynard's translation of Yāqūt: 'Dictionnaire géographique etc. de la Perse,' Paris, 1861.

This copy was finished the 11th of Rajab, A. H. 1039 = A. D. 1630, February 24th, only thirty-seven years after the composition of the work itself.

Ff. 606, ll. 21; Nasta'lik, written by different hands; old mounted MS., without any ornaments; size, 12½ in. by 6¾ in. [ELLIOT 158.]

## 417

Another complete copy of the same work.

The text of the Haft Iklim begins on fol. 13<sup>b</sup>: خرد هر کجا الخ

Two indices on ff. 1<sup>b</sup>-12<sup>a</sup>, a geographical one on ff. 1<sup>b</sup> and 2<sup>a</sup>, and a biographical one on ff. 2<sup>b</sup>-12<sup>a</sup>; the former contains the names of all the countries and cities described in this work, the latter those of all the famous persons born in each of them.

Iklim I on fol. 14<sup>b</sup>, İklim II on fol. 22<sup>b</sup>, İklim III on fol. 41<sup>b</sup>, İklim IV on fol. 166<sup>b</sup>, İklim V on fol. 396<sup>b</sup>, İklim VI on fol. 455<sup>b</sup>, İklim VII on fol. 471<sup>a</sup>. This copy was finished the 4th of Dhû-alka'dah, A. H. 1075 = A. D. 1665, May 19th.

Ff. 473, ll. 25; Nasta'lik; large waterspots throughout, many pages severely damaged; small illuminated but rather effaced frontispiece on fol. 13<sup>b</sup>; size, 9¾ in. by 5¾ in. [WALKER 95.]

## 418

The same.

Iklim I on fol. 3<sup>a</sup>, İklim II on fol. 13<sup>b</sup>, İklim III on fol. 37<sup>b</sup>, İklim IV on fol. 196<sup>b</sup>, İklim V on fol. 487<sup>b</sup>, İklim VI on fol. 564<sup>b</sup>, İklim VII on fol. 584<sup>b</sup>. It was copied between the 15th of Sha'bân and the last of Dhû-alhijjah, A. H. 1199 = 23rd June-3rd November, A. D. 1785, by Muhammad Sa'id-al-din جیسری, for a certain Shâh Hamzah.

Ff. 588, ll. 21; Nasta'lik; size, 12½ in. by 7¾ in. [OUSELEY 377.]

## 419

The third and fifth İklim of the same.

Third İklim on fol. 1<sup>a</sup>; fifth İklim on fol. 143<sup>a</sup>.

No date.

Ff. 207, ll. 20; large and distinct Nasta'lik; the original leaves are put into a modern margin; bound in linen with flower; some corners injured; size, 13¼ in. by 9¾ in. [ELLIOT 159.]

## 420

The fourth İklim of the same.

No date. Both this and the preceding MS. are parts of the same copy, no doubt, and it is a matter of regret that there are wanting in our collections the remaining four İklims of it, as it proves to be one of the most correct and excellent copies of Râzi's work. The beginning in both quite agrees with that in Elliot 158 and Ouseley 377. The Arabic paging is wrong from fol. 42 to fol. 138.

Ff. 251, ll. 20; paper, handwriting, and size exactly the same as in the previous copy; mounted MS. [ELLIOT 160.]

## 421

Tuhfat-'ain-alhayât (تحفة عين الحيات).

A cosmographical tract, compiled from older standard works, by an anonymous author. It is dedicated to a Sultân Mahmûdkhân, but since there is neither date nor any kind of pedigree added to this name, it is rather difficult to say which Mahmûd the sovereign in question is. We suppose Mahmûd of Kandahâr is meant, who was proclaimed king A. H. 1130 = A. D. 1718; see Malcolm, History of Persia, i. p. 613, London, 1815.

This little tract is divided, according to fol. 2<sup>a</sup>, l. 11, into a muqaddimah, three maqâlas, and a khâtimah; but in fact there are four maqâlas, since two different chapters appear, both styled دویم مقاله.

مقاله اولی در معرفت مبداء سالها و تواریخ

مقاله دویم در معرفت بیان افلاک کواکب سبعة سیارة

بطریق اجمال, on fol. 4<sup>b</sup>, in ten fasls.

مقاله سیوم (دویم) (so must be read instead of دویم) در

معرفت زمین و اقسام آن, on fol. 10<sup>a</sup>, subdivided into seven İklim.

مقاله چهارم (سیوم) (so to be read instead of در تعداد

بلاد و ولایات و جبال و بحار و بحیرات که در ربع مسکون واقع است, on fol. 35<sup>a</sup>, in six fasls.

مقاله خاتمه در بیان سمت قبله, on fol. 42<sup>b</sup>.

The proper order of the leaves is ff. 1-9, 13-15, 10-12, 16-43.

Beginning: شکر و سپاس و حمد بی قیاس مرصاعی  
را که نقاش قدرت او الخ

Copied by an inhabitant of Gujarât, Sayyid Husain, and dated the 27th of Jumâdâ-alawwal, A. H. 1205 (1110). Several illustrations.

Ff. 43, ll. 19; Nasta'lik, mixed with Shikasta; size, 12½ in. by 7¾ in. [OUSELEY ADD. 142.]

## 422

Ḥadīqat-al-aḳālim (حديقة الاقاليم).

A large modern geographical encyclopædia by Kādī Murtaḍā Husain Balgrāmī, entitled Ḥadīqat-al-aḳālim, or the garden of the (seven) climates. The author tells us in the introduction that he was from his tenth year (A.H. 1142 = A.D. 1729, 1730, in Muḥammadshāh's reign), to his fifty-fifth year (A.H. 1187 = A.D. 1773, 1774, in Shāh 'Ālam's reign), in the service of many Indian Amīrs, a detailed list of which, together with some other biographical details of the author, is given by Rieu iii. p. 992 sq.; comp. Elliot, History of India, viii. pp. 180-183. Some time after he made the acquaintance of some Englishmen, principally of Captain Jonathan Scott, and having entered this gentleman's service, A.H. 1190, he began to compile this encyclopædia on the basis of all the books written on the same subject, in order to offer a comprehensive manual of science to Arabic and Persian scholars. It therefore contains not only a general geographical description of the countries, cities, etc., but an abridgment of their political and literary history, biographies of learned men, poets, etc. This copy seems to be the author's autograph.

Contents:

A complete index of the whole work, on fol. 1<sup>b</sup>, with a short preface, beginning: بعد حمد وثناى قادر ذو الجلال وال...

Introduction, containing the author's life and life-events, on fol. 37<sup>b</sup> (1), beginning: حمد بسم الله مرخداى عز وجل را الله...

First Iḳlīm, on fol. 41<sup>b</sup> (2), containing among other subjects: يمن, on fol. 41<sup>b</sup>; عدن, on fol. 45<sup>a</sup>; ذكر قرامطه, on fol. 45<sup>b</sup>; بلاد الزنج, on fol. 47<sup>a</sup>; جزيرة الحروف, on fol. 47<sup>b</sup>; مملكة چین, on fol. 47<sup>b</sup>; بلاد نوبه, سکیمار (سگسار), on fol. 48<sup>a</sup>; اخبار انبيا, beginning with Ādam, on fol. 49<sup>a</sup>; ذکر ملوک پيشداد, from Gayūmarth to Biwarāsp, on fol. 54<sup>b</sup>; جابلسا, on fol. 56<sup>a</sup>, etc.

Second Iḳlīm, on fol. 57<sup>b</sup> (r.), containing: مکه, its history, celebrated men, etc., on fol. 57<sup>b</sup>; Muḥammad's life, on fol. 61<sup>b</sup>; the first four Khalīfs, on fol. 72<sup>a</sup>; the Imāms, on fol. 74<sup>b</sup>; هرمز, on fol. 77<sup>b</sup>; دکن, the Bahmanī, 'Ādilshāhī, Baridiyyah, and other dynasties, on fol. 78<sup>b</sup>; دولت آباد, on fol. 99<sup>a</sup>; اركات, on fol. 107<sup>a</sup>; برار, on fol. 108<sup>b</sup>; خاندیس and its Sultāns, on fol. 109<sup>b</sup>; ملتان and its kings, on fol. 113<sup>b</sup>; احمد آباد and its rulers, on fol. 120<sup>a</sup>; گجرات, سومنات, گجرات, on fol. 131<sup>b</sup>; ملتان, on fol. 134<sup>a</sup>; بنگاله و بنگاله, on fol. 135<sup>b</sup>; آشام (Assam), on fol. 138<sup>a</sup>; عظیم آباد (Patna), on fol. 142<sup>b</sup>; الہ آباد, on fol. 145<sup>a</sup>; سورام و سنکورو و سکندره, on fol. 151<sup>a</sup>; صراط المستقیم, جونپور, on fol. 153<sup>b</sup>; بنارس, the Sharḳī Sultāns, on fol. 156<sup>a</sup>; the celebrated men of the second Iḳlīm, on fol. 157<sup>b</sup>.

Third Iḳlīm, on fol. 163<sup>b</sup> (121), containing: احوال شاهیجهان آباد (Dihli) and its different dynasties before and after the Islām, in three faḣls, on fol. 169<sup>b</sup>; اخبار سلاطین گورکانیہ, beg. with Bābar, on fol. 199<sup>a</sup>; Humāyūn, on fol. 201<sup>b</sup>; Akbar,

on fol. 204<sup>a</sup>; Jahāngir, on fol. 208<sup>a</sup>; Shāhjahān, on fol. 209<sup>b</sup>; Ālamgir, on fol. 221<sup>a</sup>; his correspondence, on ff. 222<sup>a</sup>-231<sup>b</sup>; Bahādurshāh, on fol. 233<sup>a</sup>; Mu'izz-al-dīn Jahāndārshāh, on fol. 236<sup>a</sup>; Farrukhsiyar, on fol. 237<sup>b</sup>; Muḥammadshāh, on fol. 238<sup>b</sup>; Aḥmadshāh, on fol. 239<sup>b</sup>; Ālamgir II, on fol. 240<sup>a</sup>; Shāh 'Ālam, on fol. 241<sup>a</sup>; مرادآباد, on fol. 241<sup>b</sup>; other towns in the province of Dihli, etc., on ff. 242<sup>a</sup>-245<sup>a</sup>; لاهور, on fol. 247<sup>b</sup>; سرکار حیدرآباد, on fol. 249<sup>b</sup>; اوده, on fol. 251<sup>a</sup>; بکرام, on fol. 252<sup>b</sup>; الکنوه, on fol. 253<sup>b</sup>; بلگرام, on fol. 254<sup>a</sup>; اکبرآباد (Āgra), on fol. 257<sup>b</sup>; گوالیار, on fol. 258<sup>b</sup>; بیت المقدس, ولایت شام, on fol. 265<sup>b</sup>; فرخ آباد, on fol. 266<sup>a</sup>; history of the prophets, a continuation of the list in the first Iḳlīm, from Ibrāhīm to 'Isā, on fol. 271<sup>a</sup>; دمشق, on fol. 274<sup>b</sup>; the history of the Banū Umayyah, on fol. 275<sup>b</sup>; the most celebrated Amīrs of the Umayyades, on fol. 278<sup>b</sup>; طرسوس, حلب, on fol. 279<sup>b</sup>; Egypt and its dynasties, جزیره الطریقه, جزیره سقلیه, on fol. 280<sup>b</sup>; بغداد, عراق عرب, on fol. 285<sup>b</sup>; the history of the Banū 'Abbās, on fol. 286<sup>a</sup>; the most celebrated wazīrs, etc., of the 'Abbāsides, on fol. 292<sup>a</sup>; کوفه, on fol. 295<sup>b</sup>; بابل, رومیہ, مدائن, on fol. 296<sup>a</sup>; مصر, on fol. 297<sup>a</sup>; ایران, عراق عجم, on fol. 297<sup>b</sup>; the history of the ancient kings of Irān, a continuation of the list in the first Iḳlīm from Dahhāk to Iskandar, on fol. 298<sup>a</sup>; celebrated men, principally of the Greeks, before the Islām, for instance, دیمقراطیس, فیلسافوس, لقمان, اسکراط, اقلیدس, ارسططالیس, افلاطون, تالیس, ملیطی, سقراط, etc., concluding with حاتم طائی, on fol. 305<sup>a</sup>; celebrated men of the Islām, for instance, Suhrawardī, on fol. 329<sup>a</sup>; the dynasty of the Ashkānians, on fol. 336<sup>b</sup>; the Sāsānians, on fol. 337<sup>a</sup>; the Banū Lakhm, on fol. 345<sup>a</sup>; اصطخر, ولایت فارس, on fol. 346<sup>b</sup>; شیراز, on fol. 347<sup>a</sup>; خوزستان, on fol. 347<sup>b</sup>; کرمان, on fol. 348<sup>a</sup>; قندهار, on fol. 348<sup>b</sup>; ذکر رستم و اسلاش, on fol. 350<sup>b</sup>; غزنین and the Ghaznavide dynasty, on fol. 351<sup>a</sup>; famous Shaikhs, philosophers, poets, etc., of the third Iḳlīm, on fol. 356<sup>a</sup>.

Fourth Iḳlīm, on fol. 371<sup>b</sup> (131), containing: اصفهان, on fol. 372<sup>a</sup>; همدان, on fol. 372<sup>b</sup>; جریادقان, on fol. 373<sup>a</sup>; طبرستان, استرآباد, on fol. 373<sup>b</sup>; دماوند, طهران, on fol. 374<sup>a</sup>; مازندران, on fol. 376<sup>a</sup>; گیلان, Dailam and the Dailamites, on fol. 377<sup>a</sup>; قزوین, on fol. 379<sup>b</sup>; آذربایجان, سهرورد, سنجاس, زنجان, on fol. 380<sup>a</sup>; تبریز, on fol. 380<sup>b</sup>; اردبیل, the Šafawī dynasty, on fol. 381<sup>a</sup>; خراسان, on fol. 387<sup>b</sup>; Saljūḳ and the Saljūḳis, on fol. 388<sup>a</sup>; بلخ and the Sāmānide dynasty, on fol. 392<sup>b</sup>; کشمیر, on fol. 394<sup>a</sup>; and its history, on fol. 396<sup>b</sup>; غور and the Ghūrides, on fol. 399<sup>b</sup>; بادغیس, on fol. 401<sup>a</sup>; خواف and its rulers, on fol. 402<sup>a</sup>; تون, on fol. 404<sup>b</sup>; نیمشاپور, on fol. 405<sup>b</sup>; سبزوار and its kings, on fol. 407<sup>b</sup>; قهستان and the Isma'īlis (حسن صباح, etc.), on fol. 409<sup>a</sup>; the learned men, poets, etc. of the fourth Iḳlīm, on fol. 411<sup>b</sup>.



*Fifth Iklim*, on fol. 421<sup>b</sup> (۳۸۰), containing: شروان and the poet Khâkânî, on fol. 421<sup>b</sup>; بيلقان، گنج، ايران، خوارزم، on fol. 422<sup>b</sup>; the Khwârizmshâhs, on fol. 423<sup>b</sup>; some of their wazirs, on fol. 426<sup>b</sup>; سمرقند، ماوراء النهر، on fol. 427<sup>a</sup>; بخارا، on fol. 428<sup>b</sup>; فرغانه، on fol. 429<sup>a</sup>; شاش، خجند، on fol. 429<sup>b</sup>; the celebrated men of the fifth Iklim, beg. with Rûdagi, on fol. 430<sup>b</sup>.

*Sixth Iklim*, on fol. 437<sup>b</sup> (۴۱۲), containing: ترکستان and its different dynasties, on fol. 437<sup>b</sup> (see Cingizkhân and his sons, on fol. 440<sup>a</sup>); the Caghataïkhâns, on fol. 447<sup>b</sup>; Ilkânians, on fol. 452<sup>a</sup>; Cûpânians, on fol. 452<sup>b</sup>; Muẓaffarides, on fol. 453<sup>a</sup>; Timûr, on fol. 453<sup>b</sup>; his Amirs and wazirs, on fol. 461<sup>b</sup>; ختن، on fol. 462<sup>b</sup>; ختای، on fol. 463<sup>b</sup>; روس، on fol. 465<sup>b</sup>; خلج، on fol. 466<sup>a</sup>; کیمک، قسطنطنیہ، on fol. 466<sup>b</sup>; its Christian emperors, on fol. 467<sup>a</sup>; its 'Uthmâni Sultâns, on fol. 468<sup>b</sup>; رومیہ (Rome), on fol. 469<sup>b</sup>.

*Seventh Iklim*, on fol. 471<sup>b</sup> (۴۲۷), containing: باطن، on fol. 471<sup>b</sup>; سقلاب، on fol. 472<sup>a</sup>; یاجوج و ماجوج، on fol. 472<sup>b</sup>; احوال ذوالقرنین و سدبستن او، on fol. 473<sup>a</sup>; اندلس، افریقیہ، etc., on fol. 474<sup>b</sup>; ذکر ملوک، on fol. 476<sup>a</sup>; ذکر ملوک الملقمین، on fol. 476<sup>b</sup>; جابلقا، ملوک بنی مرین، on fol. 477<sup>a</sup>; ذکر حکام موحد، on fol. 478<sup>b</sup>; جزیرہ برتانیہ، on fol. 479<sup>a</sup>; some celebrated men of the seventh Iklim, on fol. 479<sup>a</sup>. This Iklim concludes with a great number of curious notices, principally on European countries and cities, the states of all the occidental reigns, etc., beginning with an account of the four other parts of the world, and the Christian chronology. There is discussed, for instance, the papal territory (ملک خلیفہ پاپا), Rome, the cardinals (کارده نالا), etc. etc.

*Khâtimah*, or conclusion of the whole work, on fol. 503<sup>b</sup> (۴۵۷), containing both general observations on the seven climates, particularly on their extent, etc., and some detailed additions to the single ones; see, for instance, معرفت مابین خط اسطوا و اقلیم اول، on fol. 506<sup>a</sup>; اقلیم، on fol. 506<sup>a</sup>; اقلیم دوم، on fol. 506<sup>b</sup>; اقلیم، on fol. 507<sup>a</sup>; اقلیم چهارم، on fol. 507<sup>b</sup>; اقلیم، on fol. 508<sup>a</sup>; اقلیم ششم، on fol. 508<sup>b</sup>; اقلیم هفتم، on fol. 509<sup>a</sup>. Lithographed in Lucknow, 1881.

Not dated.

Ff. 510, ll. 21; Shikasta, ff. 58-63 and 65-130 written by another hand in careless Nasta'lik; richly illuminated frontispieces on ff. 1<sup>b</sup>, 37<sup>b</sup>, 57<sup>b</sup>, 163<sup>b</sup>, 371<sup>b</sup>, 421<sup>b</sup>, 437<sup>b</sup>, 471<sup>b</sup>, and 503<sup>b</sup>. There are left blank ff. 36, 37<sup>a</sup>, 39<sup>b</sup>, 40, 41<sup>a</sup>, 57<sup>a</sup>, 162<sup>b</sup>, 163<sup>a</sup>, 367<sup>b</sup>, 368-370, 371<sup>a</sup>, 420, 421<sup>a</sup>, 433-436, 437<sup>a</sup>, 470<sup>b</sup>, 471<sup>a</sup>, 501<sup>b</sup>, 502, and 503<sup>a</sup>; size, 14 in. by 8½ in. [ELLIOT 157.]

## 423

A memoir by Muḥammad Mufid Musta'fi bin Najmaldin Maḥmud Bâfiqi, who held the office of an administrator of the Waḳfs of Yazd (منصب استیفای موقوفات) (دار العبادۃ یزد، on fol. 6<sup>a</sup>); he lived at the time of Shâh

Sulaimân, A. H. 1077-1106=A. D. 1666-1694, who is mentioned in the preface on fol. 5<sup>b</sup>; comp. Rieu i. pp. 207 and 427.

Beginning: حمد و سپاس بنی قیاس مالک الملکی را که رفعت سراپردہ عظمتش برتر الخ

In the memoir, very rich in words and poor in facts, the author speaks of his office, of the favour which he enjoyed with high personages, on the administration of Waḳfs; certain documents he has inserted. The chief part, however, is the description of a journey to India during A. H. 1081-1085; he visited Isfahân, Baghidâd, Baṣrah, Sûrat, Shâhjahanâbâd, Haidarâbâd, Sârangpûr, Burhân-pûr, Aurangâbâd, Gulkundali. The memoir extends over the time A. H. 1077-1085.

Not dated.

Ff. 91, ll. 11; Nashki; size, 7¼ in. by 4½ in.

[OUSELEY 90.]

## 424

Mirât-i-Wâridât (مرآت واردات).

A memoir of very various contents, by Muḥammad Shafi' bin Sayyid Muḥammad Sharif, with the takhallus Wârid; see Rieu i. p. 275. It was finished the 27th Shabân, A. H. 1142=A. D. 1730, March 16, see fol. 416<sup>b</sup>. In several places entire pages are left blank, for instance, ff. 30<sup>b</sup>, 307<sup>b</sup>, 371<sup>b</sup>; consequently it is impossible to state exactly which of the four Tabakas of the work this copy contains, most likely the fourth.

Beginning: الحمد لله رب العالمین والعاقبت للمتقين والصلاة والسلام على رسوله الخ بر دشخوار پسندان و بر ننگاهان پوشیده نماید که بعد الخ

In the preface the author states, that he has travelled much, and that he wants to write on a subject neglected by others, viz. a description of those islands which, according to his view, belong to India. On fol. 5<sup>a</sup> he begins to give a geographical and historical account of the following islands and countries: لامی، جاوہ، چین، بلاد فرنگ، ارخنگ، آچین، بیکو، بلاد ادیسہ، پرتایل. Speaking of the European settlements in India, he proceeds to report on Europe (فرنگستان), on fol. 27<sup>a</sup>.

On ff. 31-60<sup>b</sup> a memoir on contemporary history of India, imperfect at the beginning.

On ff. 60<sup>b</sup>-417<sup>a</sup> a biographical work, chiefly on Indian poets and authors.

Not dated.

Ff. 417, ll. 15; Nasta'lik; size, 9¼ in. by 5½ in.

[OUSELEY 213.]

## 425

Gharâ'ib-i-rûzgâr u 'ajâ'ib-i-âthâr (غرائب روزگار و عجائب آثار).

An account of remarkable and wonderful places, towns, islands, mountains, etc., which the author Ḥadrat Ashraf (حضرت اشرف) has seen himself and describes in this little work. It begins on fol. 2<sup>b</sup> thus: در بیان غرائب روزگار و عجائب آثار که حضرت اشرف دیده اند و انواع مقامات که از اکابر کوهستان معمر ورزیده، قال الاشرف ما رأيت من غرائب الموجودات و عجائب المخلوقات الخ

An index on ff. 1<sup>b</sup>-2<sup>b</sup>. The author, also known as a poet (see Rieu ii. p. 712), lived in Muḥammadshāh's reign (A. H. 1131-1161).

Ff. 20, ll. 11; Nasta'lik; size, 8 $\frac{1}{8}$  in. by 5 $\frac{3}{8}$  in.

[BODL. 588.]

## 426

A description of Makkah, its sanctuaries and holy places (in size, length, etc.), especially of the Ka'bah and its relics, etc. No title nor author's name appears.

Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِلْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةِ الْخَيْرِ.

A preface of a few lines states that this short treatise was written در بیان مقدار زراعت (ذراع) مکه معظمه و مساحت مسجد حرسها الله تعالى عن الآفات والبلایات و مساحت الحرم که عبارتست از حرم کعبه مشرفه معظمه زادها الله تشریفاً وتعظیماً و غیر ذلك الخ.

Copied in the forty-fifth year of the emperor 'Ālam-gir's reign, A. H. 1112=A. D. 1700.

Ff. 8, ll. 23; Nasta'lik; size, 8 $\frac{1}{8}$  in. by 4 $\frac{1}{2}$  in.

[WALKER 42.]

## 427

Kiblat-alāfāk (قبلة الآفاق).

A treatise on the real meaning of the Kiblah, that is, the direction towards the Ka'bah at Makkah, and the position of all remarkable places in the world with relation to that spot, by an anonymous author, divided into four رکن, and subdivided into many فصول.

Beginning: اللَّهُمَّ كَمَا وَلَّيْتَ نَبِيكَ قِبْلَةً يَرْضَاهَا أَنْزِلْ عَلَيْهِ وَآلَهُ مِنَ الصَّلَوَاتِ أَزْكَاهَا وَمِنَ الْبَرَكَاتِ أَفْضَلَهَا الْخَيْرِ.

رکن اول در بیان حقیقت قبله وما یناسبها

رکن ثانی در بیان تحصیل سمت قبله بطریق مشهور on fol. 5<sup>b</sup>.

رکن ثالث در بیان تحصیل سمت قبله بطریق جدید on fol. 7<sup>a</sup>.

رکن رابع در تفصیل بعضی امور مستخرجه از کتب مجمع البلدان الخ on fol. 10<sup>a</sup>.

No date.

Ff. 24, ll. 21; small Nasta'lik; size, 7 $\frac{7}{8}$  in. by 5 in.

[FRASER 120.]

## 428

Topographical sketch of Shirāz, Isfahān, and of other places between these two towns, by Mirzā Jān Shirāzi, who travelled from Shirāz to Isfahān with Mr. Lochat in July, 1811. In the same year, August 4th, Sir W. Ouseley received it from Mr. Lochat; see the note on the first page.

Beginning: این چند کلمه ایست در بیان بعضی از کیفیت حالات و اخبار دارالعلم شیراز و منازل متعلقه بآن وسائر منازل متعلقه باصفهان الی دار السلطنة اصفهان الخ.

In describing cemeteries and other places, the author adds some biographical notes.

Ff. 1-18, ll. 10; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in.

[OUSELEY 158.]

## 429

A short geographical tract on deserts, beginning with the بیابان مغرب, and followed on fol. 42<sup>b</sup> sq. by an account of some cities, viz. Ardabil, Kāzwin, Nahāwand, Hamadān, and two others, the headings of which are left blank.

No date.

Ff. 37-46, ll. 12; European handwriting; size, 8 $\frac{1}{8}$  in. by 6 $\frac{1}{8}$  in.

[MARSH. 42.]

## X. TALES.

## 430

Kitāb-i-Kalilah wa Dimnah (کتاب کليلة و دمنه).

The Persian translation of Kalilah and Dimnah, made from the Arabic version of Abū-alḥasan 'Abdallāh bin Almuḥaffā' (see his preface here on fol. 16<sup>b</sup>), by Abū-alma'ālī Naṣr-allāh bin Muḥammad bin al-Ḥamid, about A. H. 539, during the reign of and at the request of the Ghaznavide Sultān Bahrāmshāh, who reigned A. H. 512-547=A. D. 1118-1152; comp. on this translation Rieu ii. p. 745 sq., and S. de Sacy in Notices et Extraits x. pp. 94-196, where a full account of it and many extracts in Persian and French are given.

Beginning of this copy: سپاس و ستایش مرخدا یراست عز و جل که آثار قدرت او بر چهره روز روشن الخ.

The index of the sixteen bābs is found on ff. 23<sup>a</sup> and 23<sup>b</sup>.

Bāb I begins on fol. 23<sup>b</sup>, II on fol. 26<sup>b</sup>, III on fol. 35<sup>b</sup>, IV on fol. 73<sup>a</sup>, V on fol. 90<sup>b</sup>, VI on fol. 102<sup>b</sup>, VII on fol. 124<sup>b</sup>, VIII on fol. 131<sup>b</sup>, IX on fol. 135<sup>a</sup>, X on fol. 143<sup>a</sup>, XI on fol. 152<sup>a</sup>, XII on fol. 168<sup>a</sup>, XIII on fol. 171<sup>b</sup>, XIV on fol. 176<sup>a</sup>, XV on fol. 201<sup>b</sup>, XVI on fol. 209<sup>a</sup>. Many lacunas, for instance, after ff. 46 and 50, and many slight injuries. Ff. 104 and 105 are greatly damaged. After fol. 206 there must be read immediately fol. 208, and fol. 207 is to be placed after fol. 215, being the last leaf of the copy. Many little drawings throughout.

No date.

Ff. 215, ll. 15; Naskhi on ff. 40-198 (the original part of the MS.) and, by another hand, on ff. 199-206; Nasta'lik on ff. 1-39 and 207-215, which are supplied by a modern hand; size, 9 $\frac{3}{8}$  in. by 6 $\frac{5}{8}$  in.

[FRASER 100.]

## 431

Anwār-i-Suhaili (انوار سهیلی).

The Persian translation of Kalilah and Dimnah, made by Ḥusain Wā'iz alkāshifi, who died A. H. 910=A. D. 1504, see H. Khalfa v. p. 239; Rieu ii. p. 756, and i. p. 9; Zenker i. pp. 83, 84; J. Aumer, p. 46; Catal. des

E e



MSS. et Xylographes, p. 409. Edited Calcutta, 1804, 1816, 1824, etc.; Hertford, 1805 (by Charles Stewart), and 1851 by J. W. J. Ouseley; translated by E. B. Eastwick, Hertford, 1854, and by A. N. Wollaston, London, 1877.

Beginning: حضرت حکیم علی الاطلاق جلت حکمتہ کہ وظائف لطائف حمد و ثنای او الخ

Copied in the month Rabi'-alâkhar, A. H. 929 = A. D. 1523, February-March, by 'Imâd bin Fakhr-al-din Khayyâm.

Ff. 335, ll. 18; clear and distinct Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{8}$  in. by 6 in. [GRAVE 8.]

## 432

The same.

Another complete copy of the same, not dated. Beginning the same as in Grave 8. The right order of ff. 152-170 is: 152, 154-156, 161, 167, 162-166, 168, 157-159, 153, 160, 169, 170.

Ff. 472, ll. 15; clear Nasta'lik; size, 9 in. by 6 $\frac{1}{4}$  in. [OUSELEY ADD. 160.]

## 433

The same.

Another copy of the same, not dated. Collated. Index on ff. 6<sup>b</sup> and 7<sup>a</sup>.

Ff. 345, ll. 21; Nasta'lik; illuminated frontispiece; size, 8 $\frac{7}{8}$  in. by 4 $\frac{7}{8}$  in. [MARSH. 553.]

## 434

The same.

Another copy, dated the 27th of Rabi'-althâni, A. H. 1112 = A. D. 1700, October 11th, but on account of its bad handwriting and the damaged condition of several leaves, inferior to the preceding ones.

Ff. 283, ll. 17-25; very badly and carelessly written in Shikasta and Nasta'lik by many different hands; many leaves greatly damaged; size, 11 in. by 6 $\frac{3}{4}$  in. [BODL. 645.]

## 435

The same.

Complete copy. Not dated.

Ff. 254, ll. 19; careless Nasta'lik; illuminated frontispiece; size, 9 $\frac{5}{8}$  in. by 5 $\frac{1}{4}$  in. [FRASER 99.]

## 436

An incomplete copy of the same.

This copy contains from the beginning to the middle of the ninth chapter.

End: و مباشرت مهمم موعود و ارتکاب شغلی را که سبب تألیف کتاب کلیله و دمنه، اما راوی chapter on the middle of the Khâtimalah, corresponding to p. 422, l. 19, in the edition of J. W. J. Ouseley.

Ff. 327, ll. 15; Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY 261.]

## 437

Another incomplete copy of the same.

This copy is imperfect both at the beginning and end.

Beginning: بدین نوع خطاب فرموده آن دانش (see Ouseley's edition, p. 3, l. 17).

End: دل در پیمان او بسته و سر بر خط فرمان او (see Ouseley, p. 422, l. 10).

No date.

No. 271, ff. 228; No. 272, ff. 241; ll. 16; Nasta'lik; size, 9 $\frac{3}{4}$  in. by 5 in. [OUSELEY 271, 272.]

## 438

'Iyâr-i-Dânish (عیار دانش).

The Persian translation of Kalilah and Dimnah, made by Abû-alfadl, Sultân Akbar's prime minister, and author of the Akbarnâma, etc., A. H. 996 = A. D. 1588, on the basis of the former translations by Naṣr-allâh and Ḥusain Wâ'iz, comp. Rieu ii. p. 756 sq.; S. de Sacy, Notices et Extraits, x. p. 197 sq.; G. Flügel iii. p. 286; J. Aumer, p. 47. It contains sixteen chapters, and begins: سپاس از دل وابد خداوندی را که کران تا کران از آشکار و پنهان الخ

This copy is complete, but not dated.

Ff. 302, ll. 19; Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{4}$  in. [FRASER 98.]

## 439

Another copy of the same.

This copy is somewhat incomplete; the first leaf is missing, and besides, there is a lacuna of two pages after fol. 31. The first chapter begins here on fol. 6<sup>a</sup>, the sixteenth or last on fol. 213<sup>b</sup>, the conclusion on fol. 220<sup>b</sup>. Dated the 15th of Rabi'-alawwal, in the sixteenth year of Shâh 'Âlam's reign, A. H. 1189 = A. D. 1775, May 16th.

Ff. 223, ll. 17; Shikasta; size, 10 in. by 5 $\frac{3}{4}$  in. [OUSELEY ADD. 161.]

## 440

A fragment of the same.

This fragment contains the introduction and the first five bâbs complete. It breaks off in the first half of the sixth bâb (on fol. 242<sup>b</sup>), corresponding to Fraser 98, fol. 164<sup>a</sup>, line 10, and begins again (on fol. 243<sup>a</sup>) in the middle of the Khâtimalah, corresponding to Fraser 98, fol. 300<sup>b</sup>, line 3, so that little less than half of the whole book is missing in this copy.

No date.

Ff. 245, ll. 15; Nasta'lik; size, 8 $\frac{3}{4}$  in. by 6 $\frac{1}{4}$  in. [BODL. 771.]

## 441

Another anonymous Persian translation of Kalilah and Dimnah in a very plain style, beginning with a chapter on the سبب تألیف کتاب کلیله و دمنه، اما راوی این کتاب گوید که چون معلوم شد که بقای عالم در سبب عدل الخ

The translator's name does not occur, but he is probably identical with the transcriber of this copy, Ḥaḳwirdî (Olearius' Persian friend), who finished this copy at Leyden in Holland (لیدا من اعمال).

the 23rd of Rabî' al-thâni, A.H. 1052 = A.D. 1642, July 21st. In the text the author says only (on fol. 5<sup>b</sup>, l. 5 sq.): این کتاب را اهل فارس از زبان هند بزبان پهلوی ترجمه کرده اند و از او بزبان فارس ترجمه کرده اند و از ترکی بزبان فارس ترجمه شد که بر خواننده روشن شود تا فائده گیرند انشاء الله تعالی.

These words indicate that our copy contains a re-translation from a Turkish version, probably that of Mas'ûd, made before A.H. 750 (see Marsh. 180), into Persian. It is divided into sixteen bâbs, with the following headings (according to the index on fol. 3<sup>b</sup>, last line, and fol. 4<sup>a</sup>):

1. در شرح کتاب, on fol. 4<sup>a</sup>.
2. در برزویه طیب, on fol. 5<sup>b</sup>.
3. در کلیله و دمنه, on fol. 29<sup>a</sup>.
4. آشتی کردن شیر با دمنه و کشتن وی, on fol. 36<sup>a</sup>.
5. در زاغ و موش و کبوتر و سنگ پشت و آهو, on fol. 43<sup>b</sup>.
6. در زان و بومان, on fol. 49<sup>b</sup>.
7. در سنگ پشت و بوزینه, on fol. 53<sup>a</sup>.
8. در زاهد و راسو, on fol. 54<sup>b</sup>.
9. (در ملک و قتر, in the text: در گربه و موش, on fol. 56<sup>b</sup>).
10. (در شیرو شغال, in the text: در شیرو و فتره, on fol. 58<sup>b</sup>).
11. (در شیرو تیرانداز, in the text: در شیرو شغال, on fol. 62<sup>a</sup>).
12. در زاهد (in the text: در شیر و مرد تیرانداز, on fol. 62<sup>b</sup>).
13. (در هیلا و برهمان, in the text: در زاهد و مهمان, on fol. 63<sup>b</sup>).
14. در بوزینه و زرگر و (in the text: در هیلا و برهمان, on fol. 68<sup>b</sup>).
15. در زرگر و بوزینه و سیاح و مار و پلنگ (in the text: در زرگر و بوزینه و سیاح و مار و پلنگ, on fol. 69<sup>b</sup>).
16. در پادشاهزاده و یارانش.

We see from the above, that the original ninth bâb is entirely missing in the text, and that consequently all the following chapters are wrongly numbered.

Ff. 74, ll. 25; Naskhi, on European paper; size, 12 $\frac{1}{2}$  in. by 8 $\frac{1}{2}$  in. [MARSH. 455.]

#### 442

Kitâb-i-Samak 'Iyâr (کتاب سمک عیار).

Three volumes of a large novel, called Kitâb-i-Samak-'Iyâr. The preface, written by the same hand, but probably added after the whole was finished, is by a mistake prefixed to No. 381, not to 379. It was written by the collector (جمع کننده and راوی) of this story, Farâmurz bin Khudhâdâh bin 'Abdallâh Alkâtib Alarajâni (فرامرز بن خداداد بن عبد الله الکاتب الارجانی),

who at the request of his friends commenced to collect it on the 4th Jumâdâ, A.H. 585 = A.D. 1189, June 20; the name of the author (مستف) is Şadakah bin 'Abi-alkâsim Shirâzi (صدقه بن ابی القاسم شیرازی). Comp. 381, fol. 1<sup>b</sup>, ll. 7, 8; 379, fol. 34<sup>a</sup>, and ib. fol. 40<sup>b</sup>.

Beginning of the preface (No. 381): چون معلوم شد که بنام خدای جهان آفرین پدید آرند کریمی کی در میدان صفاتش دلاوران در مانند منع و روزی رساننده جانوران افریدگار آدم و آدمیان پدید آرند؛ عالم و عالمیان مقدس از شریک الخ اما بعد چنین روایت کند راوی قصه صدقه بن ابی القاسم شیرازی جمع آورنده کتاب فرامرز بن خداداد بن عبد الکاتب الارجانی کی وقتی از اوقات جماعتی از دوستان موافق حکایتی از من در خواست کردند الخ.

This work is not complete. At the beginning one page was wanting, but was added by a later hand. Between Nos. 380 and 381 the continuation is disturbed, and No. 381 again is imperfect at the end. There are additions in a more modern hand in No. 379, ff. 16-26, and No. 380, ff. 435-450.

The MS. is not dated, but it seems to have been copied in the sixth or seventh century of the Hijrah. As two peculiarities of this copy may be mentioned the careful distinction between د and ذ in Persian words, and the constant way of spelling کی instead of که.

Hâji Khalfâ does not seem to know the work, nor is it mentioned in any other collection. In the following we give a short account of the beginning:

Three hundred and eighty years before Muhammad<sup>1</sup>, Halab was ruled by a king, Marzubânshâh, and his wazir, Hâmân. The king had no son, but wished for one. Hâmân, on inquiring into his horoscope, finds that he will have a son by a lady, a native of 'Irâk. In 'Irâk there was a king called سمارق, who had a beautiful daughter named گلنار. Marzubânshâh sends one Jumhûr to this king, asking for his daughter. Samârik, after having treated him hospitably, agrees and sends him back along with his daughter and his wazir, شروان. Gulnâr had already ere this a son, called فرخ روز. Marzubânshâh marries her, and she gives birth to a child called Khurshidshâh. He is educated together with Farrukh-rûz. At the age of seventeen he gets up a great hunting party. On the seventh day he pursues a خرگور all day without catching it, and in the evening he has lost his way. The same scene is repeated the next day, when the wild ass vanishes; a desert appears before his eyes, and in it a splendid tent. On entering he finds there a beautiful lady, with whom he falls in love. When she gives him drink, he falls down senseless.

His suite, getting alarmed, set out in search of him, and find him in that state, but tent and lady have vanished. The prince is inconsolable at the loss of the lady. They try to persuade him that it was a dream;

<sup>1</sup> A more modern hand adds two thousand years more.



he, however, finds the ring which she gave him. They return home and the whole affair is reported to the king. Nobody can read the legend of the ring. The prince gets desperately sick. The ring is exposed in a public place, and a great sum offered to him who will decipher it.

The astrologers are consulted, and they say that the prince *will* be healed, *will* be a great king, etc. Finally, a Pir comes, professing to know the owner of the ring, to understand the inscription, etc. On being led into the presence of the king and his son, he explains that the ring belongs to the daughter of the Shâh of Cîn, *مه پری*. Her nurse is a powerful sorceress, called *شروانه*. If she is not sufficiently honoured, she takes the princess away to some remote place. Her name is on the ring, and it is a talisman with powerful signs. He knows the man who wrought it. The nurse puts three questions to the lovers of the princess, and as nobody is able to solve them, she destroys them all.

This Pir is in reality the nurse-sorceress herself.

The prince recovers. After long resistance on the part of the king, he sets out for China with Farrukh-rûz, two Amirs, *اليان* and *اليار*, etc. These latter make a conspiracy to kill the prince and to take his treasures. However, a slave, Timurtâsh, the *ساقی* of the prince, who was to poison him, reveals the secret to him. *اليان* and *اليار* are poisoned, and Timurtâsh becomes their successor.

Finally they arrive in China. Before being admitted into the presence of the Faghfûr, the two brothers exchange *rôles*, Farrukh-rûz playing that of Khurshidshâh. They are led before the princess. The result is this, that Farrukh-rûz is carried off by the sorceress. Khurshidshâh in his distress makes friendship with *خواجه سعد بزاز*. One day, sitting in his shop, he sees passing by in the street a brilliant suite of cavaliers, the Chinese nobility; at the head of them *پيل زور*, and his son *سمک عيار*. Khurshidshâh goes to them, and acquaints them with the real state of affairs. They take up his cause, and join their efforts for the purpose of freeing Farrukh-rûz, and gaining the princess for Khurshidshâh, etc.

The story of Wis-u-Râmin is quoted in No. 379, fol. 8<sup>b</sup>, l. 22.

No. 379, ff. 1-229; No. 380, ff. 230-450, ll. 27; size, 12½ in. by 8½ in.

No. 381, ff. 335, ll. 27; the handwriting is the same in all three volumes; large and very clear Naskhî; they are ornamented with many pictures of no artistic value; in Nos. 379, 380 the headings are written in red ink, in No. 381 they are painted in gold; size, 11½ in. by 7¾ in. [OUSELEY 379, 380, 381.]

#### 443

Kiṣṣa-i-Câhâr Darwîsh (قصه چهار درویش).

Story of Âzâdbaksh, Sultân of Rûm, the four der-vishes, and his son Bakhtyâr, commonly ascribed to the poet Amir Khusrau, who died A.H. 725 = A.D. 1325. Compare Rieu ii. p. 762; E. B. Eastwick, Translation of the Bâgh-o-Bahâr, Hertford, 1852, preface, p. vii; A. F. Mehren, p. 32.

Beginning: *رويان اخبار وناقلان آثار ووطوبيان شكر*

شكن شرين گفتار ومحدثان حديث كهين وخوشه چينان  
خرمن سخن وصرافان دار العيار سخن داني وجوهر يان راست  
بازار معاني الخ. چنين چيده اند كه در زمان قديم  
پادشاهي بود در اقصاي روم ومقر سلطنتش قسطنطينيه در  
اوج شرف الخ.

This copy was made by one Jamâl-aldin, and dated the 27th Sha'bân, A.H. 1141 = A.D. 1729, March 28. Colophon on fol. 161<sup>a</sup>: تمام نسخه قصه چهار درویش بوقت دو کهری روز یکشنبه بتاریخ بیست و هفتم شهر شعبان سنه ۱۱۴۱ علی در مکتب دوسه سده (?) بعمل ثواب مستطاب امارت وایالت مرتبت شجاع الدین محمدخان ناظم صوبه اودیسه بکاتب الحرف جمال الدین تحریر یافت

Ff. 161, ll. 17; Nasta'lik; ff. 103, 104, and ff. 134<sup>a</sup>-151<sup>a</sup> are written by two different hands, but probably nearly at the same time. [OUSELEY 221.]

#### 444

Tûṭi-nâma (طوطی نامه).

The fifty-two tales of the parrot in the version of Diyâi Nakhshabî, who wrote it A.H. 730 = A.D. 1330. He states in the preface that this work before his time was translated from the 'Hindi' into Persian (واز اصطلاح هندی بزبان پارسی آورده است, fol. 2<sup>b</sup>, l. 10), and that he abridged and revised this translation (fol. 3<sup>a</sup>, l. 1).

Besides this, there exist two other versions, one by Abû-alfadl and another by Muḥammad Kâdiri (made in the seventeenth century). This latter (and shorter) version was edited and translated by Gladwin, Calcutta, 1800, and London, 1801; translated into German by Iken, Stuttgart, 1822. It was translated into Hindûstânî at the beginning of the present century by Sayyid Haidar Bakhshî, under the title 'Totâ-Kahânî' (see the edition of D. Forbes, London, 1852, preface, p. 1). Another version of the Tûṭi-nâma is indicated by H. Khalfa iv. p. 172. Comp. Göttinger Gelehrte Anzeigen, 1858, p. 529; W. Pertsch in Zeitschrift der D.M.G. vol. xxi. p. 505 sq.; Rieu ii. p. 753; J. Aumer, pp. 53 and 54; Cat. Codd. Or. Lugd. Batav. i. pp. 355 and 356.

Beginning: *مناجات بحضرت خداوند رازق النعمات (!) فی عشه که رزاق وحوش وطيور نعم عميم اوست وخلق ظلمت ونور حکم جسيم اوست الخ*

At the end there is a poem, which begins

جهان در رنگ شب شد ای برادر  
بکش بر روی وقت خویش چادر

and concludes with

عجب افسانه ها گفتم به عالم زمن افسانه ها مانده بعالم

This copy seems to have been made by three different hands, not very far distant from each other in date; the first, ff. 1-25; the second, ff. 25-290; the third,

ff. 291-319; the rest, ff. 320-323, seems again to be written by the first hand. On the last page there is a colophon in the first handwriting, stating that this copy was finished by Shaikh Band-'Alī (شیخ بند علی), on the 5th of Dhū-al-hijjah of the 22nd year of Muḥammadshāh, A. H. 1152 = A. D. 1740, the 4th of March; then follow four verses in Hindūstāni.

In many places this MS. is injured by the worms, particularly at the bottom of the first twenty-five leaves. In this same part some of the leaves are of a dark violet colour.

Ff. 323, ll. 15; Nasta'liq; size, 8 $\frac{3}{8}$  in. by 4 $\frac{3}{4}$  in. [OUSELEY 50.]

## 445

Another copy of the same work.

The same edition as Ouseley 50. Beginning: مناجات بحضرت رازق النعاب فی عَشِّه که رازق وحوش و طيور الخ.

The concluding poem is here longer than in either Ouseley 50 or Ouseley 85, 86. End:

ولی بیداری از من نیست خالی  
بیا در خواب شو این لحظه حالی

This copy seems to be collated throughout, and bears on the margin occasional explanatory notes. The last two leaves seem to be a later addition.

A more recent hand has prefixed on four fly-leaves a tale of the 'Gardener and the Nightingale,' beginning: آورده اند که دهگان باغی داشت خوش و خرم و بوستان الخ, and on two fly-leaves at the end the famous ghazal by Ḥāfiẓ, beginning:

اگر آن ترک شیرازی بدست آرد دل مارا  
بخال هندویش بخشم سمرقند و بخارا را

No date.

Ff. 183, ll. 17; Nasta'liq; size, 10 $\frac{1}{4}$  in. by 5 $\frac{3}{4}$  in. [OUSELEY 262.]

## 446

A third copy of the same work.

The first three and the last three leaves are added by a more modern hand. At the commencement there appears an addition, beginning: حمد و سپاس بی حد: و بقیعاس مرخدا را که گرد تفویز بر اوراق اجلال نه نشیند الخ (see Cat. Lugd. i. p. 356, ll. 2, 3).

Nevertheless this is the same edition as that of the two preceding copies; the usual beginning we find on fol. 3<sup>a</sup>, l. 6:

مناجات بحضرت رازق النعمات بی عَشِّ که رازق وحوش و طيور زانعام عمیم اوست الخ.

End:

ضیای نخشبى افسانه ها گفت  
درین افسانه ها در خواب خوش خفت

Ouseley 85 comprises the tales Nos. 1-21; Ouseley 86 the tales Nos. 22-52. The text in all three copies

is actually the same, and is more uniform than is usually the case in works or collections of a similar kind.

No date.

Vol. I, ff. 174; Vol. II, ff. 165; Nasta'liq; size, 7 $\frac{1}{2}$  in. by 4 in. [OUSELEY 85, 86.]

## 447

The same.

A very modern copy of the Tūtī-nāma, written A. H. 1222 = A. D. 1807, for an Englishman, مستر رول (Mr. Roll ?).

Beginning: (sic) مناجات بحضرت رازق البقات فی عَشِّه که رازق وحوش الخ.

Ff. 207, ll. 17; Nasta'liq, worm-eaten throughout; size, 11 $\frac{3}{8}$  in. by 6 $\frac{1}{2}$  in. [BODL. 760.]

## 448

The same.

The beginning of this copy, which represents the same edition as all the preceding, is different from the usual one, and runs thus: الحمد لله رب العالمين والعاقبة للمتقين . . . میگوید قائل این رسائل الخ.

No date.

Ff. 201, ll. 17; Nasta'liq; size, 9 in. by 5 in. [FRASER 102.]

## 449

Tales.

1. Ff. 1-16<sup>a</sup>. Story of Mas'ūd the son of Sa'id, a merchant in Samarḳand; his travels to the town, where everybody is dressed in painted cloth and is painted in the face (شهر مُتَقَشَّش پوشان); his adventures there.

Beginning: راویان اخبار و ناقلان و ثار (read آثار) و گذارندگان داستان الخ چنین روایت میکنند که در ملک سمرقند بازرگانی بود مایان بسیار و اسباب بيشمار نام او خواجه سعید بود الخ.

2. Ff. 16<sup>b</sup>-269. Kissa-i-Ḥātim Ṭā'i (قصه حاتم طائی). The Persian romance of Ḥātim Ṭā'i, the famous example of liberality and generosity, translated by D. Forbes, London, 1828. The text in an abridged form is edited by J. Atkinson, Calcutta, 1818; comp. Rieu ii. p. 764; Mehren, p. 33; and J. Aumer, p. 55.

Beginning: قصیه (!) حاتم آن دختر عم خود را در نکاح خود آورده ازو پسر تولد شد نامش حاتم نهادند و حکیمان و ندیمان حاضر آمدند و طالع آن دید شاد شد الخ.

The present copy is dated at Murshidābād, the 26th Ṣafar, in the 13th year of Muḥammadshāh, that is, A. H. 1144 = A. D. 1731, August 30. See the colophon on fol. 269<sup>b</sup>:

تمام شد قصه حاتم طی بتأریخ بیست و ششم ماه صفر  
بروز آخری چهارشنبه بوقت ظهر در عمل پادشاه محمد



شاه غازي مقام مرشد آباد در صوبه داري نواب عالي القاب نواب شجاع الدين خان بهادر فيروز جنگ مطابق سنه ۱۳ جلوس شاهي خط خام شيخ عنايت الله ساكن قصبه ياكهه حق مالك اين كتاب خان والا شان احمدخان من نوشتم صرف کردم روزگار من نمانم خط يماند يادگار.

Ff. 269, ll. 15; cursive Nasta'liq; size, 9½ in. by 6¼ in.  
[OUSELEY 194.]

## 450

Kiṣṣa-i-Hâtim Tâ'i (قصه حاتم طائي).

Another copy of the same romance of Hâtim Tâ'i, beginning here: راويان اخبار و عاقلان ديار چنين روايت آورده اند كه طي نامي پادشاه ملك يمن بود الخ

This copy is dated the 6th of Šafar, in the sixteenth year of Shâh 'Ālam's reign, A. H. 1189 = A. D. 1775, April 8.

Ff. 94, ll. 17; careless Nasta'liq; size, 11½ in. by 8½ in.  
[CAPS. OR. A. 2.]

## 451

Another copy of the same.

Beginning: سپاس بي قياس مر پروردگار را جلّ سانه (شانه read) و جلاله و هزاران نعت برآن سرور كائنات احمد مصطفى و محمد مجتبى صلى الله عليه وسلم اما بعد حمد و سناء (ثناء read) راويان اخبار و ناقلان آثار چنين روايت کرده اند در بيان تولّد طي بن كهلان بن اس بن نخت بن نظرت الخ

A very large lacuna after fol. 78, comprising eight leaves.

Ff. 1-198, ll. 12; Nasta'liq, which is distinct in the beginning, but gets worse by degrees, and changes at last almost into pure Shikasta; size, 8½ in. by 6¼ in.  
[BODL. 780.]

## 452

Kiṣṣa u Âthâr-i-Hâtim Tâ'i (قصص و آثار حاتم طائي).

A short collection of anecdotes and tales from the life of the same Hâtim Tâ'i, compiled at the request of Sultân Husain, A. H. 891 = A. D. 1486, by Husain al-kâshifi, that is, Husain alwâ'iz al-kâshifi, the author of the Anwâr-i-Suhaili, see fol. 50<sup>b</sup>, l. 12, and fol. 51<sup>a</sup>, l. 8.

Beginning:

بنام خدائي كه بخشنده اوست  
برآرنده كار هر بنده اوست  
كريمي كه دل داد و جان آفريد  
زجودش وجود جهان آفريد

Dated the 23rd of Rajab, A. H. 1033 = A. D. 1624, May 11, by Šadr-al-din bin Ja'far 'Alî.

Ff. 49<sup>b</sup>-77, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.  
[BODL. 206.]

## 453

Aḥsan-alkiṣaṣ (احسن القصص).

The finest of the stories, that is, the story of Yûsuf and Zalikhâ in prose, interspersed with ghazals, qasidas, mathnawî baits (for the greater part extracts from other Persian poets), verses of the Kurân, theological and mystical explanations, nuktas, laṭîfas, traditions, and other quotations, by Shaikh Mu'in almiskîn, that is, Mu'in bin Hâjî Muḥammad alfarâhî of Harât, the author of the معارج النبوة موسوى, and a معجزات موسوى, comp. Makhzan algharâ'ib, Elliot 395, No. 2291, fol. 384<sup>a</sup>. He died A. H. 907 = A. D. 1501, 1502; see Rieu i. p. 149.

Contents:

The author's preface on fol. 1<sup>b</sup>, beginning: ربنا آتنا من لدنك رحمة و هيئ لنا من امرنا رشداً بسم الله الرحمن الرحيم الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه و نعوذ بالله الخ

Introduction, containing the following chapters:

فصل در بيان فضائل اين سورة كريمه

الحديث في فصل التسمية, on fol. 5<sup>a</sup> (here is quoted the famous work زهرة الرياض في الموعظة, by داؤد بن زهرة, according to H. Khalfa iii. p. 551, No. 6918).

فصل في بيان فضائل القرآن, on fol. 14<sup>a</sup> (here is quoted the work خلاصة الحقائق).

بيان احسنيت ابن قصه, on fol. 17<sup>a</sup>.

Beginning of the story itself on fol. 51<sup>b</sup>: شروع در بيان اين قصه شريفه و ابتدا نمودن از انعلاق ولادت يوسف عليه السلام الخ

Ff. 397-402 are misplaced, the proper order is: 397, 400, 401, 398, 399, 402.

No date. On the first page the date A. H. 1043 = A. D. 1633, 1634 appears, and on the last leaf two seals dated A. H. 1082 = A. D. 1671-1672.

Ff. 418, ll. 16; distinct Nasta'liq; illuminated frontispiece; eastern binding with flowers and birds; size, 10 in. by 5¼ in.  
[ELLIOT 409.]

## 454

Laṭâ'if-alṭawâ'if (لطائف الطوائف).

A collection of tales, jokes, witticisms, etc., from the different classes of society, composed by 'Alî bin alḥusain alwâ'iz al-kâshifi, nicknamed alṣafi, a son of the celebrated Wâ'iz Kâshifi (who died A. H. 910). The author tells us in the preface, that after many molestations and hardships (بليات و رياضات), and a year's captivity at Harât, he went, A. H. 939 = A. D. 1532, 1533, into the service of Shâh Muḥammad, Sultân of Gharjistân, where he wrote this book and divided it into fourteen chapters (باب) comp. Rieu ii. p. 757 sq.

باب اول در استخباب مزاج و ذكر بعضي از مطايبهاى باب اول در استخباب مزاج و ذكر بعضي از مطايبهاى, on fol. 2<sup>b</sup>, in eight faṣḥ.

باب دوم در ذکر بعضی از نکات شریفه و حکایات لطیفه  
 ائمه معصومین, on fol. 11<sup>b</sup>, in twelve fašls.

باب سیم در ذکر لطائف ملوک و ظرائف سلاطین  
 on fol. 23<sup>b</sup>, in ten fašls.

باب چهارم در ذکر لطائف امرا و مقربان و ظرائف وزرا  
 واریاب دیوان, on fol. 30<sup>b</sup>, in six fašls.

باب پنجم در لطائف ادیبان و منشیان و ندیمان و  
 سپاهان دلیران در مناظره پادشاهان, on fol. 37<sup>b</sup>, also in  
 six fašls.

باب ششم در لطائف اعراب و نکات فصحا و بلغا و  
 ذکر بعضی از حکم امثال ایشان, on fol. 44<sup>a</sup>, in five fašls.

باب هفتم در لطائف مشایخ و علما و قضاة و فقها  
 و واعظین, on fol. 54<sup>a</sup>, in eight fašls (not nine, as  
 written here by mistake).

باب هشتم در لطائف حکماء متقدمین و متأخرین و  
 حکایات عجیبه اطبا و معبرین و منجمین, on fol. 62<sup>b</sup>,  
 also in eight fašls.

باب نهم در لطائف شعرا و بدیهه گفتن ایشان در  
 محلهها و ذکر بعضی از عجائب صنائع شعری و بدائع  
 حکایات فکری ایشان, on fol. 72<sup>b</sup>, in nine fašls.

باب دهم در لطائف ظریفان از مردان و زنان  
 on fol. 95<sup>b</sup>, in eleven fašls.

باب یازدهم در حکایات و لطائف بخیلان و برخواران  
 و طفیلیان, on fol. 112<sup>b</sup>, in five fašls.

باب دوازدهم در لطائف طامعان و دزدان و کدایان و  
 کوران و کوران, on fol. 117<sup>b</sup>, in eight fašls.

باب سیزدهم در لطائف کودکان و غلامان و کنیزکان  
 و زبیرک, on fol. 125<sup>a</sup>, in seven fašls.

باب چهاردهم در حکایات ابلهان و کذابان و مدعیان  
 و دیوانگان, on fol. 131<sup>b</sup>, also in seven fašls.

Beginning: اداء لطائف تحمیدات الهی و  
 وظائف الخ.

Dated the 3rd of Muharram, A. H. 1114 = A. D. 1702,  
 May 30th.

Ff. 140, ll. 20; Naskhi; the original leaves put into another  
 margin; no ornaments; size, 9½ in. by 5¾ in. [ELLIOT 234.]

## 455

The same.

Bâb I on fol. 3<sup>b</sup>; II on fol. 15<sup>a</sup>; III on fol. 32<sup>a</sup>; IV  
 on fol. 43<sup>a</sup>; V on fol. 52<sup>b</sup>; VI on fol. 61<sup>b</sup>; VII on fol. 73<sup>b</sup>;  
 VIII on fol. 88<sup>b</sup>; IX on fol. 102<sup>b</sup>; X on fol. 137<sup>a</sup>; XI on  
 fol. 161<sup>b</sup>; XII on fol. 169<sup>a</sup>; XIII on fol. 180<sup>b</sup>; XIV on  
 fol. 190<sup>a</sup>. On fol. 101<sup>b</sup> there is wrongly written فصل  
 ششم instead of فصل هشتم. Beginning the same as in  
 the preceding copy. No date.

وحی الله و نعم  
 الوکیل الشیخ محمد نظمی ۱۲۷۸

Ff. 201, ll. 17; distinct Nasta'liq; illuminated frontispiece;  
 size, 7¾ in. by 5 in. [ELLIOT 235.]

## 456

The same.

Bâb I on fol. 4<sup>b</sup>; II on fol. 20<sup>a</sup>; III on fol. 44<sup>a</sup>;  
 IV on fol. 58<sup>a</sup>; V on fol. 70<sup>b</sup>; VI on fol. 83<sup>a</sup>; VII  
 on fol. 102<sup>b</sup>; VIII on fol. 118<sup>a</sup>; IX on fol. 135<sup>b</sup>; X  
 on fol. 174<sup>b</sup>; XI on fol. 202<sup>a</sup>; XII on fol. 210<sup>b</sup>; XIII  
 on fol. 223<sup>b</sup>; XIV on fol. 234<sup>a</sup>. No date.

Ff. 247, ll. 13; Nasta'liq, written by different hands, as it  
 seems; size, 8½ in. by 4½ in. [FRASER 107.]

## 457

An incomplete copy of the same.

This copy, incomplete at the end, breaks off in the  
 fourth fašl of Bâb IX with the words مولانا ساغری ریش  
 دراز داشت, corresponding to Fraser 107, fol. 147<sup>b</sup>,  
 first line. A complete index on ff. 406<sup>b</sup>-409<sup>b</sup>. Begin-  
 ning of the work itself on fol. 410<sup>a</sup>. Bâb I on fol.  
 412<sup>a</sup>; II on fol. 421<sup>a</sup>; III on fol. 433<sup>b</sup>; IV on fol.  
 441<sup>b</sup>; V on fol. 448<sup>b</sup>; VI on fol. 455<sup>a</sup>; VII on fol.  
 465<sup>a</sup>; VIII on fol. 473<sup>b</sup>; IX on fol. 483<sup>a</sup>.

Margin-column, ff. 406<sup>b</sup>-489<sup>a</sup>, very varying in the number of  
 lines; large and distinct Nasta'liq. [FRASER 124.]

## 458

Two short stories from Muhammad's time; the *first*  
 (styled غزای قلعه بربر) begins on fol. 170<sup>b</sup> thus: راویان  
 اخبار و ناقلان آثار قصه احمد مختار از ولایت حیدر کران  
 چنین روایت میکنند که روزی مهتر عالم و بهترین اولاد  
 آدم الخ.

The *second* begins on fol. 177<sup>a</sup>, last line, thus:

راویان اخبار و ناقلان آثار و مذکران شیرین گفتار چنین  
 روایت میکنند که روزی سید عالم علیه الصلوات والسلام  
 در مسجد نشسته بودند الخ.

It ends on fol. 183<sup>b</sup>. Dated the 27th of Ramadân,  
 A. H. 911 = A. D. 1506, February 21st. The rest of fol.  
 183<sup>b</sup> and fol. 184<sup>a</sup> filled with traditions.

Ff. 170<sup>b</sup>-184<sup>a</sup>, ll. 19; Nasta'liq; size, 9½ in. by 5½ in.  
 [SELD. SUP. 32.]

## 459

Kitâb-i-Dâstân (کتاب داستان).

A collection of anonymous romances, or tales of love  
 and adventure, the titles of which are as follows:

1. داستان پیلتن و پیلکن, on fol. 4<sup>b</sup>, beginning:  
 بنام آنکه تن را نور جان داد - خرد را سوی دانائی عنان  
 داد - یکی را شمع وصل آرد شب افروز - دگر را زاتش هجران  
 دهد سوز... جوهریان رشته بازار معانی و صرافان دارالعیار



سخن دانی و چهره کشایان غرائب و حکایات و صورت آریان عجائب و روایات چنین روایت کرده اند که در زمین نوشیروان در ارده بیل پادشاهی بود الخ

اول بنام : داستان فیروز شاه. 2. آنکه بکس نیست مشترک - آن خالق خلایق و آن مالک ملک ... درهم کشیده شقه ایوان نه فلک شهبازان میدان نکته پروری و صدر نشینان مجلس سخن وری و مشاطه گان حجله سخن وزیر آریان اخبار نو و کهن نقاب از روی شاهد معنی چنین بر داشته اند که در زمان ملک اشرف که بر سرتیمور رفته بود در هندوستان پادشاهی بود که او را فیروز شاه گفتندی الخ

بنام : داستان رشک خسروانی. 3. خداوند جان آفرین - حکیم سخن در زبان آفرین - خداوند بخشنده دستگیر ... جوهریان بازار معانی و صرافان دار العیار سخندانی و چهره کشایان غرائب حکایات و صورت آریان عجائب روایات عنوان جرائد اخبار را بدین گونه آرایش داده اند که در قدیم الايام در اقصای مملکت مصر پادشاهی الخ

4. داستان دختر سعلوک پادشاه زنگبار. beginning : بسم الله الرحمن الرحيم - هست کلید در گنج حکیم ... اما روایت کند جابر انصاری رحمه الله از صد رو بدر کائنات و خلاصه موجودات آن ماه روی و الصفا و آن خواجه الخ

This copy is dated the 25th of Sha'bân, A.H. 972 = A.D. 1565, March 28th.

Ff. 171, ll. 17; clear and distinct Nasta'lik; a vignette on fol. 3<sup>a</sup>; ff. 3<sup>b</sup> and 4<sup>a</sup> beautifully ornamented; illuminated frontispiece at the beginning of each tale; pictures on ff. 1<sup>b</sup>, 2<sup>a</sup>, 6<sup>a</sup>, 18<sup>a</sup>, 52<sup>a</sup>, 79<sup>a</sup>, 91<sup>b</sup>, 106<sup>a</sup>, 124<sup>a</sup>, 143<sup>a</sup>, and 168<sup>a</sup>; size, 12½ in. by 7½ in. [OUSELEY ADD. I.]

## 460

قصه بدیع (Kissa-i-Badi'-aljamâl u Saif-almulûk (الجمال و سيف الملوك).

The love story of prince Saif-almulûk (or, according to another reading, Saif-almulk) and the Badi'-aljamâl, a tale from the Arabian Nights, see Rieu ii. p. 764; G. Flügel ii. p. 27.

The preface begins thus: و ناقلان آثار این حکایت و طوطی شکر شکن این روایت و مهندس داستان سخن و خوشه چین خرمن کهن، بیت چنین گفت آن سخندان الخ

The story itself begins on fol. 2<sup>a</sup>: راویان اخبار و ناقلان آثار و مهندسان داستان روزگار و طوطیان شکرین منقار و بلبلان شیرین گفتار و عندلیبان بازار فصاحت

چنین روایت کرده اند که در عهد پیشین در مملکت ... (the name is effaced) پادشاهی بود بداد و عدل و دانا و خردمند الخ

No date.

Ff. 186, ll. 17; large Nasta'lik; illuminated frontispiece; miniature paintings on ff. 20<sup>b</sup>, 54<sup>b</sup> (full size), 62<sup>b</sup> (nearly full size), 121<sup>b</sup>, 147<sup>b</sup> (full size), and 183<sup>a</sup>; size, 12½ in. by 7½ in. [OUSELEY ADD. 99.]

## 461

The same.

Another much shorter redaction of the same story, differing from the preceding one.

The preface begins here thus: سپاس و ستایش بی قیاس مرصاعی را که بقلم صنع خود این همه صورتهای و نقشهای عجیب بر لوح وجود ممکنات هویدا نموده ... اما بعد چنین گویند راویان اخبار و ناقلان آثار و حکما و بزرگان روزگار که در ایام سلطان محمود غازی رحمه الله علیه روزی شاعری قصه آورد الخ

Dated the 26th of Rajab, A.H. 1019 = A.D. 1610, October 14th.

Ff. 1-64, ll. 17; careless Nasta'lik; small illumination at the beginning; pictures on ff. 9<sup>a</sup>, 9<sup>b</sup>, 10<sup>a</sup>, 10<sup>b</sup>, 16<sup>a</sup>, 16<sup>b</sup>, 18<sup>a</sup>, 18<sup>b</sup>, 25<sup>a</sup>, 25<sup>b</sup>, 28<sup>a</sup>, 28<sup>b</sup>, 32<sup>a</sup>, 32<sup>b</sup>, 45<sup>a</sup>, 45<sup>b</sup>, 49<sup>a</sup>, 49<sup>b</sup>, 54<sup>a</sup>, 54<sup>b</sup>, 58<sup>a</sup>, 58<sup>b</sup>, 59<sup>a</sup>, and 59<sup>b</sup>; size, 8½ in. by 5½ in. [OUSELEY ADD. 95.]

## 462

The same.

A third still shorter redaction of the same, also differing from both the preceding ones.

Beginning: قصه بدیع الجمال و سيف الملوك و احوال ایشان را چنین آورده اند که راویان اخبار و ناقلان آثار و خوانندهای توارخ و قصص و متکلمان این بوستان چمن و طوطیان شکرستان سخن چنین روایت کرده اند که سلطان محمود پادشاه الخ

This copy was finished the 4th of Dhû-alhijjah, A.H. 1082 = A.D. 1672, April 2nd, by an inhabitant of Ahmâdâbâd.

Ff. 54, ll. 14-21; Nasta'lik; size, 9½ in. by 5½ in.

[WALKER 113.]

## 463

The same.

Another copy of the same third or shortest redaction, beginning like Walker 113.

No date.

Ff. 55, ll. 11-15; Nasta'lik, written by different hands. Ff. 4-33 and 35-38 belong to an old copy, the rest is supplied later; size, 8½ in. by 4½ in. [WALKER 57.]

## 464

Ma'dan-aljawâhir (معدن الجواهر).

A collection of tales, composed A.H. 1025 = A.D. 1616 (see the chronogram at the end of the work, on fol. 135<sup>b</sup> :

جہانگیر پادشاہ (تاریخ او کتاب جہانگیر پادشاہ) and dedicated to the emperor Jahāngir. It begins:

جہان جہان نیایش جہانداری را سزد کہ رایات جہانگیری فرمان رویان والا شکوہ براوج گنبد گردان بر افراخت الح, and is divided into seventeen bābs, with the following headings:

1. در بیان درجہ شہادت قدرتی تہمرفی کہ آن زندہای در معنوی راست, on fol. 8<sup>a</sup>.
2. در عشق و محبت کہ وسیلہ وصال بمطلوب, on fol. 12<sup>a</sup>.
3. در بیوفائی و بی حقیقی و پاداش آن, on fol. 66<sup>b</sup>.
4. در فضیلت دیانت کہ صیقل مرآت ایمان و زبور, on fol. 84<sup>b</sup>.
5. در وفا و حقیقت پروری, on fol. 84<sup>b</sup>.
6. در پاداش تہمت و افترا, on fol. 92<sup>b</sup>.
7. در داد گستری و عدل پروری, on fol. 100<sup>a</sup>.
8. در فضیلت توکل و قناعت و عبادت, on fol. 103<sup>a</sup>.
9. در فضیلت اکل حلال و صدق مقال, on fol. 106<sup>a</sup>.
10. در بیان استغنائی ایزدی, on fol. 108<sup>b</sup>.
11. در بیان بخشایش الہی در بارہ سرگشتگان بادہ, on fol. 111<sup>a</sup>.
12. در بیان آنکہ طینت آدمی زاد, on fol. 113<sup>b</sup>.
13. در مذمت فقراء اضطراری, on fol. 116<sup>b</sup>.
14. در بیان عجائباتی کہ از پردہ غیب بظہور می آید, on fol. 120<sup>b</sup>.
15. در بیان حقیقت سرود, on fol. 124<sup>b</sup>.
16. در بیان کمال دانائی و رسائی اہل تجہیم, on fol. 127<sup>b</sup>.
17. در پاداش اندیشہ تباه در حق مردم بی گناہ, on fol. 132<sup>a</sup>.

The author of this work is named in the colophon of the following copy (the colophon of this one is too badly written); it is Mullā Tarzī (ملا طریزی). For other copies, see J. Aumer, p. 60; comp. also Rieu iii. p. 1038<sup>b</sup>.

Ff. 135, ll. 19; very rude Nasta'liq, sometimes Shikasta; many pages injured; size, 11 in. by 5½ in. [OUSELEY ADD. 61.]

#### 465

Another copy of the same.

Beginning the same as in the preceding copy. Bāb I on fol. 11<sup>a</sup>, II on fol. 17<sup>a</sup>, III on fol. 111<sup>b</sup> (there occurs by mistake another *second* bāb on fol. 77<sup>b</sup>, but that heading refers only to one of the stories included in the (باب دوم); the headings of bābs IV–XV are all left blank; bāb XVI on fol. 176<sup>b</sup>, XVII on fol. 181<sup>b</sup>.

Dated by Muhibb 'Alī of Jaunpūr the 2nd of Rajab, A.H. 1227=A.D. 1812, July 12th.

Ff. 184, ll. 15; Nasta'liq; the first seventy-eight leaves seem to be written by a still more modern hand than the rest; size, 9½ in. by 6½ in. [OUSELEY ADD. 122.]

#### 466

Bahār-i-dānish (بہار دانش).

A collection of tales composed by 'Ināyat-allāh, A. H. 1061=A.D. 1651; see fol. 3<sup>a</sup>, l. 2. In the preface he mentions the emperor of Dihli, Shāhjahān (fol. 5<sup>a</sup>, last line). It is preceded by an introduction of the author's friend, Muḥammad Ṣāliḥ (fol. 3<sup>a</sup>, l. 11).

Beginning: فاتحہ کتاب مستطاب آفرینش و پیرایہ: صحیفہ دانش و بینش حمد خداوند خرد بخش سخن آفرین صورت نمای معنی الخ.

The work was translated by Jonathan Scott, 3 vols., Shrewsbury, 1799; part of it has been edited in the 'Selections for the Use of the Students of the Persian Class,' vol. ii, Calcutta, 1809, and in 'Classic Selections from some of the most esteemed Persian Writers,' Calcutta, 1828, vol. i. See Rieu ii. p. 765; J. Aumer, pp. 54, 55; C. Stewart, p. 84; A. F. Mehren, p. 32.

A good and not too modern copy, without date.

Ff. 332, ll. 15; Nasta'liq; the margin, especially in the beginning, injured by the worms; size, 10½ in. by 6 in.

[OUSELEY 233.]

#### 467

The same.

Beginning the same. No date. The first forty-eight leaves collated. The last ten leaves supplied by another hand.

Ff. 283, ll. 17; large Nasta'liq; illuminated frontispiece; size, 10 in. by 6¼ in. [OUSELEY ADD. 139.]

#### 468

The same.

A third copy of the same work, with the usual introduction of Muḥammad Ṣāliḥ. According to the colophon on fol. 344<sup>b</sup> this copy was finished on the *هفتم* شهر ربیع الثانی سنہ ۱۱۸۹ ہجری مطابق سنہ ۱۱۸۲ بنگلہ 'the 17th of the second Rabi', A. H. 1189 (A. D. 1775, June)=1182 according to the Bangali era; the name of the copyist is سید حجّت اللہ (Sayyid Hujjat-allāh).

Ff. 344, ll. 15; Nasta'liq; size, 9 in. by 6¼ in.

[OUSELEY 180.]

#### 469

The same.

No date. The copyist was Ghulām Ḥusain.

Ff. 231, ll. 21; Nasta'liq; size, 12 in. by 8½ in.

[OUSELEY ADD. 58.]

#### 470

The same.

This copy was finished the 13th of Muḥarram, in the second year of the reign of the *والا اکبرشاہ پادشاہ غازی* (that must be Akbarshāh II=A.H. 1223=A.D. 1808, March 11).

Ff. 285, ll. 14–17; Nasta'liq, by different hands; size, 9½ in. by 5½ in. [CAPS. OR. B. 5.]



## 471

The same.

Another modern but slightly defective copy, dated the 2nd of Jumâdâ-alawwal, A. H. 1220 = Samvat, 1862 = A. D. 1805, 29th of July. Beginning the same as in all the preceding copies. There is a lacuna of 7-8 leaves after fol. 32, corresponding to Ouseley Add. 58, fol. 18<sup>a</sup>, l. 10, to fol. 22<sup>b</sup>, l. 9.

Ff. 1-344, ll. 13; Shikasta; size, 9½ in. by 6¾ in. [BODL. 773.]

## 472

The same.

In this copy Muḥammad Ṣāliḥ's preface is wanting; it begins at once with the author's own introduction on fol. 1<sup>b</sup>: پیرایه ده دیباچه سخن حمد حکیمی است الخ.

Collated. The first leaves greatly injured. Dated the 1st of Ramaḍân, A. H. 1122, fourth year of Bahâdurshâh's reign = A. D. 1710, October 24.

Ff. 349, ll. 15; Nasta'liq; size, 8¾ in. by 5¼ in. [BODL. 778.]

## 473

Kiṣṣa-i-Amir Ḥamzah (قصه امیر حمزه).

The romance of Ḥamzah bin 'Abd-almutṭalib, the uncle of Muḥammad, divided into seventy-two chapters. The present copy ends in the seventieth chapter هفتادم کشته شدن وشهادت یافتن امیر المؤمنین حمزه (رضی اللہ عنه). The beginning is also wanting, but supplied (by Sir W. Ouseley?) from another copy.

Beginning: کشور دریای سخاوت گنج گهر پهلوان روز مصافق الخ.

Ous. 161 contains the chapters 1-29; Ous. 162 the chapters 30-70.

End: پس رسول صلی اللہ علیہ وسلم با اصحاب کبار و امیر المؤمنین حمزه رضی اللہ عنه با یاران بیرون.

On other copies and the probable author of this romance, Mullâ Jalâl Balkhî, see Rieu ii. p. 760 sq., and J. Aumer, p. 55.

No date. It is in many places injured by the worms, but the text is completely preserved.

The first volume, ff. 1-125; the second, ff. 125-248; ll. 15; careless Nasta'liq; size, 8¼ in. by 4¾ in. [OUSELEY 161, 162.]

## 474

Two Persian stories, with interlinear Danish and Latin paraphrases, viz.:

1. مترلاہہ (Mitralâbha, the acquisition of a friend), a Hindi version of which, probably translated from the Hitopadêça, was printed in Banâras, 1852; comp. Garcin de Tassy, iii. p. 443; and

2. جدائی کردن (the separation of friends, سهرد بهید), the latter beginning on fol. 111<sup>b</sup>.

Beginning of the first: آورده اند کو داوری . . .

نام لب آب بود در کرانه آن یک درخت سنبل بزرگ بود الخ.

Ff. 48-180, ll. 11-12; European handwriting; size, 10¼ in. by 5½ in. [MARSH. 267.]

## 475

Tales.

1. Ff. 1-32. حکایت اشرف خان و سرگذشت سه درویش.

The story this: Ashraf Khân 'Adil, king of Khurâsân, is in the habit of riding around his capital in order to ascertain for himself the real state of his people. One day he finds in the bazaar of the bankers (مزارف) three dervishes sitting in a corner, each reciting a verse. The king's curiosity is roused; he orders them to court, and all three tell him their stories. Finally he tells one of his own, treats them hospitably, and sends them home; comp. a similar story in Rieu ii. p. 772.

2. Ff. 33-68<sup>b</sup>. حکایت عیاری و طراری دل و مختار و چستی وچالاکي آن دو حيله جوی مکار در بغداد.

Dallah (دلہ) is the daughter of a merchant of Baghdâd by the name of Khwâjah Ja'far. Her parents die. In a dream she sees a beautiful youth, Mukhtâr, whose occupation is swindling (عیاری). She falls in love with him, desires him for her husband, and begins herself to swindle. A caravan arrives in the town, amongst them one Mukhtâr. The woman of the caravansarai tells him about Dallah; he goes to her house, and is recognised by her as the man of her dream. She promises to marry him, if he will give sufficient proof of his capacity for swindling. Then follows a grand display of swindling, by which many people are brought into distress. Even the Khalif interferes, but Mukhtâr always escapes. Finally he marries her, they go to Harât, and send a letter to the Khalif, informing him of the true aspect of the matter. See also Rieu ii. p. 760.

3. Ff. 68<sup>b</sup>-101<sup>a</sup>. حکایت در قضیه پرغصه بختیار پسندیده شعار وده وزیر نابکار و آمدن فرخ سوار و نمراد رسیدن آن عالمقدار و بیان حالات وزیران و خصومت ایشان.

Âzâdbakht, king of Persia, marries the daughter of his Sipahsâlâr during the absence of the latter. The offended father-in-law gets up a rebellion; the king and his wife flee to the king of Kirmân, abandoning their child in their flight by the wayside (with twelve pearls and a costly robe). Robbers take the child, amongst them Farrukh-suwâr. It grows up, and is called Khudâdâd. The robbers fight with a caravan, are taken prisoners, and brought before the king. He takes an interest in Khudâdâd, calls him Bakhtyâr, and elevates him to the highest post. Bakhtyâr one day gets intoxicated and offends the king. Now the ten wazirs try to ruin him, persuading the queen according to their plans. Each wazir urges the king to kill him, but then Bakhtyâr tells a tale. Finally his identity is proved by Farrukh-suwâr, by the pearls and the robe; the wazirs are killed, etc.

This latter tale was edited by Sir W. Ouseley, text and translation, London, 1801.

No date; acquired by Sir W. Ouseley at Isfahân, October 11, 1811.

Ff. 101, ll. 14; Nasta'liq; size, 8½ in. by 5½ in.

[OUSELEY 389.]

## 476

Lam'at-alsirâj (لمعة السراج حضرت التاج).

1. Ff. 1-85<sup>a</sup>. The Bakhtyâr-nâma in an enlarged and artificially got up redaction, which the author himself calls ترصیع وتسجیع بختیار نامه (on fol. 85<sup>a</sup>, l. 9). The redactor's name is not stated; he wrote in Samarqand (fol. 3<sup>a</sup>, l. 1), and dedicated his work to a nobleman or prince of Khurâsân and Transoxania, Muḥammad bin 'Abd-alkarim (fol. 3<sup>a</sup>, last line). The title occurs on fol. 12<sup>b</sup>, l. 6.

He divides the book into ten chapters (باب). By a mistake of the binder the leaves are misplaced; the proper order is this: ff. 1-3, 12-15, 4-11, 16 sq.

Beginning: حمد وسپاس وستایش بی قیاس خالقى را که اساس از نقطه نطفه نقوش نفوس انسان را از صفحه عدم رقم فرمود الخ

2. Ff. 85<sup>b</sup>-182. Collection of tales. The headings are the following:

a. Fol. 85<sup>b</sup>. حکایت زن ارويه پارسا با برادر شوهر وبا. غلام زنگی وجواره عمل دار و بازارگان و پادشاه ساحل وآن حکمتها.

b. Fol. 112<sup>a</sup>. حکایت بحیى ابن مکی که حقّه گوهر گم کرد و نابینا پدید آورد.

c. Fol. 113<sup>b</sup>. حکایت سلیم جوهری وسطی.

d. Fol. 151<sup>b</sup>. حکایت زین الاصنام.

e. Fol. 167<sup>a</sup>. حکایت ابرو الفوارس ملاح وخواجه بازارگان.

f. Fol. 174<sup>b</sup>. حکایت خالد ومرد حجام, imperfect at the end.

It must be noticed, that the character of these tales is entirely different from that of the Bakhtyâr-nâma (No. 1). The style of the tales is simple and without artificial ornaments, whilst the latter is an elaborate work of a refined style (according to eastern notions).

The MS. is not dated; it may, however, be as much as two centuries old.

Ff. 182, ll. 17; Nasta'liq; size, 9½ in. by 4½ in.

[OUSELEY 231.]

## 477

Collection of tales.

1. قصه خاقان شاه, story of Khâkân Shâh.

Beginning: در بلاد مغرب بمصر شام چار جوان شیفته حال دیدم که هریکی پیرایه غم اندوز نواساز است الخ on ff. 4<sup>a</sup>-52<sup>a</sup>.

At the end the copyist (راقم) states his name, Khân-zâd Muḥammad Jamâl; as date he mentions only the 26th Jumâdâ, without giving the year.

The following note on fol. 52<sup>a</sup>: بقیه کتاب و تتمه حکایات صابر (!) که بر حاشیه آن کتاب مانده بود از اینجا ملا برین حاشیه شروع شده. This note is headed by حسن وغیره.

The original of this copy was not completely preserved; the copyist transcribed the remaining part (imperfect at the beginning).

2. The story of Bakhtyâr, from the midst of the sixth tale to the end; the same as No. 475, 3, but different in the wording. On ff. 52<sup>a</sup>-79<sup>b</sup>.

Beginning: شاید بسمع پادشاه رسیده باشد اکنون از نکاح شاه داد نیم وسهوی الخ

3. Story of the prince, who sets out to perform the pilgrimage. The caravan, with which he travels, is attacked, he is wounded, but escapes to Baghdâd. Here he goes to an acquaintance of his father's, ناصر, and is gradually healed by him. One day he sees a beauty on the roof of the house, he falls in love with her, etc. On ff. 79<sup>b</sup>-94<sup>b</sup>.

Beginning: حکایت آورده اند که پادشاهی بود پسری داشت سخت عقل ومقبل وبارسا وخردمند الخ

4. حکایت بیستم منصور ومشعر گنج یافتن, on fol. 94<sup>b</sup>-117<sup>b</sup>.

Beginning: راویان اخبار وناقلان آثار چنین آورده اند که معتصم خلیفه بشنیدن حکایات غربیه میل تمام داشت الخ

5. حکایت دختر ملک کشمیر وفرخ شاه وفرخ روز. Fragment consisting of only a few lines, on fol. 117<sup>b</sup>.

6. حکایت بیست دوم, story of the hâfiz and the schoolmaster, on ff. 118<sup>a</sup>-120<sup>a</sup>.

Beginning: کویند حافظی بدیهی رسید معلّمی را دید که کودکان را قرآن میخواند الخ

7. حکایت بیست سوم فضل اللّه بسر رئیس موصلی. on ff. 120<sup>a</sup>-150<sup>b</sup>.

Beginning: ناقلان این داستان کهن حکایت آورده اند که در شهر موصلی رئیس بود الخ

8. حکایت بیست چهارم شاه شمشیر بند, on ff. 151<sup>a</sup>-186<sup>b</sup>.

Beginning: راویان اخبار کهن وبلبلان گلستان سخن چنین آوردند که در شهر چین پادشاهی بود الخ

9. حکایت بیست پنجم عزیز وزن, on ff. 186<sup>b</sup>-198<sup>a</sup>.

Beginning: روایت آورده اند که مردی بود عابد وزاهد وشب زنده دار وخدا ترس الخ

10. حکایت بیست ششم اصحاب کهف ودقیانوس, on ff. 198<sup>a</sup>-256<sup>a</sup>.

Beginning: آورده اند که در بنی اسرائیل مردی بود بغایت زاهد وبارسا روزها الخ

11. حکایت بیست هفتم حکایت دلّه ومختار, on F f 2



ff. 256<sup>a</sup>-304<sup>b</sup>. Substantially the same as No. 475, 2, but different in the wording.

Beginning: روایان اخبار و ناولان آثار چنین آورده اند  
که در ایام هارون الرشید مردی بود الخ

Finally it remains to be noticed, that the tales Nos. 2-11 originally formed one collection. In this they were Nos. 18-27; these numbers are mentioned before Nos. 4 and 6-11, whilst they are wanting before Nos. 3, 5, and 2, the latter being imperfect at the beginning.

The copy is modern. There is a date at the end, mentioning the month Sha'bân, but not the year, when this was copied.

No. 187, ff. 1-102; No. 188, ff. 103-203; No. 189, ff. 204-305; margin-column, rude Nasta'liq. [OUSELEY 187-189.]

## 478

Mikâ-u-Manûhar (میکا و منوهر).

The love story of Mikâ (in many places called Minkâ) and the Râjâ Manûhar, a Persian novel, the author of which we have not succeeded in finding out. No date of composition. On the various Hindûstânî versions of the nearly-related story of Manohar and Madhumâlat see Garcin de Tassy, *Histoire de la Littér. Hind.*, etc., 2nd edit., i. p. 388, ii. p. 485 sq.

Beginning: سخن است که آدمی زاد را از خفیف جوانی  
الخ

Copied A.H. 1116=A.D. 1704, 1705.

Ff. 198, ll. 15-16; Shikasta; size, 7 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in. [WALKER 36.]

## 479

Nuh Manẓar (نہ منظر).

A Persian novel, entitled Nuh Manẓar, or the nine pavilions, containing the nine fairy tales of the princess Gulshâd, which she told to her husband, the prince Shirzâd of Darband, with a charming introductory story of the two wazirs, Farrukh Bihzâd and Fârs-bahrâm, copied like the Singhâsan Battisi (comp. Caps. Or. D. 4) by Baron Lescallier, and accompanied with a French translation.

Beginning: روایان اخبار و نوافلان اخبار (!) روایت میکنند  
که در شهر دریند پادشاهی بود الخ

Another copy in Rieu ii. p. 773.

Ff. 85; European handwriting; size, 11 $\frac{7}{8}$  in. by 8 $\frac{1}{2}$  in. [CAPS. OR. A. 4.]

## 480

Bustân-i-Khayâl (بوستان خیال).

Bustân-i-Khayâl, the Garden of Imagination, one of the largest and most famous Persian romances, or rather a collection of different historical legends and fairy tales, contained in fifteen volumes or fourteen books, two of which are missing in this copy, by Mir Muhammad Taqî al-Jafarî al-husainî of Ahmadâbâd in Gujarât, with the takhalluṣ Khayâl, who lived under the reign of Muḥammadshâh and his successors, and devoted

more than fourteen years to this work. The *first* volume was commenced A.H. 1155=A.D. 1742, 1743, at Shâhjahânâbad; the *last* at Murshidâbâd, A.H. 1169=A.D. 1755, 1756; and completed in the month Dhû-alhijjah of the same year; see No. 9, ff. 4<sup>b</sup>, l. 1, 5<sup>b</sup>, l. 25; No. 22, fol. 2<sup>a</sup>, ll. 7 and 8, and the chronogram at the end of No. 23. It is dedicated to his noble patron Nawwâb Rashidkhân Bahâdur, well known as Mirzâ Muḥammad 'Alî Rafî'-allâh, at whose request it has been written, and his brothers Nawwâb Muḥammad Ishâk Khân Bahâdur and Nawwâb Mirzâ 'Alî Khân Bahâdur; it consists of three great *Bahârs* or Springs:

The *first Bahâr*, comprising the *first* and *second* volumes (Nos. 9 and 10), is styled *Mahdî-nâma* (مهدینامه), and forms the *mukaddimah* or preface to the whole work. It relates the history of Sultân Abû-alkâsim Muḥammad Mahdî and of the other ancestors and predecessors of Sultân Mu'izz-al-din; see the conclusion of No. 10, fol. 249<sup>b</sup>:

مخفی نماند که در اصل خروج سلطان ابو القاسم محمد مهدی گرفته تا آخر سلطنت القائم بامر الله هر مذکوری که هست تعلق بمقدمه الکتاب معرّنامه دارد و همه را مقدمه این کتاب توان گفت برای اینکه ذکر آبا و اجداد هر صاحبقرانی در مقدمه آن صاحبقراننامه می نویسند افسح الکلام مولانا علی شرف الدین یزدی در کتاب طفرنامه که مشتمل بر احوال صاحبقران گیتیستان امیر تیمور علیه الرحمة و الغفران است بهمین دستور نوشته احوال آبا و اجداد صاحبقران را در مقدمه الکتاب مستطاب یاد کرده.

The *second Bahâr* or the *first Gulistân*, comprising the *third*, *fourth*, *fifth*, and *sixth* volumes (Nos. 11-14), is styled *Mu'izz-nâma* (معرّنامه) or *Kâ'im-nâma* (قائمنامه), and relates the history of the Khalif Mu'izz-al-din, that is, Khalif Alkâ'im biamrillâh. It is subdivided into a *mukaddimah* (*third volume*, No. 11) or *first book* در ذکر سلطنت جدّ بزرگوار صاحبقران روزگار: (جلد اول) معرّ الدین یعنی سلطان فلک اقتدار القائم بامر الله قائم الملك و وفات آن بزرگوار و جلوس والد ماجد صاحبقران، *ber tuxht* سلطنت، and *two gulshan*:

*First gulshan* or *second book*: گلشن اول مخبرست از: ابتدای نشو و نمای صاحبقران و بیان عاشق شدن او بر ملکه شمسۀ تاجدار عذب البیان و مرخص شدن آن جناب از خدمت پدر والا گهر خود سلطان اسمعیل المنصور بقوت الله بمهائۀ ملک گیری بتلاش محبوبه و ملاقات کردن او با حکیم قسطاس و سیر فرمودن عجائبات *ارسطورا* الخ in *two gulzâr*:

*First gulzâr* (*fourth volume*, No. 12); *second gulzâr* (*fifth volume*, No. 13).

*Second gulshan* or *third book* (see the colophon at the end of No. 15: تمام شد جلد ثالث معرّنامه:

گلشن دوم مشتمل است بر احوالی که صاحبقران را بعد از بر آمدن از عجائبات ارسطو رو داد تا رسیدن بمنزل 'معشوقه', also in *two gulzâr*:

*First gulzâr* (sixth volume, No. 14); *second gulzâr* (seventh volume, No. 15).

The *third Bahâr* or the *second Gulistân*, comprising the eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, and fifteenth volumes (Nos. 16-23), is styled *Khurshîdnâme* (خورشیدنâme), and relates the stories of the two sovereigns, the major and the minor, the *Shâhib-kirân-i-a'zam* Sultân albaidâ Shâhzâda Khurshîd-i-tâj-bakhsh صاحبقران اعظم سلطان البیضا شاهزاده خورشید (تاج بخش) and the *Shâhib-kirân-i-asghar* Badr-i-munir (صاحبقران اصغر بدر منیر), subdivided into seven books (جلد), viz.:

*First book* (eighth volume, No. 16).

*Second book* (ninth volume, No. 17) with a large supplement, comprising two *Daftars* or *Shaṭrs* (which form together, as it seems, the tenth volume, Nos. 18 and 19), and bearing the special title *Shâhnâme-i-buzurg* (شاهنامه بزرگ), according to the colophon in No. 19: مسود این اوراق رنگین سیاق مناسب چنان: دانست که شطر دوم از جلد دوم از بهار سیم کتاب بوستان خیال که خورشید نامه نام دارد درین مقام باتمام رساند و جلد سیوم مصدر باحوال صاحبقران اکبر نموده بفتح طلسم حکیم اشراق الخ.

آغاز دفتر 19, Compare with this the beginning of No. 19, quite the same colophon and the same beginning occur in the India Office MS. of this book, No. 1769. However, at the end of No. 17 we find the following colophon: این جلد را درین جا باتمام رسانیده شروع در جلد سیوم کتاب بوستان خیال نمایم و آنجلد الخ; i.e. the second book is finished and we now begin the *third book*. The difficulty which arises from these contradictory statements can only be solved, it seems, in this way, that originally this supplement in two *Shaṭrs* or *Daftars*, called the *Shâhnâme Buzurg*, was destined to form the *third book*, and was afterwards attached to the second as a mere appendix.

The *third book* (eleventh volume) is therefore entirely missing in our copy, as the immediately following No. 20 contains, according to the colophon on fol. 317<sup>b</sup>, the *fourth book* (twelfth volume, No. 20).

*Fifth book* (thirteenth volume, No. 21), see the introduction on fol. 1<sup>b</sup>, l. 5: چون جلد چهارم بهار سیوم بوستان خیال که تمام و کمال مشتمل بر احوال صاحبقران اصغر شاهزاده بدر منیر بود باتمام رسید شروع در جلد

تمام شد: and the colophon on fol. 239<sup>a</sup>: *جلد سیزدهم بوستان خیال*.

*Sixth book* (fourteenth volume) is again missing in our copy.

*Seventh book* (fifteenth volume, Nos. 22 and 23) comprises two *faṣls* and a *khâtimah*, the latter styled in the colophon the *sixteenth* volume, although in fact it is nothing but the second half of the *fifteenth* (No. 22, containing the two *faṣls*, and No. 23 the *khâtimah* of the same book); see No. 22, fol. 2<sup>a</sup>, ll. 5, 6, 11, and 12: بتوفیق ایند بنده نواز و ایمانت طالع کار ساز چارده جلد از هرسه بهار کتاب بوستان خیال . . . باتمام رسید و اینک شروع در تحریر جلد پانزدهم که مشتمل بر دو فصل و خاتمه کتابست; and the colophon on fol. 143<sup>b</sup>: باتمام رسید فصل دوم از جلد پانزدهم از کتاب بوستان خیال اکنون شروع به تحریر خاتمه کل کتاب می شود.

The *second faṣl* of the *fifteenth* volume begins in No. 22 on fol. 59<sup>a</sup>, the *khâtimah* in No. 23 on fol. 1<sup>b</sup>: خاتمه الکتاب بوستان خیال در ذکر کتخدائی صاحبقران الخ.

Beginning of the *first* volume: تبارک الذی جعل فی السماء بروجًا و فعل فیها سراجًا و قمرًا منیرًا الخ.

This volume was written by Haidar 'Alî Ghulâm (یکی از اهل بیت الطیبین الطاهرین) Sayyid Muḥammad Ridâkhân Nawwâb Muẓaffarjang Bahâdur at *ḥiṭ* in Nawwâb Mubâarak-aldaulat's vice-royalty, and finished the 13th of Jumâdâ-althânî, in the twenty-ninth year of Shâh 'Âlam's reign, A. H. 1201 = A. D. 1787, April 2.

Beginning of the *second* volume: ذکر رفتن سلطان ابو القاسم محمد مهدی و پادشاهزادگان و بعضی از امرا بزیارت حرمین شرفین و عتبات عالیات و بیان وقائع که در آن سفر بایشان رو داد، نقله این اخبار از تشابه تحقیق چنین آورده اند الخ.

Dated the 22nd of Shawwâl, in the twenty-eighth year of Shâh 'Âlam's reign, A. H. 1200 = A. D. 1786, August 18, by Shaikh Luṭf-allâh.

Beginning of the *third* volume: هرگونه ستایشی که در دل هر ستایش کننده بگذرد و بر زبان او جاری گردد الخ.

Copied by the same Luṭf-allâh, and finished in the same year, 1200, the 27th of Jumâdâ-althânî, A. D. 1786, April 27.

Beginning of the *fourth* volume: ابتدای سخن بنام خداست که کریم و رحیم راه نداشت، خالق عقل و عرش و لوح و قلم، در وجود آوری (آور instead of جهان زعدم،



Dated by the same the 14th of Shawwâl, in the thirteenth year of Shâh 'Âlam's reign, A. H. 1185=A. D. 1772, January 20.

Beginning of the *fifth* volume: بعد از حمد و ثنای حضرت رب العالمین و نعت دلکشای سید المرسلین خاتم النبیین الخ.

Not dated.

Beginning of the *sixth* volume: حمدیکه اگر تمام دریاهاى روی زمین مرگب شود جمیع شاخهای درختان ربع مسکون قلمها گردد به تحریر وفا نکند سزاوار جناب قادریست الخ.

Not dated.

Beginning of the *seventh* volume: بنام خدای که از مشمت خاک، پدید آورد گوهر تابناک، بآن گوهر از لطف بی انتها، فروغ خرد را نماید عطا الخ.

Dated by the same Lutf-allâh the 19th of Jumâdâ-alawwâl, in the seventeenth year of Shâh 'Âlam's reign, A. H. 1189=A. D. 1775, July 18th.

Beginning of the *eighth* volume: اما رویان (؟ راویان) اخبار و ناقلان آثار و محدثان این حدیث شیرین بیان و مخبران داستان رنگین تر از بوستان و بلبلان گلزار فصاحت و طوطیان الخ.

Dated by 'Aziz-allâh the 5th of Shawwâl, A. H. 1185=A. D. 1772, January 11th.

Beginning of the *ninth* volume: بعد از سپاس و ستایش خداوند غفور رحیم و الصلوات نامیات بر رسول واجب التعظیم و آل و اصحاب او الخ.

Written for Nawwâb Ghulâm Hasankhân ibn Nawwâb A'zamkhân Bahâdur, in the beginning of Dhû-alka'dah, in the first year of the reign of 'Âlamgir ('Âlamgir II? A. H. 1167, or Shâh 'Âlam? A. H. 1173; the first date would be an earlier one than this work's or at least the last volume's completion by the author himself). Collated A. H. 1185=A. D. 1771-1772.

Beginning of the *tenth* volume (*first* Daftar or Shaṭr): نیکوترین محامد و عالی ترین ائمه سزاوار جناب حضرت خالق البریه است که مخلوقات ارض و سما و مافیها بذکر حمد و ثنای او خود را مشغول می نمایند الخ.

Copied and collated A. H. 1186=A. D. 1772-1773.

Beginning of the *tenth* volume (*second* Daftar or Shaṭr): آغاز دفتر دوم از کتاب شاهنامه بزرگ که مشتمل است بر احوال ظفر مآل صاحبقران اعظم شاهزاده خورشید تاج بخش الخ.

Dated by Lutf-allâh the 24th of Dhû-alhijjah, A. H. 1185=A. D. 1772, March 29th. Collated A. H. 1186.

Beginning of the *twelfth* volume: زبان انسان شمع انجمن وقتی تواند شد که بقدر مقدور حمد خداوند غفور شکور ادا نماید الحمد لله رب العالمین الخ.

Dated by 'Aziz-allâh the 14th of Dhû-alhijjah, A. H. 1185=A. D. 1772, March 19th. Collated.

Beginning of the *thirteenth* volume: بعد از حمد و ثنای حضرت کریم کارساز بنده نواز خداوند جهان آفرین و نعت دلکشای پادشاه تختگاه حقیقت و مجاز الخ.

Dated the 4th of Şafar (the year omitted) by Lutf-allâh. Collated A. H. 1186=A. D. 1772.

Beginning of the *fifteenth* volume: الحمد لله الاول بلا و الآخر بلا آخره ما فی السموات و ما فی الارض فی الباطن و الظاهر الخ.

Dated the 24th of Dhû-alhijjah, A. H. 1199=A. D. 1785, October 28th (the handwriting is quite different here from that in all the preceding volumes).

The *Khâtimah* (No. 23) is dated by the same hand, the 16th of Dhû-alka'dah, A. H. 1199=A. D. 1785, September 21st.

Still more incomplete copies of this large romance are found in the India Office Library, in the British Museum (see Rieu ii. p. 770 sq.), and in Munich (see J. Aumer, p. 57). An abridged translation of it in Urdû, by 'Âlam 'Alî of Karâya, styled Zubdat-alkhayâl, was edited at Calcutta, 1834, in one volume, comp. Garcin de Tassy, Histoire de la Littérature Hindouie, etc. i. p. 186.

Nos. 9 and 10, ff. 188 and 250, ll. 32; No. 11, ff. 155, ll. 19; Nos. 12, 13, 14, 16, and 17, ff. 155, 164, 164, 158, and 179, ll. 21; No. 15, ff. 394, ll. 19; Nos. 18, 19, 20, and 21, ff. 232, 346, 317, and 239, ll. 19; Nos. 22 and 23, ff. 143 and 82, ll. 21. Written by different hands (sometimes even in the same volume) in Nast'aliq, both small and large, careful and careless, in the last two volumes almost equal to Shikasta; no ornaments anywhere. Sizes: No. 9, 12 $\frac{3}{4}$  in. by 8 $\frac{3}{4}$  in.; No. 10, 12 $\frac{3}{4}$  in. by 8 $\frac{3}{4}$  in.; No. 11, 12 $\frac{3}{4}$  in. by 8 $\frac{3}{4}$  in.; No. 12, 12 $\frac{3}{4}$  in. by 8 $\frac{3}{4}$  in.; No. 13, 13 in. by 8 $\frac{3}{4}$  in.; No. 14, 12 $\frac{1}{2}$  in. by 8 $\frac{1}{4}$  in.; No. 15, 10 $\frac{3}{4}$  in. by 7 $\frac{1}{2}$  in.; No. 16, 13 $\frac{1}{2}$  in. by 8 $\frac{1}{2}$  in.; No. 17, 12 $\frac{3}{4}$  in. by 8 $\frac{3}{4}$  in.; No. 18, 11 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in.; No. 19, 11 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in.; No. 20, 11 $\frac{1}{2}$  in. by 7 in.; No. 21, 11 $\frac{1}{4}$  in. by 7 in.; No. 22, 9 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in.; No. 23, 9 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in. [Cafs. Or. D. 9-23.]

#### 481

Nafâ'is-alakhabâr (نفائس الاخبار).

A collection of tales, the author of which is not mentioned. It is excerpted from the Diwân of one Mir Hidâyat-allâh; cf. the following passage in the preface on fol. 4<sup>b</sup>, l. 5: این نسخه مسکحه مسیّی تواریخ نفائس اخبار را تحفه محفل سامی و هدیه مجلس کرامی آن منتخب دیوان اهل بیت و آگاهی شناسای حسنات هزار الهی معدن شرائف و جلائل حکم عبر نا متناهی میر هدایت الله که نطق تا بادب نام او کند تقریر رفع الله شانه وعظم برهانه الخ گردانید که تواند بدین وسیله گاهی بر خاطر الخ.

Beginning: حمد بیکه و ثناء بیعد نثار بارگاه سلطنت و عظمت ذو الجلالی که برید جلد کام عقل را در الخ.

The title occurs on fol. 3<sup>a</sup>, l. 1, and on fol. 4<sup>b</sup>, l. 5 (here تواریخ نفائس اخبار). The book is incomplete, containing only the first and the fourth chapters (باب) of a larger work:

باب اول در حکایات افضل المرسلین وخاتم النبیین  
(احمد مجتبی محمد الخ on fol. 4<sup>b</sup>).

باب چهارم در بدائع نجات (!) و عجائب رموز کاتبان  
ودرین باب دو فصل است فصل اول در بدائع حکایات  
فصل دوم در عجائب رموز on fol. 17<sup>b</sup>.

Of this fourth book the present volume does not contain more than the first faṣl, a collection of anecdotes.

Dated A.H. 1197, the 21st Muḥarram=A.D. 1782, December 27. On fol. 22<sup>b</sup> a blank; European paper.

Ff. 117, ll. 15; Nasta'liq; size, 8 $\frac{3}{4}$  in. by 7 $\frac{3}{4}$  in.

[OUSELEY 215.]

#### 482

Shu'la-i-âh (شعله آه).

The romance of the prince Malik Muḥammad and Shamsa Bânû (قصه شاهزاده ملک محمد و شمشه بانو), called Shu'la-i-âh, on fol. 3<sup>b</sup>, l. 6, translated from the Hindūstānī by Munshi Ghayūrī (fol. 2<sup>b</sup>, l. 12, منشی), by order of the emperor Shāh 'Ālam, on fol. 3<sup>b</sup>, l. 5.

Garcin de Tassy does not mention a Shu'la-i-âh, but a mathnawī, Shu'la-i-'ishk, by Mir Taqī (Histoire de la Littérature, etc., i. p. 344).

Beginning: شگفتگی گلشن قصه پردازی و تازگی چمن افسانه طرازی.

Preface on fol. 1<sup>b</sup>.

The tale itself on ff. 4<sup>a</sup>–98<sup>a</sup>.

Conclusion on ff. 98<sup>a</sup>–99<sup>b</sup>.

It was edited at Lucknow, 1846, according to Zenker ii. p. 50.

Copied by Muḥammad 'Azim, and finished on the 3rd of the second Jumādā, A.H. 1198=A.D. 1784, April 24, in the twenty-sixth year of Shāh 'Ālam; see the colophon on fol. 99<sup>b</sup>.

Ff. 99, ll. 15; Nasta'liq; size, 8 $\frac{3}{4}$  in. by 7 $\frac{3}{4}$  in.

[OUSELEY 167.]

#### 483

Hikāyat-i-Malik Muḥammad u pādishāh-i-Kāshmir (حکایت ملک محمد و پادشاه کشمیر).

Another tale of Malik Muḥammad and the king of Kashmir, beginning without an introduction immediately thus: ناقلان حکایت عرقی (? غرقى) و گذارندگان داستان شوقی چنین گفت آن سخندان سخن سنیه که در گنجینه بودش از سخن گنج که در روزگار سلف واپام ماتقدم در مملکت ایران پادشاهی بود دین دار الخ.

The Arabic paging is wrong from fol. 32 down to the end. There are lacunas after ff. 16, 39, and 44, but not after fol. 32, as it might seem. Dated the 5th of Rajab, which was a Thursday; the year is not mentioned.

Ff. 81, ll. 19; careless Nasta'liq; size, 8 $\frac{3}{4}$  in. by 5 in.

[ELLIOT 150.]

#### 484

Mas'ūd-nāma (مسعود نامه).

A Persian romance, celebrating the wonderful exploits and loves of Mas'ūdshāh, by an anonymous author, defective at the beginning. It opens abruptly thus: روزگار ثبت کرد و آن دو پرنیزاد گفتند که ای برادر حصول این مقصود بزر خواهد شد الخ.

No date. The title given to this story appears only in the colophon: نسخه مسعود نامه, comp. the قصه عزیز شاه و مسعود شاه in Rieu ii. p. 773.

Ff. 242, ll. 17; Nasta'liq; size, 9 $\frac{1}{4}$  in. by 6 $\frac{1}{4}$  in.

[OUSELEY ADD. 71.]

#### 485

Āthār-i-'iṣmat (آثار عصمت).

A romance, entitled the vestiges of chastity, by an anonymous author.

Beginning: بعد از حمد و ثنای آفریدگار که مهوشان زمهره جبین را الخ.

The tale itself begins on fol. 6<sup>b</sup>: آغاز داستان آثار عصمت, with two mathnawī baits. The title occurs also at the end of the preface on fol. 6<sup>b</sup>, l. 6.

No date.

Ff. 1–57, ll. 11; large and clear Nasta'liq; illuminated frontispiece; size, 8 $\frac{3}{4}$  in. by 5 in.

[FRASER 101.]

#### 486

Tale.

A tale, the name of which does not occur. A king has a son (Bahrām) after having desired one for many years. At his birth it is prophesied that he will rule over all seven climates as soon as he is twelve years old. A short time before he reaches this age he goes out hunting, pursues a gazelle, captures it, and rides on its back in the struggle. The gazelle, being really the Diw-i-safid, carries him off to his abode. Here he finds another prince, Hilāl, whom he frees from his chains. The Diw makes him the servant of Bahrām; he allows them to pay a visit to the world. Before starting Bahrām takes a bath, which gives him Pari-like beauty, etc. etc.

Beginning: الحمد لله رب العالمین الخ اما بعد راویان اخبار چنین روایت میکنند که پادشاهی بود فرزند نداشت و همیشه در آرزوی فرزند بود بعد از مدت بسیار حق تعالی او را فرزندی داد که در حسن و جمال الخ.

Though there is a تمام شد at the end, it does not seem to be complete.

No date.

Ff. 46, ll. 14; Nasta'liq.

[OUSELEY 72.]

#### 487

Tales.

A collection of anonymous tales, some of which are taken from 'Aufi's الحکایات جامع.

Beginning of the first tale, containing the love story of Bahrām and Āshūb, on fol. 88<sup>b</sup>: پادشاهی بود





## B. POETRY.

## I. EPIC, LYRIC, AND DIDACTIC POETRY.

## 492

Poetical extracts, consisting of some anonymous *kašidas*, on ff. 1<sup>b</sup>-12<sup>b</sup>, the first of which begins:

خوشا نوحی بغداد جای فضل و هنر  
که کس نشان ندهد در جهان چنان کشور

and very valuable specimens of the poetry of the old Sāmānide poet *Rūdagi*, the father of the Persian literature (on ff. 13<sup>a</sup>-23<sup>a</sup>), with a short account of his life, beginning: *اسم اصلش عبد الله الخ*; comp. H. Ethé's essay, '*Rūdagi der Sāmānidendichter*' in '*Göttinger Nachrichten*,' 1873, pp. 663-742, where all the contents of this MS. together with extracts from at least twenty other *tadbkiras* and anthologies are given in text and metrical German translation. It is very curious that the same extracts from *Rūdagi*'s poetry appear here twice, viz. on ff. 13<sup>a</sup>-19<sup>b</sup> with a commentary, and on ff. 20<sup>a</sup>-23<sup>a</sup> exactly in the same order without the commentary. No date.

Ff. 23, 2 coll., each ll. 13; Nasta'lik; size, 9<sup>1</sup>/<sub>8</sub> in. by 6<sup>1</sup>/<sub>8</sub> in.  
[OUSELEY ADD. 127.]

*Firdausi and Imitators* (Nos. 493-520).

## 493

*Shāhnāma* (شاهنامۀ فردوسی).

A complete copy of the *Shāhnāma* of Firdausi, who died A. H. 411=A. D. 1020; prefixed to it the *diwān* دیباجۀ (dated A. H. 829=A. D. 1426), on ff. 3<sup>b</sup>-9<sup>a</sup>, together with an index of all the Persian kings, quoted in this inimitable epic poem. For information regarding Firdausi and his work, we refer to the editions of Turner Macan, Calcutta, 1829; J. Mohl, Paris, 1838-1878; and J. A. Vullers (commenced 1876); to Sir Gore Ouseley, *Biographical Notices*, pp. 54-99; A. Sprenger, *Catal.*, p. 405; Rieu ii. pp. 533-541; Görres, *Heldenbuch von Iran*, 1820; Schack, *Heldensagen*, 3rd ed., 1877, 3 vols., etc.

The first half of the *Shāhnāma* begins on fol. 9<sup>b</sup>:

بنام خداوند جان و خرد - کزین برتر اندیشه بر نگذرد

The second half opens here with Luhrāsp's reign, on fol. 305<sup>b</sup>:

چو لهراسپ بنشست بر تخت داد  
شاهنشهی تاج بر سر نهاد

This copy was finished on Wednesday, the 14th of Ramadān, A. H. 899=A. D. 1494, June 18, by Sulṭān Ḥusain bin Sulṭān 'Alī bin Aṣlānshāh.

Ff. 627, 4 coll., each ll. 23; distinct Nasta'lik; two vignettes on ff. 1<sup>b</sup> and 2<sup>a</sup>; illuminated frontispieces on ff. 3<sup>b</sup>, 9<sup>b</sup>, and 305<sup>b</sup>; ff. 3<sup>b</sup> and 4<sup>a</sup> richly adorned; miniature paintings on ff. 2<sup>b</sup>, 3<sup>a</sup>, 7<sup>a</sup>, 12<sup>b</sup>, 17<sup>a</sup>, 23<sup>b</sup>, 30<sup>b</sup>, 38<sup>a</sup>, 47<sup>b</sup>, 60<sup>a</sup>, 79<sup>a</sup>, 86<sup>a</sup>, 90<sup>a</sup>, 99<sup>b</sup>, 106<sup>a</sup>, 115<sup>b</sup>, 125<sup>a</sup>, 146<sup>b</sup>, 160<sup>b</sup>, 180<sup>a</sup>, 198<sup>b</sup>, 208<sup>b</sup>, 218<sup>a</sup>, 224<sup>b</sup>, 234<sup>b</sup>, 260<sup>b</sup>, 274<sup>b</sup>, 290<sup>a</sup>, 294<sup>b</sup>, 302<sup>a</sup>, 328<sup>a</sup>, 337<sup>b</sup>, 348<sup>a</sup>, 360<sup>b</sup>, 366<sup>b</sup>, 379<sup>a</sup>, 388<sup>b</sup>, 396<sup>b</sup>, 411<sup>b</sup>, 428<sup>b</sup>, 434<sup>b</sup>, 446<sup>b</sup>, 463<sup>b</sup>, 471<sup>b</sup>, 497<sup>a</sup>, 503<sup>a</sup>, 515<sup>a</sup>, 525<sup>b</sup>, 540<sup>a</sup>, 560<sup>a</sup>, 575<sup>b</sup>, 582<sup>a</sup>, 599<sup>b</sup>, 606<sup>a</sup>, 612<sup>a</sup>, and 626<sup>a</sup>; large water-spots throughout the whole copy; size, 13<sup>5</sup>/<sub>8</sub> in. by 8<sup>1</sup>/<sub>2</sub> in.  
[ELLIOT 325.]

## 494

Another complete copy of the same.

Dated A. H. 959, Rabi' II=A. D. 1552, March, by احمد بن حسن بن احمد كاتب.

On the first page is a seal with the inscription محمد آصف الدولة ۱۱۷۳, and a second which we read جنگ یحیی خان بهادر—۱۱۸۲, Ramadān, 1186, and Safar, 1187; and this note: 'Bought at Sir Elijah Impey's sale in London, May 21, 1810.' The Bāisunghari preface, on ff. 1<sup>b</sup>-14<sup>a</sup>.

Ff. 601, 4 coll., each ll. 23, written in small, clear Nasta'lik; the first two pages are richly illuminated, but a little effaced; all the headings are nicely ornamented and written in blue ink; it contains a considerable number of pictures; size, 13<sup>1</sup>/<sub>2</sub> in. by 7<sup>1</sup>/<sub>2</sub> in.  
[OUSELEY 369.]

## 495

Another copy.

In this copy—an admirable masterpiece of eastern ornamentation, which we recommend to the attention of the students of the history of art—the preface added by command of Bāisungharkhān is wanting. Towards the end some half verses and also several entire verses are missing, where the copyist probably could not read his original.

The MS. is not dated, but it seems to have been copied in the tenth century of the Hijrah. A small part of the leaves at the beginning has suffered from wet. The last leaf seems to be added by a more recent hand.

Ff. 496, 4 coll., each ll. 25; small Nasta'lik; the margins of the first forty-eight leaves are painted in different colours and many of them are ornamented with flowers and animals in a most beautiful and exquisite style; size, 15<sup>7</sup>/<sub>8</sub> in. by 11 in.  
[OUSELEY 345.]

## 496

Another copy.

With the Bāisunghari preface on ff. 1<sup>a</sup>-13<sup>a</sup>. The copyist محمد القوامی has added several verses at the end, where he gives the date of this transcript, A. H. 1010=A. D. 1601.

Ff. 579, 4 coll., each ll. 26; small Nasta'lik; the first two pages are most splendidly illuminated, and all the headings are written on a gold ground and adorned with flowers; besides many pictures of a not very high perfection; size, 15<sup>3</sup>/<sub>8</sub> in. by 9<sup>3</sup>/<sub>8</sub> in.  
[OUSELEY 344.]

## 497

Another copy.

This copy contains:

The list of the different dynasties and kings, on fol. 1<sup>a</sup>.

A preface, beginning on fol. 3<sup>a</sup>: سپاس مر خدایرا که خداوند در جهانست و آفریدگار زمین و زمانست الخ. This preface contains Firdausi's well-known satire, on fol. 5<sup>a</sup>.

The same older preface which is noticed in Mohl and Rieu as being anterior to Bāisunghar's, on fol. 5<sup>b</sup>,  
G g



beginning: سپاس آفرین خدایا که این جهان و آن جهان  
البح.

Succinct account of the duration of the several reigns,  
on fol. 8<sup>b</sup>.

A short vocabulary of ancient and obsolete Persian  
words occurring in the poem, styled کتاب لغت الفرس;  
comp. Gore Ouseley, Biographical Notices, p. 97; Rieu  
ii. p. 534 seq.

Beginning of the poem itself on fol. 11<sup>b</sup>.

Copied A.H. 1022 = A.D. 1613. The proper order of  
ff. 17-29 is this: 17, 27, 19-26, 18, 28, 29.

Ff. 632, 4 coll., each ll. 25; careful Nasta'lik; size, 14 $\frac{1}{2}$  in. by  
9 $\frac{1}{2}$  in. [HYDE 49.]

#### 498

Another copy.

It contains the text without the Bâisunghari preface.  
There is no date, but on the last page we have a note  
dated 22nd Bahman-mâh 49, A.H. 1049 = A.D. 1639.  
The text, however, may be somewhat older than this  
note.

Ff. 495, 4 coll., each ll. 25; small Nasta'lik; except the  
illumination of the first two pages and of ff. 138<sup>b</sup>, 274<sup>b</sup>, and 388<sup>b</sup>,  
the MS. has no ornaments; size, 13 in. by 8 in.

[OUSELEY 370.]

#### 499

Another copy.

Contents:

Bâisunghar's preface, on fol. 1<sup>b</sup>.

List of kings and heroes, on fol. 8<sup>a</sup>.

Beginning of the poem on fol. 10<sup>b</sup>. It consists here  
of two unequal parts, the first of which goes down  
to the end of Kubâd's reign (ff. 10<sup>b</sup>-531<sup>a</sup>); the second  
opens with Nûshirwân's accession. Beginning of the  
second part on fol. 531<sup>b</sup>:

بنام خداوند خورشید و ماه - که دل را برهش خرد داد راه

The text differs in many places from that in Turner  
Macan's and Mohl's editions; comp. the last two baits  
of this copy—

سر آمد کنون قصّۀ یزدگرد - بماء سفیدار (!) آورد زرد  
ز هجرت سه (!) صد سال و هفتاد و چار - بنام جهانداور کردگار

with Macan, vol. iv. fol. r. 90.

No date; the Arabic paging is wrong from fol. 211  
down to the end. This copy was presented to the  
Bodleian by C. A. Reade, Esq., C.B., of Ipsden Court,  
1868.

Ff. 653, 4 coll., each ll. 25; small, very regular Nasta'lik;  
illuminated frontispieces on ff. 1<sup>b</sup>, 10<sup>b</sup>, and 531<sup>b</sup>; ff. 10<sup>b</sup> and 11<sup>a</sup>  
luxuriously ornamented; all the headings written on a gold  
ground; brilliant, but not very tasteful pictures on ff. 14<sup>a</sup>, 18<sup>a</sup>,  
25<sup>b</sup>, 27<sup>b</sup>, 33<sup>a</sup>, 41<sup>a</sup>, 44<sup>b</sup>, 50<sup>a</sup>, 60<sup>b</sup>, 71<sup>b</sup>, 76<sup>b</sup>, 79<sup>b</sup>, 80<sup>b</sup>, 83<sup>b</sup>, 94<sup>b</sup>, 100<sup>a</sup>,  
105<sup>a</sup>, 107<sup>b</sup>, 109<sup>a</sup>, 113<sup>a</sup>, 117<sup>b</sup>, 122<sup>a</sup>, 129<sup>a</sup>, 135<sup>a</sup>, 137<sup>b</sup>, 139<sup>b</sup>, 146<sup>b</sup>,  
148<sup>b</sup>, 149<sup>b</sup>, 155<sup>a</sup>, 159<sup>b</sup>, 164<sup>b</sup>, 170<sup>a</sup>, 177<sup>b</sup>, 182<sup>a</sup>, 185<sup>b</sup>, 187<sup>b</sup>, 191<sup>b</sup>,  
194<sup>b</sup>, 197<sup>b</sup>, 200<sup>a</sup>, 200<sup>b</sup>, 203<sup>a</sup>, 208<sup>b</sup>, 213<sup>b</sup>, 215<sup>b</sup>, 221<sup>a</sup>, 231<sup>a</sup>, 235<sup>a</sup>,  
240<sup>b</sup>, 242<sup>b</sup>, 249<sup>a</sup>, 250<sup>b</sup>, 255<sup>a</sup>, 256<sup>a</sup>, 256<sup>b</sup>, 267<sup>a</sup>, 268<sup>b</sup>, 275<sup>a</sup>, 279<sup>b</sup>, 289<sup>a</sup>,  
292<sup>b</sup>, 301<sup>a</sup>, 308<sup>a</sup>, 311<sup>a</sup>, 322<sup>b</sup>, 328<sup>b</sup>, 334<sup>a</sup>, 341<sup>b</sup>, 348<sup>a</sup>, 354<sup>a</sup>, 358<sup>b</sup>,  
367<sup>a</sup>, 373<sup>b</sup>, 378<sup>a</sup>, 383<sup>a</sup>, 390<sup>a</sup>, 393<sup>a</sup>, 396<sup>a</sup>, 400<sup>a</sup>, 411<sup>a</sup>, 412<sup>b</sup>, 419<sup>b</sup>,  
421<sup>a</sup>, 428<sup>a</sup>, 431<sup>a</sup>, 440<sup>a</sup>, 456<sup>a</sup>, 472<sup>a</sup>, 488<sup>a</sup>, 490<sup>b</sup>, 496<sup>a</sup>, 504<sup>a</sup>, 516<sup>b</sup>,  
526<sup>a</sup>, 537<sup>b</sup>, 541<sup>b</sup>, 546<sup>b</sup>, 549<sup>b</sup>, 556<sup>a</sup>, 560<sup>a</sup>, 578<sup>b</sup>, 581<sup>a</sup>, 583<sup>b</sup>, 593<sup>b</sup>,  
598<sup>a</sup>, 609<sup>b</sup>, 612<sup>a</sup>, 616<sup>a</sup>, 628<sup>a</sup>, 630<sup>a</sup>, and 633<sup>b</sup>; eastern binding;  
size, 12 $\frac{1}{2}$  in. by 7 $\frac{1}{2}$  in. [BODL. 716.]

#### 500

Another copy.

Bâisunghar's preface, on fol. 1<sup>b</sup>; genealogical account,  
on fol. 11<sup>a</sup>; glossary of old Persian words, much larger  
than that in Hyde 49, on ff. 12<sup>a</sup>-17<sup>b</sup>.

Beginning of the Shâhnâma on fol. 18<sup>b</sup>. The poem  
is divided here into *four* books, the first of which  
(ff. 18<sup>b</sup>-215<sup>a</sup>) goes down to Rustam's slaying the diw  
Akwn (Macan, vol. ii. p. vcr); the second (ff. 216<sup>b</sup>-  
339<sup>a</sup>) to Kaikhusrau's mysterious disappearance (Macan,  
vol. ii. p. 1.28); the third (ff. 340<sup>b</sup>-491<sup>a</sup>) to the end of  
Bahrâmgûr's reign (Macan, vol. iii. p. 108v); the fourth  
(ff. 492<sup>b</sup>-628<sup>a</sup>) comprises the rest, beginning with the  
reign of Yazdajird ibn Bahrâmgûr. No date.

Ff. 628, 4 coll., each ll. 25; Nasta'lik; illuminated frontis-  
pieces on ff. 18<sup>b</sup>, 216<sup>b</sup>, 340<sup>b</sup>, and 492<sup>a</sup>; ff. 18<sup>b</sup>, 19<sup>a</sup>, 216<sup>b</sup>, 217<sup>a</sup>,  
340<sup>b</sup>, 341<sup>a</sup>, 492<sup>b</sup>, and 493<sup>a</sup> richly ornamented; a picture on fol.  
359<sup>a</sup>; size, 14 $\frac{1}{2}$  in. by 8 $\frac{1}{2}$  in. [FRASER 60.]

#### 501

Another copy.

Genealogical table, on fol. 8<sup>b</sup>; explanation of ancient  
words, on fol. 11<sup>a</sup>; Bâisunghar's preface, on fol. 12<sup>b</sup>.

The *first half* of the Shâhnâma begins on fol. 17<sup>b</sup>,  
بنام خداوند الخ, and ends with Luhrâsp's reign.

The *second half* begins on fol. 237<sup>b</sup> with Gushtâsp's  
reign:

خدایا بلطف که بی انتهاست

چو لطف تو باشد چه حاجت بخواست

No date. The proper order of ff. 44-49 is as fol-  
lows: 44, 46, 45, 48, 47, 49.

Ff. 468, 4 coll., each ll. 31; small but distinct Nasta'lik, fol.  
185 supplied later; a large and brilliant vignette on fol. 12<sup>a</sup>;  
illuminated frontispiece on fol. 12<sup>b</sup>; ff. 16<sup>b</sup>, 18<sup>a</sup>, 237<sup>b</sup>, and 238<sup>a</sup>  
sumptuously ornamented in gold, ultra-marine, and other colours;  
full-sized pictures on ff. 1<sup>b</sup>, 2<sup>a</sup>, 2<sup>b</sup>, 3<sup>a</sup>, 3<sup>b</sup>, 4<sup>a</sup>, 6<sup>a</sup>, 6<sup>b</sup>, 7<sup>a</sup>, 7<sup>b</sup>, 22<sup>a</sup>,  
52<sup>b</sup>, 63<sup>b</sup>, 239<sup>b</sup>, 240<sup>a</sup>, and 311<sup>a</sup>; half-sized pictures on ff. 20<sup>a</sup>, 24<sup>b</sup>,  
28<sup>b</sup>, 30<sup>a</sup>, 32<sup>b</sup>, 35<sup>a</sup>, 40<sup>a</sup>, 62<sup>a</sup>, 68<sup>b</sup>, 69<sup>a</sup>, 70<sup>a</sup>, 71<sup>a</sup>, 73<sup>a</sup>, 81<sup>a</sup>, 82<sup>a</sup>, 84<sup>a</sup>,  
89<sup>b</sup>, 92<sup>a</sup>, 99<sup>b</sup>, 107<sup>a</sup>, 116<sup>a</sup>, 125<sup>b</sup>, 146<sup>a</sup>, 156<sup>b</sup>, 164<sup>a</sup>, 170<sup>a</sup>, 172<sup>a</sup>, 175<sup>a</sup>,  
186<sup>a</sup> (twice), 216<sup>b</sup>, 232<sup>b</sup>, 265<sup>b</sup>, 272<sup>b</sup> (twice), 280<sup>b</sup>, 282<sup>b</sup>, 300<sup>a</sup>,  
337<sup>b</sup>, and 342<sup>a</sup>; illuminated headings throughout; gilt binding;  
size, 11 $\frac{1}{4}$  in. by 7 $\frac{3}{8}$  in. [OUSELEY ADD. 176.]

#### 502

A defective copy of the same.

This copy is defective at the beginning, and opens in  
the midst of the preface with these words: افزودند  
تا هر کسی را خوش آید الخ

At the end of the preface the usual genealogical tables.  
The copy is (like Fraser 60) divided into four parts,  
but these parts are here of very unequal length; the  
*first* begins on fol. 7<sup>b</sup>; the *second* with Gushtâsp's  
reign, on fol. 349<sup>b</sup>; the *third*, still in Gushtâsp's reign,  
on fol. 381<sup>b</sup>; the *fourth* with Nûshirwân's accession,  
on fol. 523<sup>b</sup>. No date.

Ff. 677, 4 coll., each ll. 24; Nasta'lik; richly illuminated  
frontispiece at the beginning of each part; size, 11 $\frac{1}{2}$  in. by 8 $\frac{1}{2}$  in.  
[HYDE 50.]

#### 503

Another more defective copy of the same.

This copy originally consisted of *four* volumes, the *third* of which is lost.

No. 247 goes from the beginning to p. ۱۱۸, l. 8 of the first volume of Macau's edition; No. 248 from that point to p. ۱۱۱, l. 5 ab infra of the second volume; No. 249 from p. ۱۴۵, l. 9 of the third volume, to the end.

Prefixed to it on ff. ۱-9 is Bâisunghar's preface, and the short account of the heroes of the Shâhnâma. No date.

No. 247, ff. 71; No. 248, ff. 223; No. 249, ff. 216; 2 coll., each ll. 19 and margin; Nasta'lik; without ornaments, except a frontispiece to the first volume; size, 10 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY 247-249.]

## 504

Muntakhab-i-Shâhnâma (منتخب شاهنامه).

An extract of the Shâhnâma, made by Tawakkul-Beg, an officer of prince Dârâ Shukûh, the then viceroy of Kâbul, at the request of Shamsîrkhân, governor of Ghaznin, A. H. 1063=A. D. 1653. See J. Mohl, *Le Livre des Rois*, vol. i. préf. p. lxxix, and Rieu ii. p. 539. It was translated by J. Atkinson in 'The Shahnamah of Firdausi,' London, 1832.

Beginning: حمد بی غایت و ثنائی بی نهایت مرحضرت کبریاء واجب الوجود را که حیات موهبت جلالش از ادراک افهام مقدس و کنه حمیدیت دانش از احاط اوهام منتره است الخ.

This copy was made by Muḥammad Ḥasan, and finished A. H. 1144 (the fourteenth year of Muḥammad-shâh), the 9th of Dhû-alhijjah=A. D. 1732, June 3rd, in Pûrbana پوربانه.

Ff. 173, ll. 19; Nasta'lik; size, 9 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY 222.]

## 505

Yûsuf and Zalikhâ (یوسف و زلیخا).

Firdausi's very rare and valuable mathnawî Yûsuf and Zalikhâ, which he composed after the completion of the Shâhnâma; comp. Rieu ii. p. 545; A. Sprenger, *Catal.*, p. 407, etc. It is wrongly styled here کتاب یعقوب دوسف.

Beginning as in Rieu's copy:

بنام خداوند هردو سرای - که جاوید باشد بهردو سرای

The mathnawî ends on fol. 196<sup>b</sup>. On ff. 197<sup>a</sup>-199<sup>a</sup> are found several رقعات. This copy is dated the 9th of Jumâdâ-alâkhar, A. H. 1140 (the ninth year of Muḥammad-shâh's reign)=A. D. 1728, the 22nd of January.

Ff. 199, 2 coll., each ll. 17; ff. 1-48 written in pure and sometimes quite illegible Shikasta; the rest by another hand in very careless Nasta'lik, also very often near to Shikasta; a little worm-eaten; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [WALKER 64.]

## 506

The same.

Another quite modern, but very good and exact copy of the same mathnawî, styled in the colophon یوسف زلیخا.

Beginning:

بنام خداوند هردو سرای - که جاوید باشد همیشه خدای

Dated at Lucknow the 19th of Jumâdâ-alawwal, A. H. 1232=A. D. 1817, April 6, by Mirzâ Muḥammad ibn Âghâ Mahmûd ibn Âghâ Aḥmad of Isfahân. Other copies of the same in the Asiatic Society, No. 214, and in the British Museum, Add. 24,093.

Ff. 208, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{5}{8}$  in. by 5 $\frac{7}{8}$  in. [ELLIOT 414.]

## 507

Garshâspnâma (گرشاسپ نامه).

The Garshâspnâma or the exploits of Garshâsp, prince of Sistân and one of the ancestors of Rustam, a mathnawî in imitation of Firdausi, which was completed A. H. 458=A. D. 1066, see fol. 234<sup>b</sup>:

ز هجرت بدور سپهر که گشت  
شده چار صد سال پنجاه و هشت

(comp. Elliot 141, fol. 190<sup>b</sup>, l. 3; India Office 276; and the Paris copy; all of which exhibit the same date). It is generally ascribed to Asadi, the old master of Firdausi, but both the date of composition (since Asadi died in the reign of Sulṭân Mas'ûd bin Maḥmûd, A. H. 421-432=A. D. 1030-1040) and other internal evidences refute this supposition; the author was probably Asadi's son, 'Alî bin Aḥmad al-Asadi, with the two Kunyas, Abû-alḥasan and Abû-almaṣnûr: comp. on this question Dr. Ethé's paper, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, 1881,' Zweiter Theil, erste Hälfte, p. 64 sq. For an account of the poem we refer to Mohl's preface to the 'Livre des Rois.' The Persian text of a portion of it was published by Turner Macan in the appendix to his edition of the Shâhnâma, tom. iv. pp. 2109-2133 (corresponding to ff. 10<sup>a</sup>, l. 2-26<sup>b</sup> in this copy). According to fol. 234<sup>b</sup>, lin. penult., the mathnawî contains 10,000 baits, and the author was engaged in its composition for two years; Elliot 141 gives 9000 baits and three years.

Beginning:

سیاس از خدا ایزد رهنمای  
که از کاف و نون کرد گیتی بنای

No date.

Ff. 236, 2 coll., each ll. 19; Nasta'lik; pictures on ff. 12<sup>a</sup>, 13<sup>b</sup>, 17<sup>a</sup>, 21<sup>b</sup>, 24<sup>a</sup>, 31<sup>a</sup>, 39<sup>a</sup>, 43<sup>b</sup>, 45<sup>a</sup>, 49<sup>a</sup>, 50<sup>a</sup>, 52<sup>b</sup>, 64<sup>a</sup>, 67<sup>a</sup>, 69<sup>b</sup>, 71<sup>a</sup>, 74<sup>b</sup>, 76<sup>a</sup>, 81<sup>b</sup>, 84<sup>a</sup>, 87<sup>b</sup>, 89<sup>b</sup>, 91<sup>b</sup>, 93<sup>a</sup>, 95<sup>b</sup>, 101<sup>a</sup>, 108<sup>a</sup>, 114<sup>a</sup>, 116<sup>a</sup>, 117<sup>b</sup>, 126<sup>b</sup>, 129<sup>a</sup>, 135<sup>b</sup>, 143<sup>b</sup>, 150<sup>a</sup>, 152<sup>b</sup>, 157<sup>a</sup>, 158<sup>b</sup>, 161<sup>a</sup>, 165<sup>b</sup>, 169<sup>a</sup>, 176<sup>b</sup>, 179<sup>a</sup>, 183<sup>b</sup>, 186<sup>b</sup>, 196<sup>b</sup>, 205<sup>b</sup>, 208<sup>b</sup>, 213<sup>b</sup>, 215<sup>a</sup>, 220<sup>a</sup>, 224<sup>b</sup>, 231<sup>b</sup>, 233<sup>b</sup>, and 236<sup>a</sup>; size, 10 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in. [ELLIOT 140.]

## 508

The same.

An incomplete copy of the same rare mathnawî, beginning:

چو شاه فروزندگان سپهر  
ز پیروزه گون بخت بنمود چهر

Neither this nor any of the following verses of the first two leaves of the present copy can be traced in Elliot 140; the first bait of the third leaf, however, corresponds to Elliot 140, fol. 13<sup>a</sup>, l. 11. At the end there are also missing fourteen baits. The last, which is found here,



agrees with Elliot 140, fol. 235<sup>b</sup>, l. 5. Several pages are rather effaced.

Ff. 191, 2 coll., each ll. 21; Nasta'lik; size, 9<sup>3</sup>/<sub>4</sub> in. by 5<sup>5</sup>/<sub>8</sub> in.  
[ELLIOT 141.]

## 509

Kiṣṣa-i-Bânû Gushasp (قصه بانو گشاسب).

A post-Firdausian epic or collection of ballads, relating to the daughter of Rustam, called Bânû Gushasp. A brief account of its contents is given by J. Mohl, *Le Livre des Rois*, vol. i. préf. p. lxiv; the same scholar assigns it to the fifth century of the Hijrah. The author is not known.

The Paris MS. (Fonds Anquetil, No. 86) is said to have about 900 distichs; the present copy has upwards of 800. It begins without a preface:

یکی پورزاد آنکه می دخت شاه - که دیدار او آرزو کرد ماه  
بیامورد نزدیک رستم چو باد - تهمتن فرامرز نامش نهاد

It is imperfect at the end, the last verse being—

سر اندر سر آورد شمشاد و سرو  
خروشان زهر سو خرامان تذرو

The MS. seems to have been copied in the tenth century of the Hijrah. The pages are marked with Sanskrit numerals, which might be considered as to some extent a proof that the copyist was an Indian Pârsi (comp. J. Mohl, préf. p. lviii, note 3). This, however, is not certain, since the ink of the numerals seems to indicate a more recent date than that of the text.

Ff. 44-66; each page consists of 3 coll., each col. of 5-8 verses, written in a square line under each other; Nasta'lik; size, 8<sup>1</sup>/<sub>2</sub> in. by 4<sup>1</sup>/<sub>2</sub> in.  
[OUSELEY 28.]

## 510

The same.

A portion of the same poem; here six introductory verses are prefixed to it. Beginning:

بنام جهاندار پروردگار - یکی قصه گویم شنو هوشدار

This portion corresponds to Ouseley 28, ff. 44<sup>a</sup>-50<sup>a</sup>, col. i, ver. 4 (the beginning), several parts of which are repeated twice and thrice. We divide the leaves into two parts:

1. Ff. 21-29 and ff. 32-38.

The tale runs in complete connection through ff. 21, 22, 23-28<sup>a</sup>, 38<sup>a+b</sup>. All the other leaves of this first part are repetitions.

Fol. 22 repeats most of fol. 21, beginning with fol. 21<sup>a</sup>, lin. penult.

Fol. 22<sup>b</sup>, l. 3, to fol. 24<sup>a</sup>, last line, are repeated on ff. 33 and 34.

Fol. 24<sup>b</sup> and fol. 25<sup>a</sup> are repeated on fol. 32 and on fol. 35.

Fol. 26<sup>b</sup> and fol. 27<sup>a</sup> are repeated on fol. 37<sup>a+b</sup>.

Fol. 25<sup>b</sup>, l. 2, to fol. 26<sup>a</sup>, l. 6 (first half) are repeated on fol. 29<sup>a+b</sup> and on fol. 36<sup>a+b</sup>, where (fol. 36<sup>b</sup>, l. 5, second half) the continuation follows.

Fol. 27<sup>b</sup> is repeated on fol. 28<sup>b</sup>.

2. Ff. 30 and 31, and ff. 39 and 40.

a. Ff. 30-31 is a piece containing a general praise of God, which begins—

چنان دارم ای داور کار ساز - کزین با نیاز آن شوم بی نیاز

Fol. 31<sup>b</sup> is a repetition (with two verses more) of fol. 31<sup>a</sup>.

b. Ff. 39 and 40. A piece containing an admonition against avarice (بخل), an exhortation to humility (تواضع), and again an admonition against overbearing (تکبر). Beginning:

اگر چرخ گردد بکام بخیل - وراقب ما شد غلام بخیل

These two pieces, though composed in the same metre as the Bânû Gushasp Nâma, betray by their language, as well as by their contents, that they did not originally belong to this poem.

This copy seems to have been made in India in the last century; the copyist indicates that he is a Zoroastrian by the formula *بخشاینده مهربان*, which occurs at the beginning.

Ff. 21-40, each page 2 coll., each col. 11 or 12 ll.; careless Shikasta; size, 8<sup>1</sup>/<sub>2</sub> in. by 4<sup>3</sup>/<sub>4</sub> in.  
[OUSELEY 30.]

## 511

Barzûnâma (برزونامه).

The Barzûnâma, another of the imitations of the Shâhnâma, composed, according to Mohl, *Le Livre des Rois*, vol. i. préf. pp. lxvi and lxvii, in the fifth or sixth century of the Hijrah. This copy contains only a very small portion of the whole poem, as the Paris copy of the same work consists of 65,000 baits and is itself incomplete. This MS. begins without a preface immediately thus:

بنام خداوند گردان سپهر - خداوند ماه و خداوند مهر  
کنون بشنوا من توای راد مرد - یکی داستانی پر آزار و درد

Copied A. H. 1012 = A. D. 1603-1604.

Ff. 63, 3 coll., each ll. 17; Nasta'lik; size, 8<sup>3</sup>/<sub>4</sub> in. by 5<sup>1</sup>/<sub>2</sub> in.  
[FRASER 85.]

## 512

Khâwarnâma (خاورنامه).

A mathnawî in imitation of the Shâhnâma, celebrating 'Alî, by Muḥammad bin Ḥusâm-al-din, a native of Khûsaf in Kūhistân, who died A. H. 892 = A. D. 1487, according to H. Khalfa iii. p. 129; and A. H. 875 = A. D. 1470, according to Taqî-al-din Kâshî. See Rieu ii. p. 642; A. Sprenger, *Catal.*, p. 432; C. Stewart, p. 68; G. Flügel iii. p. 450 ii a. It was composed A. H. 830 = A. D. 1427.

Beginning of the introduction:

الهی باعزاز آن پنجتن - که هستند فخر زمین وزمن  
بحق (!) توئی داور آب و خاک - بدان چارده نام معصوم پاک

Beginning of the work itself:

نخستین برین نامه دل کشائی

سخن نقش بستم بنام خدائی

خداوند هوش خداوند جان

خداوند بخشنده مهربان

یگانه خداوند بالا و دست  
گواهست بر هستیش هرچه هست

Not dated; tenth or eleventh century. It seems to have belonged to the emperor Aḥmad Shāh, as the first page bears the following seal:

احمد شاه بهادر  
دو بادشاه غازی  
عیسویخان بهادر  
۴

The ۴ means probably the fourth year of his reign, A. H. 1164.

Ff. 193, 4 coll., each ll. 31; Naskhi; the first four and the last three leaves have been added by a more modern hand; an illuminated frontispiece; size, 12 in. by 7 in.

[OUSELEY 306.]

### 513

Shāhnāma-i-Kāsimi (شاهنامه قاسمی).

The Shāhnāma of Mirzā Muḥammad Kāsim Kāsimi Gūnābādī, being an imitation of Firdausi, celebrating the exploits of Shāh Ismā'il, the founder of the Ṣafawī dynasty; dedicated to his son, Shāh Tahmāsp, A. H. 930-984=A. D. 1524-1576. See Rieu ii. p. 660 sq.; A. Sprenger, Catal., p. 534; G. Flügel i. p. 602; J. Mohl, Le Livre des Rois, vol. i. préf. p. lxxvii note; Catalogue des MSS. et Xylographes, p. 388; Khulāṣat-alkalām, No. 58.

Beginning: خداوند بیچون خدائی تراست  
بر اقلیم جان پادساهی تراست  
تعالی الله ای از تو بود همه  
وجود تو اصل وجود همه

This copy was finished A. H. 956, the 15th of Dhū-al-ḥijjah=A. D. 1550, January 5, during the author's lifetime, as he was still alive in A. H. 979=A. D. 1571, according to the statement of the Nafā'is-alma'āthir, see Rieu, loc. cit.

This MS. seems to have had illustrious owners, as several seals on the first page show. On one we read, 'Sultān Muḥammad bin Sultān Maḥmūd, 1005.'

Another contains the name of Shāhjahān, and of Ṣafarkhān, 1038; a third, besides the name of the same emperor, that of 'Ināyat-allāh bin Ṣafarkhān, 1049.

A fourth seal has the name Muḥammad Kāzīm. Besides these there are four other seals.

On the last page there is a note in the handwriting of 'Ināyatkhan, stating that he, when accompanying Shāhjahān on his tour to Lāhūr, A. H. 1061=A. D. 1651, made an extract from this Shāhnāma, and ordered it to be copied out for him. His notes occur throughout the whole book, crosses or numerals added to single verses, and on the margin of many pages also notes in his handwriting. We transcribe the note: تَمَّت بِنَچَشْنِمِ

هشتم ربیع الثانی سنه ۲۴ مطابق سنه ۱۰۶۱ برکنار  
دریای ساه در حسی که متعاقب اردوی کهان نوی  
صاحبقران ثانی از دار الخلافه شاهجهاناباد متوجه دار  
السلطنه لاهور بود در عرض دکهفته از انتخاب واستکتاب

این کتاب مستطاب فراغ داشت داد حرره عنایتخان بن  
ظفر خان بن خواجه ابو الحسن.

Ff. 146, ll. 15; Nasta'liq; without any ornament; size, 9½ in. by 5½ in. [OUSELEY 218.]

### 514

Another copy of the same.

Beginning identical with that in the preceding copy. Copied A. H. 1105=A. D. 1693-1694, by Muḥammad Kāsim of Shirāz. In the frontispiece on fol. 1<sup>b</sup> it is incorrectly styled شاهنامه.

Margin-column, ff. 223, ll. 24; Nasta'liq; illuminated corners; size, 11½ in. by 6½ in. [FRASER 87.]

### 515

The same.

No date. On the back of the binding this mathnawī is styled شاهنامه اسمعیل.

Ff. 137, 2 coll., each ll. 15; Nasta'liq; a vignette on fol. 1<sup>a</sup>; illuminated frontispiece on fol. 1<sup>b</sup>; richly adorned headings throughout; miniature paintings on ff. 35<sup>a</sup>, 53<sup>a</sup>, 60<sup>a</sup>, 73<sup>b</sup>, 80<sup>a</sup>, 85<sup>b</sup>, 88<sup>b</sup>, 91<sup>a</sup>, 103<sup>a</sup>, 115<sup>a</sup>, and 121<sup>a</sup>; eastern binding with flowers; size, 9½ in. by 5½ in. [ELLIOT 328.]

### 516

The same.

No date. Al. Leith Ross bought it in 1817. Fol. 82<sup>b</sup> is left blank. On the fly-leaves at the end some scattered Persian verses.

Ff. 177, 2 coll., each ll. 12; Nasta'liq; size, 6½ in. by 4½ in. [CAPS. OR. F. 1.]

### 517

The same.

This copy is rather worm-eaten. No date. The half of fol. 123<sup>a</sup> and the whole of fol. 123<sup>b</sup> are left blank, but the text is uninterrupted.

Ff. 154, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in. [CAPS. OR. C. 4.]

### 518

Hamla-i-Haidari (حملة حیدری).

Hamla-i-Haidari, a mathnawī by Muḥammad Rafi'khān, with the takhalluṣ Bādhil, a native of Dihli, who died A. H. 1123=A. D. 1711. It is a rhymed version of the Ma'arīj-alnubuwwah (comp. Nos. 128-130, p. 73 sq.), a biography of Muhammad and 'Alī, composed in imitation of Firdausi, Hātifi, Kāsimi, and others (see fol. 7<sup>b</sup>, last lines). It was completed A. H. 1135=A. D. 1723, by Najaf, who added an older poem of similar contents by Abū Ṭalib, see Khulāṣat-alkalām, No. 9.

Beginning:

بنام خداوند بسیار بخش - خرد بخش دین بخش دینار بخش  
همه کام دنیا و دین کردگار - ازین هر سه نعمت نمود آشکار

This copy seems to be only a first part (probably half) of the whole, the last chapter being—

رفتن جناب بن مبذر وسعد بن عباد و رسانیدن خبر  
بکذب بیعت عذیر خشم (?) و از عقب او رفتن خلافت طلبان  
جهت انفصال آن مهم.



See Rieu ii. p. 704; A. Sprenger, Catalogue, p. 368; C. Stewart, p. 68; J. Mohl, *Le Livre des Rois*, vol. i. préf., p. lxxvii note. Lithographed in Lucknow, A. H. 1267.

Not dated; copied in the last century.

Ff. 287, 4 coll., each ll. 20; Nasta'lik, on brown Indian paper; size, 12½ in. by 7¼ in. [OUSELEY 357.]

## 519

Another incomplete copy of the same.

Beginning the same as in the preceding copy. It contains only a little more than a half of Ouseley 357, and concludes with the chapter entitled *آوردن غازیان*, which is found there on fol. 171<sup>b</sup>. The last bait is here—

نیستم بفرمود سالار دین - بر آن دست و بازو نمود آفرین  
See Ouseley 357, fol. 172<sup>a</sup>, l. 4. From fol. 442 to fol. 448 the right order of the leaves is (in exact accordance with the Arabic paging): 442, 444, 443, 446, 445, 447, 448. Dated the 25th of Rajab, A. H. 1152 = A. D. 1739, October 28.

Ff. 510, 2 coll., each ll. 13; large Nasta'lik; splendid eastern binding; size, 9½ in. by 6 in. [ELLIOT 223.]

## 520

Shâhinshâhnâme (شاهنشاهنامه).

The history of the king of kings, a heroic poem in imitation of Firdausi's Shâhnâme, celebrating the exploits of Fath 'Alī Shâh, who ascended the Persian throne A. D. 1797, by the *ملك الشعرا*, the poet laureate Fath 'Alī Khân; comp. G. Flügel i. p. 603; Fundgruben des Orients, vi, Heft iv. pp. 341-348; and Hammer's analysis of its whole contents in *Anzeigeb.* of the *Wiener Jahrbücher*, vol. 6, pp. 29-44; vol. 7, pp. 273 and 281; vol. 9, p. 1 sq.; vol. 17, p. 32 sq.; vol. 18, p. 44 sq.; vol. 70, p. 71. According to a note on fol. 1<sup>a</sup> this superb MS. was presented to His Excellency the Right Honourable Sir Gore Ouseley, Baronet, when Ambassador Extraordinary from His Majesty George III to the court of Teheran, by His Majesty Fateh Ali Shâh Kajâr, king of Persia, Teheran, July, 1812. The same prose preface, which is quoted by Flügel and Hammer, is found here on ff. 1<sup>b</sup>-9<sup>a</sup>, beginning: *نخست چون بنگری الخ*.

Beginning of the poem on fol. 9<sup>b</sup>:

بنام خداوند آموزگار - نگارنده نامۀ روزگار

Ff. 449, 4 coll., each ll. 20; Nasta'lik, sometimes very near to Shikasta; illuminated frontispiece on fol. 9<sup>b</sup>; very fine pictures on ff. 26<sup>b</sup>, 30<sup>b</sup>, 54<sup>a</sup>, 57<sup>a</sup>, 61<sup>a</sup>, 65<sup>a</sup>, 85<sup>b</sup>, 96<sup>a</sup>, 100<sup>a</sup>, 105<sup>b</sup>, 108<sup>b</sup>, 109<sup>b</sup>, 110<sup>b</sup>, 111<sup>b</sup>, 112<sup>b</sup>, 113<sup>b</sup>, 114<sup>b</sup>, 129<sup>a</sup>, 144<sup>a</sup>, 146<sup>a</sup>, 150<sup>a</sup>, 153<sup>a</sup>, 156<sup>a</sup>, 159<sup>a</sup>, 163<sup>b</sup>, 169<sup>b</sup>, 176<sup>a</sup>, 186<sup>b</sup>, 220<sup>b</sup>, 241<sup>a</sup>, 246<sup>b</sup>, 252<sup>b</sup>, 265<sup>b</sup>, 281<sup>b</sup>, 318<sup>a</sup>, 342<sup>b</sup>, 355<sup>a</sup>, 381<sup>a</sup>, 386<sup>a</sup>, 395<sup>a</sup>, and 428<sup>a</sup>; eastern binding with flowers; size, 15¼ in. by 10½ in. [ELLIOT 327.]

## 521

Diwân-i-'Unṣurī (دیوان عنصری).

The poetical works of Abū-alkâsim Ḥasan bin Ahmad 'Unṣurī of Balkh, the king of poets at Sultân Maḥmūd's court, who died A. H. 431 or 441 = A. D. 1039, 1040, or

1049, 1050; comp. A. Sprenger, Catal., p. 528; Rieu iii. p. 1031<sup>b</sup>; Butkhâna, No. 2.

This copy contains:

Ḳaṣidas, on fol. 1<sup>b</sup>. Beginning the same as in Sprenger: *تونگری و بزرگی الخ*.

One *ḳit'ah*, on fol. 37<sup>b</sup>.

*Ḳit'as* and *rub'ais*, on ff. 80<sup>a</sup>-90<sup>a</sup>. Beginning:

بگرد بادل توایملک وفا بیعت - بکرد باسپر پاک تو هنر بیمان

Not dated. Quite modern handwriting.

Ff. 1-90, ll. 15; Nasta'lik, without ornaments, except gilt edges and a splendid binding in red and gold; size, 9½ in. by 7¼ in. [ELLIOT 114.]

## 522

Wis u Râmin (ویس و رامین).

The love-adventures of Wis (or Wisa) and Râmin (or Râm), an ancient Persian romance, translated from the Pahlawi and rendered into verse by Fakhr-al-din As'ad alastarâbâdi alfakhri aljurjâni, who lived at the court of the Saljûkshâh Tughrulbeg, and completed this work between A. H. 434-447 = A. D. 1042-1055, comp. *Zeitschrift der D. Morgenl. Ges.* xxiii. pp. 375-433, where a great portion of this poem is translated into German verse; A. Sprenger, Catal., p. 338; Rieu ii. p. 822. Edited in the *Bibl. Indica*, new series, Nos. 48, 49, 52, 53, and 76.

Beginning:

سیاس و شکر را زبیا مر آنست  
که در ملکش سرای جاودانست

At the end two baits are missing.

Ff. 229, 2 coll., each ll. 19; Nasta'lik; much worm-eaten; some leaves considerably injured; ff. 1-8 and 222-229 put into a modern margin; size, 8½ in. by 4¾ in. [ELLIOT 273.]

## 523

Diwân-i-Abû-alfaraj Rûni (دیوان ابو الفرج رونی).

Lyrical poems, by Abû-alfaraj bin Mas'ûd Rûni, a native of Lâhûr and panegyrist of Sultân Ibrâhîm of Ghazna (reigned A. H. 451-492 = A. D. 1059-1099), and of his son, Sultân Mas'ûd (A. H. 492-508 = A. D. 1099-1114), comp. Rieu ii. p. 547; A. Sprenger, Catal., p. 308. The usual date of his death, viz. A. H. 482 (and even 489, as others state), must needs be incorrect.

This diwân, which is incomplete at the end, contains chiefly *ḳaṣidas*, mixed with *ḳit'as* and *rub'ais*.

Beginning:

سپهر دولت و دین آفتاب هفت اقلیم  
ابو المظفر شاه مظفر ابراهیم

Other copies of this diwân are preserved in the British Museum (Add. 27,318) and in the India Office Library (No. 328, ff. 378-432).

Ff. 62, 2 coll., each ll. 15; Nasta'lik; size, 7½ in. by 4¾ in. [MARSH. 55.]

## 524

Rub'â'iyât-i-'Umar Khayyâm (رباعیات عمر خیّام).

A collection of the famous *rub'ais* by 'Umar Khayyâm of Nîshâpûr, who died A. H. 517 = A. D. 1123, see

Rieu ii. p. 546; A. Sprenger, Catal., p. 464; Garcin de Tassy in Journal As., 1857, No. 9; W. Pertsch, p. 25; G. Flügel i. p. 496; with a short introduction on the author's life on fol. 1<sup>b</sup>, beginning: (و؟ در) الحمد لله... تأريخ قدما مذکور و مسطوراست که وفات ملک الحکما سلطان العلماء الخ.

The rubā'is are in alphabetical order, except the first, which begins thus on fol. 2<sup>a</sup>, last line:

ای سوخته سوخته سوختنی - وی آتش دوزخ از تو فروختنی

This copy contains 405 complete rubā'is, and breaks off in the last letter, ی, with the first bait of the 406th. 'Umar Khayyām's rubā'is were edited and translated into French by J. B. Nicolas, Les Quatrains de Khayyām, Paris, 1867; Rubā'iyyāt of Omar Khayyām, the astronomer-poet of Persia, rendered into English verse, 2nd ed., London, 1868; the Quatrains of Omar Khayyām, edited and translated by E. H. Whinfield, 1883; edited at Taharân, 1857 (see Trübner's Record, Nos. 66, 67, p. 99). German translations by F. von Schack, Stuttgart, 1878, and Bodensiedt, Breslau, 1881.

Ff. 42, 2 coll., each ll. 10 (ll. 15 in the preface); Nasta'lik; size, 5½ in. by 3½ in. [BODL. 367.]

## 525

The same.

A shorter collection of the same rubā'is, arranged alphabetically, except the first two and the last.

Beginning:

گر گوهر طاعتت نسفتم هرگز  
گرد گنه از چهره زفتم هرگز

It contains 158 rubā'is, and was finished 'in the residence Shirāz,' by Shaikh محمود پرورداتی, A.H. 865, end of Šafar=A.D. 1460, December.

Ff. 42, ll. 10; Nasta'lik; two illuminated frontispieces, the paper sprinkled with gold; size, 6½ in. by 3 in.

[OUSELEY 140.]

## 526

Diwân-i-Mas'ûd (دیوان مسعود).

The diwân of Khwājah Mas'ûd bin Sa'd bin Salmân, who died probably A.H. 525=A.D. 1131, and left three diwâns, one in the Persian, another in the Arabic, and a third in the Hindūstānī language; comp. Rieu ii. p. 548; A. Sprenger, Catal., pp. 467 and 485; the same author's paper in the Journal of the Asiatic Society of Bengal, vol. xxii. p. 442 sq.; Bland, Mas'ûd Poëte Persan et Hindoui, in the Journal Asiatique, 1853, p. 356 sq.; and Butkhāna, No. 4. The takhalluṣ he usually made use of, besides his full name (see this, for instance, on fol. 208<sup>a</sup>, l. 1: (مسعود سعد سلمان), was بنده.

Contents:

Kāṣidas, on fol. 1<sup>b</sup>, intermixed with kit'as (for instance, on ff. 3<sup>a</sup>, 7<sup>a</sup>, 31<sup>b</sup>, 36<sup>b</sup>, 37<sup>b</sup>, 41<sup>a</sup>, 52<sup>b</sup>, 123<sup>b</sup>, and 136<sup>b</sup>), both alphabetically arranged. Beginning the same as in Sprenger: دوش بر روی گنبد خضرا الخ.

The right order of the leaves from fol. 15 to fol. 22 is as follows: 15, 19, 20, 16, 17, 18, 21, 22.

Ghazals, on fol. 223<sup>b</sup>, intermixed with some musad-dasât and kit'as (for instance, on ff. 238<sup>a</sup>, 264<sup>a</sup>-268<sup>a</sup>). From fol. 238<sup>a</sup> down to fol. 269<sup>b</sup> the order is alphabetical. Beginning:

نوبهار عروس کردارست - سرو بالا و لاله رخسارست

Rubā'is, on fol. 275<sup>b</sup>. Beginning:

گفتم کین دل بداع نام توکنم  
گوئی که دو دیده جای کام توکنم

This copy was finished at the time of the forenoon prayer, the 27th of Muḥarram, A.H. 1018; see the colophon: تم شد بوقت چاشت فی التاریخ بیست وهفتم

1018 = A.D. 1609, May 2.

Ff. 289, ll. 17; Nasta'lik; small, illuminated, but a little effaced frontispiece; all the leaves are gnawed by worms; size, 8½ in. by 4½ in. [ELLIOT 109.]

## 527

Diwân-i-Mukhtârî (دیوان مختاری).

The diwân of 'Uthmân bin Muḥammad (or, according to others, Sirāj-al-din) Mukhtârî of Ghazna, who died, according to the Âtashkada, A.H. 544=A.D. 1149, 1150. The date of his death is otherwise given as A.H. 534=A.D. 1039, 1040, and A.H. 554=A.D. 1159; comp. Butkhāna, No. 6; A. Sprenger, Catal., p. 16, No. 15; Rieu ii. p. 543.

Contents:

Kāṣidas without any order and defective at the beginning, opening on fol. 1<sup>a</sup> in the middle of a poem rhyming in ان:

چو رمع شاه جهانرا عصای موسی دید  
بدست هارون گنج و خزانه کرد روان

They are intermixed with tarji'bands, on ff. 118<sup>b</sup>-121<sup>b</sup>, the first of which begins thus:

جهانرا بنوروز روزی برآمد - بهشتی باری بهشت اندرآمد

Another series of tarji'bands, on fol. 157<sup>b</sup>, followed by kit'as and ghazals, on fol. 161<sup>b</sup>. Beginning of the first tarji'band:

نوبهار آمد و جهان خوش گشت  
سبزه در زیر پای مفرش گشت

Mathnawis, on fol. 172<sup>b</sup>, beginning:

گنبد لاجورد دائره کرد - سال خورده سپهر سال نورد

Rubā'is, on fol. 190<sup>b</sup>, beginning:

ملك ملكا نفس بقارا جان شد الخ

Fol. 192 is turned upside down. Fol. 186 is not in its proper place, being unconnected with both the preceding and the following page. As we cannot discover a lacuna anywhere, and as this leaf contains baits of a kāṣidah, it probably belongs to that missing portion at the beginning of the copy. No date. The same Mukhtârî seems, according to Rieu ii. p. 542 sq., to have written the Shahriyār-nāma, an imitation of Firdausi's Shāhnāma.

Ff. 195, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5½ in. [LAUD. 295.]



*Sanâ'i* (Nos. 528-537).

### 528

Ḥadīkat-alḥaqīqah u Shari'at-altarīḫah (حديقة الحقیقه  
(و شرعة الطریقه).

The Ḥadīkah of Abū-almajd Majdūd bin Ādam Sanâ'i, known as Ḥakīm Sanâ'i, a native of Ghazna, who died probably A. H. 545 = A. D. 1150, as Taqī Kāshī and the author of the Ātashkada state. This seems to be confirmed by another statement in the Ātashkada (Ouseley Add. 183, fol. 196a), that Sanâ'i wrote an elegy on the death of Amīr Mu'izzī, who died under Sultān Sanjār, A. H. 542. A strong objection to this date is raised, no doubt, by the preface of 'Alī al-Raffā, alias Muḥammad bin 'Alī Rakkām, who fixes (as Jāmi in the Nafahāt also does) Sanâ'i's death in the same year in which the Ḥadīkah was completed, and it seems almost impossible to reconcile these conflicting statements. One point, however, is clear; A. H. 525 cannot be the correct date of the poet's demise, since another mathnawī of his, the *طریق التحقیق*, was composed A. H. 528 (see India Office Library, No. 1430, fol. 188b):

پانصد و بیست و هشت زاهر سال  
بود کین نظم نغز یافت کمال

Compare on all these important questions, Rieu ii. p. 549 sq.; Sir Gore Ouseley, *Notices of Persian Poets*, p. 184; H. Khalfā iii. p. 40; A. Sprenger, *Catal.*, p. 557; G. Flügel i. p. 498; *Cat. des MSS. et Xyll.*, p. 326; J. Aumer, p. 9, etc. etc. This mathnawī was finished, according to most copies, A. H. 525 = A. D. 1131, according to some others, A. H. 534 or even 535 = A. D. 1139-1141, and dedicated to the Ghaznawide Sultān 'Alā-aldīn Bahrāmshāh (A. H. 512-547). Another name for it is *Alkitāb alfakhrī*.

This copy contains:

Muḥammad bin 'Alī al-Raffā's preface, on fol. 1<sup>b</sup>, beginning: الحمد لله الخیر بحقیات الضمائر الخ, and concluding with an index of the ten chapters, into which this poem is divided. On fol. 11<sup>a</sup>, ll. 12 and 13, Sanâ'i's death is fixed in A. H. 525, the 11th of Sha'bān, which was a Sunday! That is undoubtedly a mistake, as the 11th of Sha'bān in that year proves to have been a Thursday, whereas in A. H. 545—a strange coincidence—it was really a Sunday!

Chapter I of the Ḥadīkah (فی التوحید و التمجید و الثنیه), on fol. 12<sup>b</sup>, beginning:

ای درون پرور آرای - وی خرد بخشش بمخرد بخشای

Chapter II (فی ذکر کلام باری تعالی), on fol. 60<sup>b</sup>, beginning:

سخنش را زبس لطافت و ظرف الخ

Chapter III (فی نعت النبی المصطفی), on fol. 83<sup>b</sup>, beginning:

چون زتوحید گفته شد ظرفی الخ

Chapter IV (فی صفت العقل), on fol. 133<sup>a</sup>, beginning:

هرچه در زیر چرخ نیک و بد اند الخ

Chapter V (فی فضیلت العلم), on fol. 144<sup>a</sup>, beginning:

علم سوی در اله بود الخ

Chapter VI (فی ذکر نفس الکلی و مراتبه و کمال عقل), on fol. 172<sup>a</sup>, beginning:

اندر آمد چو ماه در شبگیر الخ

Chapter VII (فی صفت الافلاک و البروج و درجات الفلك), on fol. 209<sup>a</sup>, beginning:

چند گوئی زچرخ و مکرو فنش الخ

Chapter VIII (فی مدح بهرامشاه و اعیان ملکه), on fol. 240<sup>b</sup>, beginning:

شاه بهرام شاه بن مسعود الخ

Chapter IX (فی للحکمة و الامثال الخ), on fol. 311<sup>a</sup>, beginning:

چون تو بر ذره حساب کنی الخ

Chapter X (فی صفت تصنیف الکتاب و السلام), on fol. 350<sup>a</sup>, beginning:

بنده در پیش شاه دین پرور الخ

The last verses, containing the date, run here thus:

شد تمام این کتاب در مه دی

که در آذر فکندم اورا پی

پانصد و بیست و چار رفته زعام

پانصد و بیست و پنج کشت تمام

that is, A. H. 525.

On ff. 363<sup>a</sup>-365<sup>b</sup> there follows the *fatwah* of the Khalīf's court at Baghdād, vindicating Sanâ'i's orthodoxy against his calumniators (comp. Daulatshāh and Hammer, p. 103). It is entitled *فصل بر رای صفت فصل بر رای سلطان عرض کند*.

The preface begins: این فصلی است که بر سلطان الحمد لله اعظم پادشاه معظم الخ, and the *fatwah* itself: رب العالمین و صلی الله علی خیر خلقه الخ.

No date.

Ff. 365, 2 coll., each ll. 15; Nasta'liq; two illuminated frontispieces on ff. 1<sup>b</sup> and 12<sup>b</sup>; a little worm-eaten; size, 9½ in. by 5½ in. [ELLIOT 151.]

### 529

The same.

Raffā's preface, on fol. 1<sup>b</sup>. The same beginning and the same date of Sanâ'i's death as in Elliot 151.

Chapter I on fol. 13<sup>b</sup>; II on fol. 61<sup>b</sup>; III on fol. 84<sup>b</sup>; IV on fol. 134<sup>a</sup>; V on fol. 145<sup>a</sup>; VI on fol. 173<sup>a</sup>; VII on fol. 210<sup>a</sup>; VIII on fol. 242<sup>a</sup>; IX on fol. 312<sup>b</sup>; X on fol. 351<sup>b</sup>. The *fatwah* on ff. 365<sup>a</sup>-367<sup>a</sup>.

The date of the composition again A. H. 525. No date.

Ff. 367, 2 coll., each ll. 15; Nasta'liq; two illuminated frontispieces on ff. 1<sup>b</sup> and 13<sup>b</sup>; good old MS.; the original leaves put into a modern margin; some corners of the first pages injured; size, 7½ in. by 4½ in. [ELLIOT 152.]

## 530

The same.

Raffā's preface on fol. 1<sup>b</sup>, with some modifications at the end; for instance, the index is here in a metrical form, and the date of Sanā'i's death is wanting.

Another preface by Sanā'i himself (see fol. 8<sup>b</sup>, l. 3: *سپاس ستایش مبدعی است که*, comp. Rieu ii. p. 550), on fol. 7<sup>b</sup>, beginning: *سخن پاک سخن دان و سخن گوی را ابداع کرد آن*.

The Hadiqah itself varies considerably in this copy, not only in the text, but also in the chapter-division, from the two preceding copies:

Chapter I begins here on fol. 14<sup>b</sup> thus:

بخودش کس شناخت نتوانست  
ذات او هم بدو توان دانست

corresponding to the twenty-eighth bait of the first chapter in the other copies, comp. Elliot 151, fol. 13<sup>b</sup>, l. 9. The first twenty-seven baits seem to have been regarded here as introduction.

Chapter II (فی نعت السادات) on fol. 52<sup>b</sup>, beginning:

چون بخندید بر سپهر جلی آن

corresponding to the fourth bait of the *third* chapter in Elliot 151.

Chapter III (ذکر العقل) on fol. 84<sup>b</sup>, agreeing with the *fourth* chapter in Elliot 151. Beginning the same.

Chapter IV (ذکر العلم) on fol. 98<sup>b</sup>, agreeing with the *fifth* in Elliot 151.

Chapter V (فی العشق) on fol. 116<sup>b</sup>, agreeing with Elliot 151, fol. 149<sup>a</sup>.

Chapter VI (فی الغفلة و الشهود) on fol. 122<sup>b</sup>.

Chapter VII (ذکر الاحبّ و الاعداء) on fol. 128<sup>b</sup>.

Chapter VIII (از افلاک) seems to begin on fol. 141<sup>b</sup> with the verse *چند گوئی آن* (corresponding to the beginning of the *seventh* chapter in Elliot 151), but there is no chapter-number.

Chapter IX (فی حسب حال آن) on fol. 146<sup>b</sup>, beginning: *حسب حال آنکه آن*, comp. Elliot 151, fol. 351<sup>a</sup>, l. 4, where it forms a part of the *tenth* chapter.

Chapter X (فی مدح سلطان الزمان) on fol. 155<sup>a</sup>. Beginning the same as in the *tenth* chapter of Elliot 151.

The fatwah on ff. 202<sup>a</sup>-203<sup>b</sup>. The date of composition on fol. 202<sup>a</sup> margin, l. 13, is again A. H. 525.

No date.

Ff. 203, 2 coll., each ll. 15, and a third on the margin, ll. 24; Nasta'lik; small illuminated frontispiece on fol. 14<sup>b</sup>, the first two pages richly adorned; the headings throughout the MS. written in red and blue, sometimes also in green or black; gilt edges; binding in green and gold; size, 8½ in. by 4½ in. [ELLIOT 153.]

## 531

The same.

Preface, fatwah, and chapter-division wanting in this copy. Beginning the usual one:

ای درون پرور برون آری

The date of composition again A. H. 525.

This copy was finished at Baghdād the 20th of Shawwāl, A. H. 1002=A. D. 1594, July 9.

Ff. 90, 4 coll., each ll. 21; Nasta'lik; illuminated frontispiece; size, 13 in. by 8½ in. [FRASER 93.]

## 532

The same.

Preface and fatwah likewise wanting. Beginning as usual. Date of composition A. H. 525.

Ff. 236, 2 coll., each ll. 11, and a third on the margin, ll. 20; Nasta'lik; illuminated frontispiece, the first two pages adorned; both centre-columns and margin surrounded with gold stripes; gilt edges; binding in green and gold; size, 9 in. by 5 in. [ELLIOT 154.]

## 533

The same.

Preface and fatwah wanting. The last verses, which run here thus:

شد تمام این کتاب در مه دی  
که در آذر فکندم این را پی  
پانصد و بیست و چار رفته زعام  
پانصد و سی و چار گشت تمام  
باد بر مصطفی درود و سلام  
ابد الدهر صد هزاران عام  
صد هزاران ثنا چو آب زلال  
از رهی باد بر محمد وآل

give the date A. H. 534.

Chapter I on fol. 1<sup>b</sup>; II on fol. 44<sup>a</sup>; III on fol. 53<sup>a</sup>; IV on fol. 83<sup>a</sup>; V on fol. 90<sup>b</sup>; VI on fol. 114<sup>a</sup>; VII on fol. 136<sup>a</sup>; VIII on fol. 166<sup>a</sup>; IX on fol. 183<sup>a</sup>; X on fol. 210<sup>a</sup>. In the older part of this copy the margin is covered with explanations, many of them very copious. At the end there is an *appendix*, containing some verses (with a commentary), which do not occur in Indian copies, see the title: *شرح ابیات حدیقه الحقیقه که در نسخ (نسخه) or اینجانب این ابیات نبود*.

*اینجانب* means India (Gujarāt), as the subscription proves: *در احمد آباد گجرات که در بندگی صاحب عالم و عالمیان طرازیده تاج و داهیم سلطان محمد مراد بخش غازی خلد الله ملکه هو (!) تحریر یافت*.

'Written in Aḥmadābād in Gujarāt during the reign of Sultān Muḥammad Murādbakhlsh (who was the son of Shāhjahān, viceroy of Gujarāt during his father's reign, and killed by order of his brother 'Alamgir, A. H. 1071=A. D. 1661).' This subscription, however, it must be noticed, seems to have been written at a later time than the text.

Ff. 224, 2 coll., each ll. 22; careless Nasta'lik; size, 11 in. by 6 in.; this copy is incomplete at the beginning; ff. 1-39 have been added by a more modern hand. [OUSELEY 315.]

## 534

The same.

Beginning as usual. No preface, no fatwah. Occasional short glosses on the margin. The date of composition is here (and only here) A. H. 535. Chapter I on fol. 1<sup>b</sup>; II on fol. 47<sup>a</sup>; III on fol. 121<sup>b</sup>; IV on fol.

H h



133<sup>b</sup>; V on fol. 140<sup>a</sup>; VI on fol. 152<sup>b</sup>; VII on fol. 189<sup>b</sup>; VIII on fol. 201<sup>a</sup>; IX on fol. 206<sup>b</sup>; X on fol. 241<sup>a</sup>.

This copy was finished at Aḥmadâbâd the 12th of Dhû-alka'dah, A. H. 1056 = A. D. 1646, December 20th, by Muḥammad Sharif, the son of Cānd Muḥammad Kuraishi alhâshimî. It came into the library of Sir Gore Ouseley (whose account of the Ḥadīkah is written on the fly-leaves), A. D. 1811 = A. H. 1226, at Iṣfahân.

Ff. 374, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece, the first two pages embellished with gold; binding with flowers; size, 7 $\frac{3}{8}$  in. by 3 $\frac{3}{4}$  in. [OUSELEY ADD. 37.]

## 535

The same.

This copy begins as usual, but is rather defective at the end; there are missing one or two pages; the last bait of this copy, *من زهر خود این آینه*, corresponds to fol. 373<sup>a</sup>, first line of the preceding copy (Ouseley Add. 37). Besides, there seems to be a lacuna after fol. 296. Chapter I on fol. 1<sup>b</sup>; II on fol. 52<sup>a</sup>; III and IV not marked (the initial baits of both in the preceding copy, Ouseley Add. 37, which are *different* from those in the Elliot MSS., are found here on fol. 102<sup>b</sup>, last line, and fol. 107<sup>b</sup>, last line but two); V on fol. 112<sup>b</sup>; VI on fol. 122<sup>b</sup>; VII on fol. 152<sup>a</sup>; VIII on fol. 161<sup>a</sup>; IX on fol. 165<sup>b</sup>; X on fol. 192<sup>b</sup>. Various readings and glosses on the margin. No date.

Ff. 302, 2 coll., each ll. 19; Nasta'lik; a little worm-eaten; the first page injured; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{4}$  in. [OUSELEY ADD. 88.]

## 536

Intikhâb-i-Ḥadīkah (انتخاب حدیقه شیخ سنائی).

An extract from Sanâ'i's Ḥadīkah, composed by Farid-aldin 'Aṭṭâr (died A. H. 627 = A. D. 1230). Beginning:

حمد بی حد صفات یزدانرا - مدح بی قدح ذات سبحانرا  
After this *وصف بیمبر علیه السلام*, beginning:

سرور انبیا رسول امین - مهر عزت نهاده بر در دین

The next part *سبب انتخاب حدیقه*, beginning:

پیش ازین داعی از پی سببی - کرده بود از حدیقه منتخبی  
دوستی در کمال سیرت فرد - روزی آن منتخب مطالعه کرد

The following headings are *فی توحید*, *فی حکایت*, *فی الوحدة*, *فی الاستتار*, *فی التجلی*, *فی التنزیه*, *فی التقدير*, etc.

The last verses give the date of the Ḥadīkah:

بانصد و بیست و چار رفته زعام  
سال بر بیست و پنج کشته تمام  
باد بر مصطفی درود و سلام  
ابد الدهر صد هزاران عام

just as in most of the preceding copies, viz. A. H. 525. The present MS. is copied by one *کشوری*, A. H. 930 = A. D. 1524.

From this description it will appear that the extract

is the same as that described by A. Sprenger, Catal., p. 353; G. Flügel i. p. 501.

Ff. 46, 2 coll., each ll. 12; Nasta'lik; size, 7 $\frac{3}{8}$  in. by 4 $\frac{1}{4}$  in. [OUSELEY 109.]

## 537

Diwân-i-Ḥakim Sanâ'i (دیوان حکیم سنائی).

The minor poems of the same Ḥakim Sanâ'i, containing:

A prose preface, on fol. 1<sup>b</sup>, the first page of which is the beginning of Muḥammad bin 'Alī al-Raffā's well-known introduction, usually prefixed to Sanâ'i's Ḥadīkah; but from fol. 2<sup>a</sup> to fol. 7<sup>a</sup> it does not agree with the other copies of Raffā's preface. There is undoubtedly a large lacuna between ff. 1 and 2, and the remainder probably belongs to quite a different introduction.

Another prose preface, on fol. 7<sup>a</sup>, containing, as it seems, some letters by Sanâ'i, but it is very difficult to read and understand both this and the first preface, as there are endless omissions and blanks.

Beginning: *التحيات والصلوة على رسول الله والسلام على أمة الاجل السيد ورحمة الله وبركاته*

Ḳasidas on fol. 10<sup>b</sup>, intermixed with mukatta'ât (on ff. 42<sup>a</sup>, 63<sup>a</sup>, 65<sup>a</sup>-67<sup>a</sup>, 68<sup>b</sup>, 69<sup>b</sup>, 103<sup>a</sup>, 135<sup>b</sup>, 137<sup>a</sup>, 153<sup>a</sup>, 187<sup>b</sup>, 189<sup>a</sup>, 189<sup>b</sup>, 190<sup>a</sup>, etc.), two tarkibbands (on ff. 154<sup>a</sup> and 174<sup>b</sup>), and several poetical curiosities (on fol. 114<sup>b</sup>, etc.; comp. the *Daḳā'ik-alash'ar*, Elliot 37, fol. 85<sup>a</sup>), without any order. Beginning:

ای منزه ذات تو عجا یقولوا الظالمون  
گفته علمت جمله را ما لم تكونوا تعلمون

Ghazals on fol. 192<sup>b</sup>, without alphabetical order. At the beginning one *tarji'*, one *rubâ'i*, one *kit'ah*, and one or two *ḳasidas*. The initial *tarji'* commences:

از مکتب زمانه و حال محال او آینه

The right order of ff. 268-280 is ff. 268, 278, 270, 271-277, 269, 279, 280.

Rubâ'is on fol. 278<sup>b</sup>; the heading is written in gold. Beginning:

فتحی که زآمدنت منصور شوم  
عمری که زرفتن تو رنجور شوم

Short mathnawis on fol. 282<sup>b</sup>, the first nine of which are parts of *one* mathnawī, or mystical treatise in verse, entitled *سیر العباد*, as we learn from No. 825 in the India Office Library, where this mathnawī, beginning in the same manner, *مرحبا ای برید سلطان و ش آینه*, is found on ff. 1<sup>a</sup>-29<sup>b</sup>.

On fol. 312 the MS. breaks off. Other copies of Sanâ'i's diwân are found in the British Museum (Rieu ii. p. 551) and the India Office (Nos. 2722, 609, etc.)

Ff. 312, ll. 20; Nasta'lik; three illuminated headings on ff. 1<sup>b</sup>, 192<sup>b</sup>, and 282<sup>b</sup>; the original leaves of this old MS. are put into another margin; incomplete at the end; many small blanks; a great number, especially of the last hundred leaves, are injured; size, 9 in. by 6 in. [ELLIOT 108.]

## 538

Diwân-i-'Abd-alwâsî-aljabali (دیوان عبد الواسع الجبلی).

The diwân of 'Abd-alwâsi' bin 'Abd-alhâmi aljabali alsultânî of Gharjistân, who lived at Harât and Ghazna at the courts of Bahrâm Shâh and Sultân Sanjar; he died A. H. 555 or 543 = A. D. 1160 or 1148. Comp. Sir G. Ouseley, *Notices of Persian Poets*, p. 108; A. Sprenger, *Catal.*, p. 443; Butkhâna, No. 12.

This diwân contains—

Ḳaṣidas on fol. 1<sup>a</sup>, mostly panegyrics on different princes; not arranged alphabetically. Beginning:

بطبع خوش بصدق دل بطوع تن بمهر جان

بزرگ و خرد و خاص و عام و وحش و طیر و انس و جان

On fol. 55<sup>b</sup> the famous ḳaṣidah, beginning:

که دارد چون تو معشوقی نگاری چابک و دلبر

بنفش زلف نرگس جسم ولاله روی و نسرين بر

Muḳaṭṭa'ât on fol. 104<sup>b</sup>, beginning:

ای پناه لشکر ایران و توران خاصک

ملك سلطانرا مدبر دین یزدانرا فلک

Marâthî on fol. 131<sup>b</sup>, beginning:

صدی که بود عاقله دین کردگار

بدی که بود واسطه عقد افتخار

Ghazal on fol. 135<sup>a</sup>, beginning:

ایا ساقی المدام مرا باده ده تمام

سمن بوی لاله فام که تا من درین مقام

Kit'ah on fol. 139<sup>a</sup>, beginning:

شعرت ای طالعی رسید بمن - در مری زان فتاد آواز

Marâthî on fol. 143<sup>a</sup>, beginning:

اگر ببارم خونابه و برآرم آه - برین مصیبت ناکام ووقعه ناگاه

Ghazaliyyât on fol. 144<sup>b</sup>, beginning:

بسیار بی گناه شنیدم عتاب تو

هرگز زشرم باز ندادم جواب تو

Rubâ'iyât on fol. 172<sup>b</sup>, beginning:

ای راحت روح جنگ بردار - هنگام صبح جنگ بردار

Comp. Trübner's *Record*, No. 2, p. 42, 'Abdalwasi', edited at Lahore (lithograph), 1862.

Not dated. On the first page there is the seal of a former possessor, الحاج مصطفى صدی, with the number 179, viz. A. H. 1179 = A. D. 1765. It seems to have been copied at the end of the tenth century.

Ff. 185, ll. 19; Nasta'lik; size, 8½ in. by 5½ in.

[OUSELEY 23.]

### 539

Another copy of the same diwân.

This collection of 'Abd-alwâsi' aljabali's poems (in the colophon on fol. 204<sup>a</sup> the author is called نجم الدین عبد الواسع الجبلی) contains:

Ḳaṣidas, ghazals, and rubâ'is, unseparated from each other and not alphabetically arranged. Beginning of the first ḳaṣidah on fol. 2<sup>b</sup>: بطبع خوش الخ; comp. the preceding copy.

Beginning of the first ghazal on fol. 128<sup>a</sup>:

ای طلعت تو داعیه رحمت خدای

دیدار تو خجسته تر از سایه همای

Beginning of the first rubâ'î on fol. 193<sup>b</sup>:

آنگه که تهی نبود پیرایه ما

از خاک دریغت آمدی سایه ما

A long mukhammas begins on fol. 21<sup>b</sup>. No date. On fol. 1<sup>a</sup> the years 1127, 1151, etc. marked by former possessors.

On the fly-leaves Sir Gore Ouseley's account of the poetical compositions of 'Abd-alwâsi' aljabali.

Ff. 205, 2 coll., each ll. 14; very clear and beautiful Nasta'lik; illuminated frontispiece on fol. 2<sup>b</sup>; four pictures on the first and last two pages; ff. 2<sup>b</sup> and 3<sup>a</sup> embellished; illuminated corners throughout; eastern binding with flowers; size, 8½ in. by 5 in. [OUSELEY ADD. 19.]

### 540

The same.

Another, but smaller copy of the same diwân, containing ḳaṣidas without alphabetical order, intermixed with one musaddas (ff. 13<sup>a</sup>–16<sup>b</sup>, comp. Ouseley 23, fol. 16<sup>b</sup>), one tarkibband (ff. 32<sup>a</sup>–34<sup>b</sup>, comp. Ouseley 23, fol. 42<sup>a</sup>), some muḳaṭṭa'ât (for instance, on ff. 100<sup>b</sup> and 126<sup>a</sup>–129<sup>a</sup>), and a few ghazals.

The initial poem is the famous ḳaṣidah, which is found in Ouseley 23, on fol. 55<sup>b</sup>: که دارد چون تو الخ.

Not dated.

Ff. 129, ll. 19; Nasta'lik; quite without ornaments; the original leaves are put into a modern margin; size, 9½ in. by 6½ in. [ELLIOT 116.]

### 541

Diwân-i-Sûzani (دیوان سوزنی).

The diwân of Shams-al-din Muḥammad bin 'Ali Sûzani of Samarkand, who died A. H. 569 = A. D. 1173–1174, comp. A. Sprenger, *Catal.*, pp. 16 and 573; Daḳâ'ik-alash'âr, Elliot 37. That this copy does not contain the author's complete poetical or lyrical works, we learn from Sprenger's *Catal.*, where the کلیات fill 294 ff. of 20 lines. Some of the ḳaṣidas by Ḥakim Sûzani, quoted in the Daḳâ'ik, are found here, for instance, Daḳâ'ik, on fol. 146<sup>b</sup> (rhyming آسمان), agrees with fol. 120<sup>b</sup> in this diwân. This copy is evidently divided into two parts, like Sprenger's MS., as we learn from the double Arabic paging, the first of which goes down to fol. 120, the second to fol. 93. But the first part is incomplete at the end, breaking off in the midst of the above-mentioned ḳaṣidah, rhyming in آسمان, and the second incomplete at the beginning, since it commences with fol. 49 and the rhyme-letter م. Besides, the order of the leaves is wrong according to the Arabic paging, for ff. 49–56 are followed by ff. 161–168, and these again by ff. 81–94. There are also large lacunas after ff. 128 (٥٦), 136 (١٦٨), and 144 (٨٨).

Contents:

Ḳaṣidas on fol. 1<sup>b</sup>, alphabetically arranged, containing



ا- and a part of ن (the beginning of the *kašīdah*).  
Beginning the same as in Sprenger:

سپاس و ممت از مولی تعالی وحده بر ما الخ

Another series of *kašīdas* on fol. 121<sup>a</sup> (49), beginning with the last verse but two of a *kašīdah* rhyming in م (سقیم, عظیم, علیم), and breaking off in the midst of the second *kašīdah*, rhyming in ۛ.

The last part of a *kašīdah* on fol. 129<sup>a</sup> (111), rhyming in ی—as it appears—and some *kitās* in alphabetical order from ا to ر. Beginning of the first *kitāh*:

سیف دین سیف قاطعت بلی  
قاطع دست جور دست بلا

Ghazals on fol. 137<sup>a</sup> (from د to ی), and three *rubā'is* at the end. The initial poem is a ghazal, with the *radif*: کیر پسر عبد.

Not dated.

Ff. 149, ll. 12; small Nasta'lik; occasionally various readings and additions on the margin; binding red with gold; gilt edges; size, 7 $\frac{3}{8}$  in. by 4 in. [ELLIOT 110.]

#### 542

The same.

This copy contains *kašīdas*, ghazals, mukhammasāt, *kitās*, etc., all mixed together confusedly. Beginning:

عاشقی شد رسم و سان و سیرت آئین مرا  
هر که بیند بیند این را با من و با این مرا

corresponding to fol. 8<sup>b</sup> in the preceding copy.

Not dated. A little worm-eaten. A lacuna after fol. 133.

Ff. 150, 2 coll., each ll. 15; large Nasta'lik; size, 9 in. by 6 in. [OUSELEY ADD. 89.]

*Anwarī* (Nos. 543-558).

#### 543

*Diwān-i-Anwarī* (دیوان انوری).

*Diwān* of Aḥmad-aldin 'Alī Anwarī, who lived at the court of Sanjar, and died probably A. H. 585 or 587 = A. D. 1189 or 1191, comp. Rieu ii. p. 554 sq.; Butkhāna, No. 17. Other dates given are 592 and even 540 or 547, the latter two being altogether impossible, as Rieu has proved. See also A. Sprenger, Catal., p. 331; G. Flügel i. p. 502; J. Aumer, p. 10; Catal. des MSS. et Xyll., p. 319; Krafft, p. 62; W. Pertsch, p. 83, etc. Of his poems there does not seem to exist any edition or collection of generally recognised authority; the arrangement of the following *diwāns* is totally different. Lithographed edition, Tabriz, A. H. 1266.

Contents:

*Kašīdas* without any order, on fol. 1<sup>b</sup>, beginning:

مقدری نه بآلت بقدرت مطلق  
کند بشکل بخاری چو گنبد ازرق

This is the same poem which occurs in Rieu, Sprenger, and H. Khalifa iii. p. 264.

Muḥaṭṭa'āt on fol. 133<sup>b</sup>, intermixed with four mathnawis or *hazliyyāt*, a great number of *kašīdas*, some ghazals and *rubā'is*, beginning:

ای برادر نسل آدم را خدای از روی لطف  
نامها دادست پیش از ترو خشک و گرم و سرد

Ghazals without any order, on fol. 238<sup>a</sup>, beginning:

عشقت اندر میان جان دارم - جان زبهر تو بر میان دارم  
agreeing with Ouseley 123, fol. 37<sup>a</sup> (see No. 549).

Rubā'is on fol. 280<sup>a</sup>; the beginning agrees with Ouseley 123, fol. 51<sup>a</sup>.

This copy came from the library of the Khalifah Sulaimān into that of Burhān Nizāmshāh (that is, Burhānshāh ibn Aḥmad Nizāmshāh), the king of Aḥmadnagar in the Dakhan, A. D. 1534 = A. H. 941 (see the Persian notice on fol. 1<sup>a</sup>), and afterwards into that of Archbishop Laud, A. D. 1640. Burhān Nizāmshāh I reigned from A. H. 914 to 961.

Ff. 288, ll. 19; Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in. [LAUD 133.]

#### 544

The same.

Contents of this copy:

A short biography of the poet on fol. 1<sup>b</sup>, which gives A. H. 547 = A. D. 1152-1153 as the year of his death.

Beginning: اوصاف سخن‌وری و فضیلت او اظهار من  
الشمس است و از شعرای روزگار مگر کسی بدانشمندی  
وانواع فضائل الخ

*Kašīdas*, arranged alphabetically according to the rhyme-letters, on fol. 3<sup>b</sup>, beginning:

صبا به سیزه بیاراست وادی را (دار دینی را read)  
نمونه گشت زمین مرغزار عقبی را

Muḥaṭṭa'āt on fol. 124<sup>b</sup>, beginning:

ای خدایت بپادشاهی خلق - در ازل تا ابد پسندیده

Ghazals in alphabetical order, on fol. 189<sup>b</sup>, beginning:

از دور بدیدم آن پری را - آن رشک بتان آزی را

Rubā'is on fol. 220<sup>b</sup>, beginning:

کسری که کمان عدل میکرد بز  
حاتم که زجود خویش بکشد گره

The margin bears occasional additions, various readings, and explanatory notes. This copy is dated A. H. 1015, the 1st of Dhū-alhijjah = A. D. 1607, March 30th. On the last page some poetry is written in a very bad and scrawling manner, some of it by Khākāni.

Ff. 234, ll. 18 and margin; small Nasta'lik; richly illuminated on fol. 1<sup>b</sup>, etc.; size, 8 $\frac{3}{8}$  in. by 4 $\frac{1}{2}$  in. [OUSELEY 13.]

#### 545

The same.

Contents:

*Kašīdas* on fol. 1<sup>b</sup>. Beginning the same as in No. 543, but after this first ode all the others (from fol. 2<sup>a</sup> down to the end) follow in alphabetical order. The initial *kašīdah* of Ouseley 13 is found here on fol. 3<sup>b</sup>, l. 79.

Muḥaṭṭa'āt on fol. 185<sup>b</sup>, beginning:

نگر تا حلقه اقبال ناممکن نجیبانی  
سلیمان ابلها لابل که محروما و مسکینا

corresponding to Ouseley 123, fol. 230<sup>a</sup>, l. 7 (there is written instead of محروما—محروما).

Hazliyyât on fol. 292<sup>a</sup>, without the prose preface (comp. W. Pertsch, p. 83), beginning: **حبذا گیر قاضی** **گیرنگ الخ**.

Ghazals in alphabetical order, on fol. 296<sup>b</sup>, beginning:

جرمی ندارم پیش ازین کز جان وفا دارم ترا  
ور قصد آزارم کنی هرگز نیازم ترا

(comp. Ouseley 13, fol. 190<sup>a</sup>, l. 15, and Elliot 39, fol. 322<sup>a</sup>, l. 13.)

Rubâ'is on fol. 354<sup>a</sup>, likewise alphabetically arranged, beginning: **ای هجر مگر نهایی نیست ترا الخ**.

There are lacunas between ff. 186 and 187, and probably between ff. 262 and 263. From fol. 322 to 327 the right order of the leaves is as follows: 322, 326, 324, 325, 323, 327.

Occasionally various readings and short explanations on the margin. Eight seals on fol. 1<sup>a</sup> and 1<sup>b</sup>, containing the names of the former possessors; that on fol. 1<sup>b</sup> bears the name محمد عسکری مفتون فکرت and the date A.H. 1235, the largest of all on fol. 1<sup>a</sup>, the name . . . . . محمد شاه and the date A.H. 1138; the last on fol. 1<sup>a</sup>, the name ظفر خان . . . شاه جهان; a small one, اسد الله, etc.

This copy was transcribed in the space of two years, three months, and twenty days, and was finished on a Friday, the 16th of the month Dhû-al-hijjah, A.H. 1018 = A.D. 1610, March 12, in the residence of Āgra. According to a notice on fol. 1<sup>a</sup> this MS. came into the library of Astarâbâd, in the fifth year of Shâhjahân's reign, A.H. 1042 = A.D. 1632.

Ff. 382, 2 coll., each bordered by two small gold stripes, and containing ll. 19, written on paper of different colours; very small frontispiece. Ff. 239<sup>b</sup> and 240<sup>a</sup> are ornamented with large gold-coloured points; splendid binding in red and gold; gilt edges; Nasta'lik, very near to Shikasta; size, 9½ in. by 4½ in.

[ELLIOT 40]

#### 546

The same.

Contents:

Kāşidas on fol. 1<sup>b</sup>, not alphabetically arranged. Beginning the same as in No. 543. Two kit'as on ff. 170<sup>a</sup> and 179<sup>a</sup>. Mukatta'ât on fol. 214<sup>a</sup>, intermixed with ghazals (on ff. 242<sup>b</sup>, 252<sup>b</sup>, 262<sup>b</sup>, 263<sup>b</sup>, 264<sup>b</sup>, 265<sup>b</sup>, 266<sup>b</sup>, and 286<sup>b</sup>), and six mathnawis, on ff. 268<sup>a</sup>–273<sup>b</sup>, beginning **حبذا گیر الخ**, and quite agreeing with the hazliyyât in the preceding copy (only the division of the various pieces is a little different).

Beginning:

ای جوانخت و ببرملت و ملک  
صدر دنیا امین دولت و دین

corresponding to Elliot 40, fol. 261<sup>a</sup>.

Ghazals on fol. 287<sup>a</sup>, beginning:

زلفت چو بدلبری برآمد - پس کس که زخان و مان برآمد  
agreeing with Elliot 39, fol. 342<sup>a</sup>.

A great number of kit'as are found in this part, principally on ff. 316<sup>a</sup>–321<sup>a</sup>, 321<sup>b</sup>–328<sup>a</sup>, and 341<sup>a</sup>.

Rubâ'is on fol. 341<sup>a</sup>, beginning:

عدل تو چو سایه بر ممالک پوشد الخ

Copied A.H. 1019 = A.D. 1610, 1611.

Ff. 349, 2 coll., each ll. 15, and a third on the margin from ff. 324–349, ll. 32; Nasta'lik; large waterspots; the original leaves put into another margin of white paper; size, 10½ in. by 6½ in. [ELLIOT 113.]

#### 547

The same.

Another copy of this famous diwân, containing:

Kāşidas on fol. 1<sup>b</sup>, without alphabetical order, beginning the same as in No. 543.

Mukatta'ât on fol. 218<sup>a</sup>, beginning:

ای خسروی که کوبه کبریات را الخ

agreeing with Ouseley 13, fol. 128<sup>b</sup>, l. 4:

ای سروری که کوبه کبریات را الخ

Ghazals, alphabetically arranged, on fol. 321<sup>b</sup>, beginning:

ای کرده در جهان غم عشقت سمر مرا

وای کرده دست عشق تو زیر و زبر مرا

This poem agrees with Ouseley 123, fol. 3<sup>a</sup>, l. 13; the following **از دور الخ** is the initial ghazal in Ouseley 13.

Hazliyyât on fol. 395<sup>a</sup>, with the prose preface mentioned in W. Pertsch, p. 83.

Beginning of the preface: **حکیم اوحد الدین انوری در**

**آنجہ هنوز الخ**

The first mathnawi begins as in Elliot 40: **حبذا**

**گیر قاضی گیرنگ الخ**

Rubâ'is on fol. 400<sup>b</sup>, beginning:

با گل گفتم ایر چرا می گردید

مانم زده نیست از کجا می گردید

agreeing with Ouseley 36, fol. 29<sup>a</sup>, and Ouseley 123, fol. 62<sup>b</sup>, l. 9.

There are lacunas after ff. 70 and 282.

Not dated, probably the eleventh century. On the fly-leaf there is written a short account of Anwari by S. W. J. (Sir William Jones?)

Ff. 427, 2 coll., each ll. 15; very small frontispiece; Nasta'lik; size, 9 in. by 5½ in. [ELLIOT 39.]

#### 548

The same.

This copy is without both beginning and end.

Kāşidas on fol. 364<sup>b</sup>, beginning abruptly:

آن روز که گنج حسن کردی - در گنج وثاق بی نوا را  
Arranged alphabetically.

According to the original paging three leaves are missing at the beginning.

Mukatta'ât on fol. 190<sup>a</sup>, beginning:

چون برگه‌ء طوبی طبعم بنام تو

یک روی بر ثنا و دگر روی در دعاست

Ghazals on fol. 92<sup>b</sup>, beginning:

ز عهد تو بوی وفا می نیاید

که از چون توئی جز جفا می نیاید



Rubá'is on fol. 29<sup>a</sup>, beginning the same as in Elliot 39:

با گل گفتم ابر چرا می گرید الخ

Not dated; eleventh century.

Ff. 364, ll. 19; small Nasta'lik; the leaves of this MS. are wrongly bound in European manner from the left to the right; throughout the binder has made the grossest mistakes; in many places he can be corrected by the Arabic numbers of the original paging, but many of them have disappeared; size, 8½ in. by 4½ in. [OUSELEY 36.]

## 549

The same.

The first and second part of this diwân are marked by frontispieces, the other parts are not distinguished by anything. Each part is arranged alphabetically.

Ghazals on fol. 1<sup>b</sup>, beginning the same as in Ouseley 13:

از دور بدیدم آن پری را الخ

Rubá'is on fol. 50<sup>b</sup>, beginning the same as in Elliot 40:

ای هجر مگر نهایی نیست ترا الخ

Ḳaṣidas on fol. 73<sup>a</sup>, beginning abruptly:

دربای کرم نمای صافی - خورشید شرف فزای صائب

There is a lacuna after fol. 72, containing the ḳaṣidas ending in ى, and some ending in ب.

Muḳaṭṭa'ât on fol. 230<sup>a</sup>, beginning:

نزد طبیب عقل مبارک قدم شدم

حال مزاج خویش بگفتم کما جرا

After the muḳaṭṭa'ât, ending in ى, there follow on fol. 303<sup>a</sup> the hazliyyât, beginning as in Elliot 39, 40, etc.

The prose preface is wanting in this copy.

Not dated; eleventh and twelfth centuries.

Ff. 307, ll. 19; cursive Nasta'lik; size, 7¾ in. by 3¾ in. [OUSELEY 123.]

## 550

The same.

Contents:

Ḳaṣidas on fol. 1<sup>b</sup>, in alphabetical order, except the first ode, مقدرى نه الخ. In the ḳaṣidah on ff. 67<sup>a</sup>-68<sup>a</sup>, there is wanting the last bait but one, comp. Elliot 40, fol. 45<sup>a</sup>, l. 16.

Muḳaṭṭa'ât on fol. 228<sup>a</sup>, likewise alphabetically arranged, beginning:

ای فلک پیش طالع نیکت - کرده بردار اختر بدرا

comp. Elliot 40, fol. 186<sup>b</sup>, l. 9, and Ouseley 123, fol. 230<sup>b</sup>, l. 12.

Rubá'is in the same manner, on fol. 302<sup>a</sup>, beginning:

نه صبر بگوشه رساند مارا - نه عقل بکام ودل رساند مارا  
corresponding to Elliot 40, fol. 354<sup>a</sup>, last line, and Ouseley 123, fol. 50<sup>b</sup>, l. 3; but there is more correctly written instead of رساند, نشانده in the first hemistich.

Hazliyyât on fol. 327<sup>a</sup>, agreeing upon the whole with those in Elliot 39, 40, etc., but the second mathnawî is wanting here, and the last breaks off with this verse:

تا نشستند هر دو بر سر پای

در درون شد وکیل گفت و رای

comp. Elliot 40, fol. 296<sup>a</sup>, l. 16; the arrangement besides is a little different from that in the other MSS.

This copy does not contain the ghazals, except the few occurring in most MSS. among the ḳaṣidas, for instance, on ff. 46<sup>a</sup>, 68<sup>a</sup>, 70<sup>a</sup>, 162<sup>b</sup>, 164<sup>b</sup>, 180<sup>b</sup>, 181<sup>b</sup>, 185<sup>a</sup>, 226<sup>b</sup>, and 227<sup>b</sup>.

Not dated.

Ff. 331, ll. 15; Nasta'lik; large waterspots throughout; ff. 169<sup>a</sup>, 178<sup>b</sup>, and 179<sup>a</sup> sprinkled with gold; various readings and short notes on the margin; size, 10¾ in. by 7 in. [ELLIOT 41.]

## 551

The same.

Ḳaṣidas on fol. 1<sup>b</sup>, beginning: مقدرى نه الخ.

Muḳaṭṭa'ât on fol. 170<sup>b</sup>, beginning as in Elliot 40.

One mathnawî, entitled حکایت قاضی گیرنگ, quite agreeing with the hazliyyât in the other copies.

As in the previous copy, there is wanting here the second mathnawî (Elliot 40, fol. 293<sup>a</sup>) and two or three baits before that.

Ghazals on fol. 264<sup>b</sup>, beginning:

روی تو آرام دلها می برد - زلف تو زنهار جانها می برد  
corresponding to Ouseley 123, fol. 16<sup>a</sup>, l. 2.

Rubá'is on fol. 311<sup>b</sup>, beginning:

شاهد بخدای که ترا بگزیدست

کز ملک چو تو خدا یگانی دیدست

agreeing with Ouseley 123, fol. 53<sup>a</sup>, l. 11; Elliot 40, fol. 354<sup>b</sup>, l. 5, and Elliot 41, fol. 303<sup>a</sup>, l. 13.

There is no alphabetical order throughout the whole MS. and no date.

Ff. 328, ll. 19, without any ornaments, occasionally various readings and notes on the margin; many leaves a little worm-eaten; Nasta'lik; size, 10 in. by 5½ in. [ELLIOT 42.]

## 552

The same.

There is no alphabetical arrangement, except in the ghazals.

Ḳaṣidas on fol. 1<sup>b</sup>, beginning: مقدرى نه الخ.

Muḳaṭṭa'ât on fol. 171<sup>a</sup>, beginning: ای خسروی که الخ;  
comp. Elliot 39 and Ouseley 13, fol. 128<sup>b</sup>, l. 4.

Ghazals in alphabetical order on fol. 256<sup>a</sup>, beginning in the same manner as Elliot 39: ای کرده در الخ.

The complete hazliyyât, with the prose preface, on fol. 319<sup>b</sup>.

Rubá'is on fol. 324<sup>b</sup>, beginning as in Elliot 39: با گل - گفتم الخ.

The last rubá'î, beginning:

عشقی که همه عمر بماند اینست الخ

corresponds to Elliot 39, fol. 411<sup>b</sup>, l. 7. There are accordingly wanting 155 rubá'is.

No date.

Ff. 333, 2 coll., each ll. 17; illuminated frontispiece, gilt edges, splendid binding in green and gold; the original leaves are put into a margin of more modern paper; Nasta'lik; size, 8¾ in. by 5¾ in. [ELLIOT 43.]

## 553

The same.

Ḳaṣidas without any order on fol. 1<sup>b</sup>, beginning:

گردل و دست بحر و کان باشد  
دل و دست خدایگان باشد

agreeing with Ouseley 123, fol. 109<sup>a</sup>.

Muḳaṭṭa'ât, intermixed with the hazliyyât (on ff. 252<sup>a</sup>-255<sup>b</sup>, quite agreeing with those in the other copies).

Beginning of the ḳiṭ'as on fol. 171<sup>b</sup>:

بهر پیام که آورده کرده ام تصدیق الخ

Ghazals on fol. 267<sup>a</sup>, beginning as in Elliot 39:

ای کرده در جهان الخ

Rubâ'is on fol. 317<sup>a</sup>, beginning:

تا رای تو از قدح بشمشیر آمد الخ

comp. Ouseley 123, fol. 59<sup>a</sup>.

There are many marginal and interlinear glosses, especially on the first pages. No date.

Ff. 340, 2 coll., each ll. 19; distinct Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [FRASER 64.]

## 554

The same.

This copy contains only ḳaṣidas and ḳiṭ'as in alphabetical order, except the first and a longer series at the end on ff. 193<sup>a</sup>-206<sup>a</sup>.

Beginning of the initial ḳaṣidah on fol. 1<sup>b</sup>: مقدری نه الخ.

Beginning of the first alphabetical poem on fol. 2<sup>b</sup>:

سپهر رفعت و کوه و قنار و بحر سخا الخ

No date.

Ff. 206, 2 and sometimes 3 coll., ll. 15-18; many interlinear glosses and marginal additions on ff. 1-24; irregular Nasta'lik; size, 10 $\frac{1}{2}$  in. by 6 $\frac{3}{8}$  in. [OUSELEY ADD. 135.]

## 555

The same.

This copy contains only the ḳaṣidas, without alphabetical order, beginning: مقدری نه الخ.

In a few places the margin is covered with explanations.

Dated A.H. 1082=A.D. 1671; evidently copied in India.

No. 1, ff. 117; No. 2, ff. 115; ll. 14; cursive Nasta'lik; brown, throughout worm-eaten paper; size, 8 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [OUSELEY 1, 2.]

## 556

The same.

This copy, incomplete at the end, contains only a part of the ḳaṣidas, intermixed with a few ḳiṭ'as. It breaks off in the midst of a ḳaṣidah, rhyming in یر. Beginning as usual: مقدری نه الخ. No date.

Ff. 156, 2 coll., each ll. 19; Nasta'lik; all the margin throughout covered with notes; there are also many interlinear glosses; size, 10 $\frac{1}{4}$  in. by 5 $\frac{1}{2}$  in. [WALKER 98.]

## 557

Sharḥ-i-Diḡān-i-Anwarī (شرح دیوان انوری).

1. Ff. 72-161. A commentary on Anwarī's ḳaṣidas, by Mīr Abū-alḡasan Farāḡhānī. See A. Sprenger, Catal., pp. 332 and 93, and fol. 73<sup>a</sup>, l. 3. Naṣrābādī (who composed his tadḡkīrah in A.H. 1089) calls the author Mīr Abū-alḡasan alḡusainī Sayyid of Farāḡhān, and states that he was put to death at Shīrāz, comp. also Rieu ii. p. 556 sq.

Beginning: سپاسی که از روی گواهی خرد بدمه خانواده امکان لازم است آنست الخ.

At the end the author calls his work شرح ابیات (on fol. 161<sup>b</sup>, l. 3).

2. Ff. 162<sup>a</sup>-199. A commentary on Anwarī's muḳaṭṭa'ât, by the same. See A. Sprenger, Catal., p. 333, l. 12. Beginning:

ای نام تو قالب عبارت را روح

در راه تو پای عقل و دانش مجروح

The author's name occurs on fol. 162<sup>a</sup>, l. 13: ابو الحسن الحسین القرهانی (sic!).

Not dated; eleventh century.

Ff. 71-199, ll. 17; Nasta'lik; size, 9 in. by 4 $\frac{3}{8}$  in.

[OUSELEY 43.]

## 558

A fragment of the same commentary on Anwarī's muḳaṭṭa'ât.

Beginning the same as in the preceding copy.

Ff. 19, ll. 19; Nasta'lik, sometimes very near to Shikasta; size, 6 $\frac{3}{8}$  in. by 3 $\frac{1}{4}$  in. [BODL. 371.]

## 559

Diḡān-i-Bailakānī (دیوان بیلکانی).

The lyrical works of Abū-almakārim Muḡir-al-dīn of Bailakān (in the province of Arrān in Adharbaijān), who died probably A.H. 594=A.D. 1197-1198. Another, undoubtedly wrong, date of his death is A.H. 568; comp. Rieu ii. p. 562; A. Sprenger, Catal., p. 503; Butkhāna, No. 19, etc. His diḡān is very rare; see Khanykov, Mémoire sur Khacani in Journal Asiatique, 1864, 6<sup>me</sup> série, vol. iv. p. 144. This copy contains:

Ḳaṣidas on fol. 1<sup>b</sup>, Tarjī'ât (on ff. 50<sup>a</sup>, 56<sup>a</sup>, 60<sup>b</sup>, and 63<sup>a</sup>), and ḳiṭ'as (on ff. 56<sup>a</sup>, 60<sup>b</sup>, 68<sup>b</sup>, and 77<sup>b</sup>). Beginning:

مساز حجره وحدت درین مضیق خراب

که روی صبح سلامت نمازند زیر نقاب

A large lacuna after fol. 49.

Ghazals and rubâ'is on fol. 77<sup>b</sup>, beginning:

انجم فی ید الساقی انکاس الخ

Bailakānī's ḳaṣidah in homage of Kizil Arslan, quoted by Daulatshāh, is found here on fol. 36<sup>b</sup>; the last rubâ'ī of this copy is the same which the author wrote against Iṣfahān, as Daulatshāh likewise states.

Copied A.H. 1005=A.D. 1596-1597.

Ff. 1-87, 2 coll., each ll. 17; Nasta'lik; small illuminated frontispiece; gilt edges; binding red and gold; size, 6 $\frac{3}{8}$  in. by 4 $\frac{1}{8}$  in. [ELLIOT 86.]



*Khâkânî* (Nos. 560-581).

### 560

Kulliyât-i-Khâkânî (کلیات خاقانی).

The complete poetical works of Afdal-al-din Ibrâhîm bin 'Alî Najjâr Khâkânî, a native of Shirvân. His original takhallus was Hâkâ'iki, which he changed in honour of the Khâkâns of Shirvân, Minûcihr and his son Jalâl-al-din Abû-almuẓaffar Akhsatân, the same Shâh at whose request Nizâmî wrote his epopee Lailâ and Majnûn. He died at Tabriz, about seventy years old, probably in A. H. 595 = A. D. 1199, and is buried at Surkhâb. Comp. Sir Gore Ouseley, Biographical Notices of Persian Poets, p. 157; A. Sprenger, Catal., p. 461; Rieu ii. p. 558; G. Flügel i. p. 508; Catal. des MSS. et Xylographes, p. 329; Butkhâna, No. 18; Khanykov, Mémoire sur Khacani in Journal Asiatique, 6<sup>me</sup> série, vol. iv. p. 137 sq., and vol. v. p. 296 sq. etc.

Contents:

Ḳaṣidas, arranged alphabetically and all with distinct headings, on fol. 1<sup>b</sup>, beginning:

عروس عافیت آنکه قبول کرد مرا  
که عمر پیش بها دادمش بشیر بها

Among these ḳaṣidas there are also found the poet's well-known *marâthi* and *tarjîbands*, on ff. 38<sup>a</sup>, 84<sup>a</sup>, 101<sup>b</sup>, 117<sup>a</sup>, 127<sup>a</sup>, 160<sup>a</sup>, 194<sup>a</sup>, 201<sup>a</sup>, 224<sup>b</sup>, and 244<sup>a</sup>.

Beginning of the first: برقع زر نگار بندد صبح الخ

Ghazals in alphabetical order, on fol. 251<sup>b</sup>, beginning:

رفتم براه صفت (!) دیدم بکوی صفا الخ  
Muḳaṭṭa'ât on fol. 358<sup>b</sup>, beginning:

خاقانیا بجاه مشو غره غمروار  
گر خود بجای بهمن و جمشید از قضا

This initial *kit'ah* is published in Spiegel's Chrestomathia Persica, p. 114.

Rubâ'is on fol. 427<sup>b</sup>, beginning:

شهری زین عشق تو بدگوست مرا الخ

A collection of letters in prose, defective at the beginning (two pages are left blank), on fol. 451<sup>a</sup>; it opens abruptly thus: که ملک هندی فرستاد الخ

*Tuhfat-al-'irâkain*, the famous mathnawî, composed by the poet during his pilgrimage to Makkah and Madinah, and giving a description of 'Irâk-i-'ajam and 'Irâk-i-'arab, with the preface in prose, on fol. 474<sup>b</sup>.

Beginning of the preface: خیر ما اعتصم المرحب باله  
کلمة العجز مع قصور باله الخ

Beginning of the mathnawî on fol. 477<sup>b</sup>:

مائیم نظارگان غمناک - زین حق سبز و مهر خاک  
comp. Sprenger, Catal., p. 463, and Rieu ii. p. 560.

Another mathnawî, without a heading, on fol. 532<sup>b</sup>, beginning:

بر کره خاک تنگ میدان - هم باش چو گوی اسیر چوگان

The ḳaṣidas were finished the 10th of Jumâdâ-alawwal, A. H. 1015 = A. D. 1606, September 13; the

whole MS. the 7th of Sha'bân, in the same year = A. D. 1606, December 8, by Muḥammad bin almalḥmūd Hamzah.

Ff. 543, 2 coll., each ll. 21, and a third on the margin of ff. 447<sup>b</sup>-543, ll. 18; Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup>, 251<sup>b</sup>, 358<sup>b</sup>, 427<sup>b</sup>, 474<sup>b</sup>, 477<sup>b</sup>, and 532<sup>b</sup>; size, 10½ in. by 6¼ in. [FRASER 61.]

### 561

Diwân-i-Khâkânî (دیوان خاقانی).

The lyrical poems of Khâkânî, containing:

Ḳaṣidas on fol. 1<sup>b</sup>, in alphabetical order, except the initial one. Beginning:

دل من پیر تعلیمست و من طفل زبان دانش  
دم تسلیم شرعش و سر زانو دبستانش

Tarjî'ât on fol. 154<sup>a</sup>, beginning:

دلا از جان چه برخیزد یکی جویای جانان شو

Marâthi (elegies) on fol. 197<sup>a</sup>, intermixed with ḳaṣidas (on ff. 209<sup>b</sup>-213<sup>a</sup>), and one tarjî' (on ff. 207<sup>a</sup>-209<sup>b</sup>). Beginning:

آن مصر مملکت که تو دیدی خراب شد  
وان نیل مکومت که شنیدی سراب شد

Ghazaliyyât on fol. 217<sup>a</sup>, beginning:

اهل بایستی که جان افشاندمی  
دامن از اهل جهان افشاندمی

Muḳaṭṭa'ât on fol. 230<sup>b</sup>, beginning:

پاکا ملکا قد فلك را - جز بهر سجود خم نکردی

Almarâthi min almuḳaṭṭa'ât (elegies in the form of *kit'as*), on fol. 271<sup>b</sup>. Beginning:

آه دردا که شبخون اجل الخ

Alghazaliyyât alḥakîkah wa almajâziyyah (the real and figurative odes), the real ones on ff. 279<sup>b</sup>-282<sup>b</sup>, the figurative ones on ff. 282<sup>b</sup>-332<sup>b</sup>. Beginning:

آنها که محققان راهند - در مسند فقر پادشاهند

A new series of elegies on fol. 332<sup>b</sup>, concluded by ḳaṣidas, ghazals, and *kit'as*, all mixed together. Beginning:

بی باغ رخت جهان مبیناد الخ

Rubâ'iyât on fol. 374<sup>b</sup>, beginning:

ساقی رخ من رنگ نمی گرداند  
ناله زدل آهنگ نمی گرداند

There is a lacuna after fol. 318.

Copied A. H. 999 = A. D. 1590-1591.

Ff. 388, ll. 23; Nasta'lik; without ornaments; the last pages are put in a margin of modern white paper; all the margin, particularly in the first half, is filled with notes and explanations; bound in linen, with flowers of various colours; headings are prefixed to all the poems, except ff. 4<sup>b</sup>, 36<sup>a</sup>-44<sup>b</sup>, 106<sup>a</sup>-107<sup>b</sup>, 111<sup>a</sup>, 358<sup>a</sup>-366<sup>a</sup>, 366<sup>b</sup>, 367<sup>a</sup>-372<sup>b</sup>. On fol. 45<sup>a</sup> the first two lines are repeated by mistake; size, 12¼ in. by 7 in. [ELLIOT 74.]

### 562

The same.

This copy consists of ḳaṣidas and *kit'as*, mixed with ghazals and tarjîbands (two series, on ff. 117<sup>b</sup>-136<sup>a</sup> and 186<sup>b</sup>-211<sup>a</sup>, partly agreeing with Elliot 74, partly not). Beginning, on fol. 1<sup>b</sup>, the same as in Elliot 74. This copy was finished the 12th of the second Jumâdâ,

A. H. 1006 = A. D. 1598, January 20. On the last page there are several rubā'is by Khâkânî. On the first page is a seal with the following inscription: **احمد شاه** بهادر قدو بادشاه غازی. Accordingly it belonged to the library of the emperor Aḥmadshâh (A. H. 1161-1167 = A. D. 1748-1754).

Ff. 312, 2 coll., each ll. 18; small Nasta'lik; size, 9<sup>3</sup>/<sub>8</sub> in. by 5 in. [OUSELEY 192.]

## 563

The same.

Contents:

Kašidas on fol. 1<sup>b</sup>; tarji'ât (on ff. 8<sup>b</sup>, 12<sup>b</sup>, 49<sup>a</sup>, 53<sup>a</sup>, 63<sup>b</sup>, 67<sup>b</sup>, 70<sup>b</sup>, 80<sup>a</sup>, 106<sup>a</sup>, 110<sup>b</sup>, 119<sup>a</sup>, 121<sup>b</sup>, 127<sup>b</sup>, and 130<sup>a</sup>, for the greater part agreeing with Elliot 74, ff. 154<sup>b</sup>, 185<sup>b</sup>, 162<sup>b</sup>, 170<sup>b</sup>, 166<sup>a</sup>, 156<sup>b</sup>, 174<sup>b</sup>, 177<sup>b</sup>, 159<sup>b</sup>, 189<sup>a</sup>, and 193<sup>b</sup>, beginning **دلا ارجان الہ**), kiṭ'as, and ghazals, put together without any order, and arranged in a manner quite different from that in Ouseley 192, except the beginning: **دل من پیر تعلیمست الہ**, on fol. 1<sup>b</sup>. Headings are found only on ff. 4<sup>b</sup>, 88<sup>a</sup>, 88<sup>b</sup>, 92<sup>b</sup>, and 93<sup>a</sup>.

Another series of poems on fol. 201<sup>b</sup>, beginning:

منکوب طبعم آوخ منکوس طالعم  
بر عالم سبک سر از آن من گران بوم

The second **این چرخ** corresponds to Ouseley 192, fol. 303<sup>a</sup>, last line.

There is a lacuna after fol. 187.

Copied by Abû-allatîf Ḥabîb-allâh, dated the 27th of Jumâdâ-alawwal, A. H. 1011 = A. D. 1602, November 12.

Ff. 209, 2 coll., each ll. 21, and a third on the margin, ll. 32; very small but distinct Nasta'lik; illuminated frontispiece and some other ornaments on ff. 1<sup>b</sup> and 2<sup>a</sup>; large waterspots throughout; the first pages a little injured and effaced; size, 9<sup>1</sup>/<sub>2</sub> in. by 5<sup>1</sup>/<sub>2</sub> in. [ELLIOT 73.]

## 564

The same.

This copy contains kašidas, kiṭ'as, etc. etc., like the preceding copies, but again in an entirely different arrangement. Its chief advantage is, that in many cases it has headings prefixed to the poems. Beginning the same. Dated by Jamâl-al-din of Jaunpûr the 17th of Jumâdâ-alâkhar, A. H. 1011 = A. D. 1602, December 2.

Ff. 294, 2 coll., each ll. 23; Nasta'lik; size, 11<sup>3</sup>/<sub>8</sub> in. by 6<sup>7</sup>/<sub>8</sub> in. [OUSELEY 382.]

## 565

The same.

Contents:

Kašidas on fol. 1<sup>b</sup> (beginning as in the other copies), without any order, intermixed with tarji'ât (on ff. 91<sup>b</sup> **دلا ارجان**, comp. Elliot 74, fol. 154<sup>b</sup>; 96<sup>a</sup>, comp. 74, fol. 193<sup>a</sup>; 108<sup>a</sup>, comp. 74, fol. 207<sup>a</sup>; 161<sup>b</sup>; 170<sup>a</sup>; 182<sup>b</sup>, comp. 74, fol. 174<sup>b</sup>; 186<sup>b</sup>, comp. 74, fol. 177<sup>b</sup>; 192<sup>a</sup>, comp. 74, fol. 159<sup>b</sup>; 196<sup>a</sup>, comp. 74, fol. 182<sup>b</sup>; 232<sup>a</sup>, comp. 74, fol. 189<sup>a</sup>; 234<sup>b</sup>, comp. 74, fol. 185<sup>b</sup>; 238<sup>a</sup>; 242<sup>b</sup>; 250<sup>a</sup>, comp. 74, fol. 162<sup>b</sup>; 253<sup>b</sup>, comp. 74, fol.

166<sup>a</sup>; 259<sup>a</sup>, comp. 74, fol. 170<sup>b</sup>; 264<sup>a</sup>), and one elegy (on fol. 111<sup>a</sup>).

Ghazaliyyât and marâthî on fol. 268<sup>a</sup>, beginning:

عشق و عهدی (!) نیکوان بدرد باد  
وصل و هجر دوان بدرد باد

After fol. 333 there is a large lacuna, and on fol. 334 two and a half kiṭ'as are found.

A few leaves appear to be wanting after fol. 139.

Copied in the month Sha'bân, A. H. 1040 = A. D. 1631, March.

Ff. 334, ll. 19; careless Nasta'lik, written on paper of different colours; without ornaments; a great number of leaves gnawed by worms; many marginal notes; the headings written in red ink throughout; size, 9<sup>3</sup>/<sub>8</sub> in. by 6<sup>1</sup>/<sub>2</sub> in. [ELLIOT 75.]

## 566

The same.

This copy contains kašidas, tarji'bands, ghazals, kiṭ'as, and rubā'is, all mixed together without any order. Beginning the same as in the preceding copies. Finished the 5th of Rabî-alawwal, A. H. 1109 = A. D. 1697, September 21.

Ff. 476, 2 coll., each ll. 15-17; Nasta'lik; greatly damaged by worms; size, 9<sup>3</sup>/<sub>8</sub> in. by 4<sup>3</sup>/<sub>8</sub> in. [OUSELEY ADD. 133.]

## 567

The same.

This copy, much worm-eaten and injured, contains kašidas, ghazals, kiṭ'as, and rubā'is, mixed together without any order. Beginning, on fol. 1<sup>b</sup>, different from that in the other copies:

کار من بالا نمیگرد درین شب بلا  
در مضیق حادثاتم بستۀ بند عنا

Another series of rubā'is on fol. 353<sup>b</sup>, beginning:

خاقانی اگر ز راحت رنگی نیست الہ

corresponding to Fraser 61, fol. 428<sup>b</sup>, and Salemann's edition of Khâkânî's rubā'is, St. Petersburg, 1875, No. 46. The greater part of the margin is covered with additions and explanations. There is also a great number of interlinear glosses.

The proper order of ff. 226-235 is: 226, 228-230, 227, 234, 231-233, 235. No date.

Ff. 369, 2 coll., each ll. 21; Nasta'lik; size, 10<sup>1</sup>/<sub>2</sub> in. by 5<sup>7</sup>/<sub>8</sub> in. [WALKER 99.]

## 568

The same.

This copy contains kašidas, ghazals, and a great number of tarji'ât and tarkibbands, mixed together (a longer series of tarji'bands on ff. 37-84, almost completely agreeing with those in Elliot 75 and 74, but in a different order). Beginning the same as in the other copies. Lacunas after ff. 93 and 101. The kiṭ'as and rubā'is are wanting, only one kiṭ'ah (consisting of two baits) is found on fol. 34<sup>b</sup>.

Various readings and occasional notes on the margin. Most of the headings are filled in.

Ff. 311, ll. 17; Nasta'lik; small illuminated frontispiece, the first two pages ornamented; gilt edges, binding dark blue with gold arabesques; incomplete at the end; size, 6<sup>3</sup>/<sub>8</sub> in. by 3<sup>1</sup>/<sub>2</sub> in. [ELLIOT 76.]



## 569

The same.

This copy, like Elliot 76, contains only *kašidas*, *tarji'ât* (on ff. 42<sup>a</sup>-49<sup>b</sup>), and a longer series resembling that in Elliot 74, 75, 76 on ff. 140<sup>b</sup>-172<sup>b</sup>), and *ghazals* (principally from fol. 172<sup>b</sup> to the end).

This copy is, no doubt, defective, as there are wanting the *kit'as*, *rub'ais*, and the date.

Ff. 184, ll. 25; Nasta'lik; without ornaments; some marginal notes; headings (in red ink) are found only as far as fol. 18; size, 12½ in. by 6¾ in. [ELLIOT 77.]

## 570

The same.

This copy contains only *kašidas* in alphabetical order, and is therefore styled, in a notice on fol. 1<sup>a</sup>, *الجزء الأول*, *من كتاب خاقانی*, the first part of Khâkânî's *diwân*. Beginning as usual.

On fol. 1<sup>a</sup> it is stated that this MS. was bought the 26th of Jumâdâ-althânî, A.H. 1129=A.D. 1717, June 7.

About one half of the copy is accompanied with marginal and interlinear glosses.

Ff. 225, 2 coll., each ll. 17; Nasta'lik; size, 9¾ in. by 5¾ in. [WALKER 74.]

## 571

The same.

In spite of several large lacunas, for instance, after ff. 101, 117, 121, and 169, and the worm-eaten state of the whole MS., it is of especial value on account of its rich and most interesting marginal glosses, which throw a very desirable light on the great intricacies and obscurities of the poet's style. Beginning as usual:

دل من پیر تعلیمست الخ

No date.

Ff. 296, 2 coll., each ll. 17; Nasta'lik; size, 9¾ in. by 6½ in. [BODL. 748.]

## 572

Sharḥ-i-Diwân-i-Khâkânî (شرح دیوان خاقانی).

Muḥammad bin Dâ'ūd 'Alawî Shâdiyâbâdî's commentary on Khâkânî's *kašidas*, beginning: *جواهر زواهر*. *سیاس بیقیاس و ثناء حضرت صمدیت را جلّ الخ*.

Only the difficult verses are explained, comp. Rieu ii. p. 561, and A. Sprenger, Catal., p. 462. Ff. 158-208 are misplaced and must be read in this order: 158, 165-207, 159-164, 208.

This copy was finished by Maulânâ Ni'mat-allâh ibn Jamâl-al-din Maḥmûd (living in the village of Akbarpûr, in the district of Faridâbâd belonging to Lâhûr and commonly called Jûyân) in the month Shawwâl, A.H. 1042=A.D. 1633, April-May.

Ff. 217, ll. 19; clear and distinct Nasta'lik; size, 9¾ in. by 5¾ in. [FRASER 63.]

## 573

Another copy of the same commentary.

The text of this copy begins at once with the initial bait of Khâkânî's well-known *kašidah*:

دل من پیر تعلیمست الخ

بدانکه دل نفس ناطقه را گویند که روح انسانی و آن لطیفه ربانی است الخ, corresponding to Fraser 63, fol. 2<sup>a</sup>, ll. 7 and 8. The proper order of ff. 1-41 is: 1-24, 33-40, 25-32, 41.

No date. This MS. belonged formerly to M. Garcin de Tassy's library, but the statement in the 'Catalogue des livres orientaux, etc., composant la bibliothèque de feu M. Garcin de Tassy,' Paris, 1879, p. 262, No. 2926, that the commentator's name was 'Moulaoui Mohammed Naṣir Sahib,' is not at all confirmed by the colophon, which simply runs thus: تمام شد نسخه شرح قصائد خاقانی بوقت عصر بدر دولت مولوی محمد ناقر (باقر) صاحب بمختص (متخلص) بمهر (بنصر) صاحب مخدوم الخ.

The copyist was Kudrat-allâh of Murshidâbâd.

Ff. 349, ll. 15; careless Nasta'lik, mixed with Shikasta; size, 7¾ in. by 4¾ in. [OUSELEY ADD. 181.]

## 574

Another copy of the *Tuḥfat-al-irākain*.

Beginning of the prose preface: خیر ما اعتمد المرء بحباله كلمة العجز الخ.

Beginning of the mathnawî: مائیم نظارگان غمناک الخ.

On the margin many explanations are added. Edited with a commentary at Âgra (lithographed), 1855; see Trübner's Record, No. 22, p. 390; a selection from the same has been printed at Lahore, 1867.

This copy was finished in the Muḥarram of A.H. 1063=A.D. 1652, December, in Shâhjahân's reign, by Sayyid Naṣir; the owner was Shâh Ja'far in Katak (کتن).

Ff. 118, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 5¾ in. [OUSELEY 69.]

## 575

The same.

The first leaf of this MS. was wanting; it has been completed by Sir W. Ouseley.

No prose preface. It begins at once with the initial bait of the mathnawî.

The margin is covered, and the lines are interspersed with explanatory notes, particularly from fol. 39 to the end.

This copy was made by Habib-allâh, and finished the 16th of the second Jumâdâ of the third year of Aḥmad Shâh, viz. A.H. 1163=A.D. 1750, May 23.

Ff. 111, 2 coll., each ll. 15; large, clear Nasta'lik; size, 10½ in. by 6¾ in. [OUSELEY 383.]

## 576

The same.

The prose preface is found here on ff. 1<sup>b</sup>-7<sup>b</sup>, the mathnawî begins on fol. 9<sup>b</sup>. Many glosses and additions on the margin. No date.

Ff. 124, 2 coll., each ll. 14; Nasta'lik; illuminated frontispiece on fol. 9<sup>b</sup>; ff. 9<sup>b</sup> and 10<sup>a</sup> splendidly adorned; size, 6½ in. by 3½ in. [FRASER 62.]

## 577

The same.

Numerous interlinear and marginal glosses. No preface. The mathnawî concludes on fol. 110<sup>a</sup>; on fol. 110<sup>b</sup> there follows a **مرتب اعداد تمام کلام اللہ**; and on fol. 111<sup>a</sup> the fragment of a treatise on twenty-five peculiarities of the **سورة اخلاص**, beginning: **بدانکه امیر المؤمنین امام المتقین علی ابن ابی طالب استخراج سورة اخلاص النخ**.

Ff. 111, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{5}{8}$  in. by 5 $\frac{3}{8}$  in. [OUSELEY ADD. 91.]

## 578

The same.

A quite modern copy of the same. Finished A. H. 1201 = A. D. 1786-1787.

Ff. 1-69<sup>b</sup>, 2 coll., each ll. 15, and a third on the margin, ll. 12; small Nasta'lik; the original leaves are put into another margin; fol. 41 supplied by another hand; size, 7 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. [OUSELEY ADD. 107.]

## 579

The same.

Another copy without preface, dated in a modern hand the 16th of Rabi'-althâni, A. H. 1209 = A. D. 1794, November 10.

Ff. 109, 2 coll., each ll. 15; Nasta'lik; a great number of leaves are supplied by a modern European hand; size, 8 $\frac{1}{2}$  in. by 4 $\frac{3}{4}$  in. [ELLIOT 384.]

## 580

Sharh-i-Tuhfat-al-'irâkain (شرح تحفة العراقيين).

A commentary on Khâkânî's Tuhfat-al-'irâkain, the author of which is called in the subscription **غلام محمد نحوشی** (مخوشی), Ghulâm Muḥammad. It begins, without an introduction, with the explanation of the first verse: **مائیم نظارگان الخ کلمه زين تعلق بغمناک**. دارد یعنی غمناکی ما ازین حقّه ومهره است.

This copy was finished the 5th of Safar, A. H. 1124 = A. D. 1712, March 14. From the **کری** (i.e. گهزی) occurring in the subscription, we conclude that it was copied in India: **تمام شد شرح تحفة العراقيين من تصنيف غلام محمد نحوشی (مخوشی) تاریخ لنجم صفر المطهر سیه هجری روز دو شنبه چهارکری اخر مانده 1124**.

Ff. 141, ll. 17; cursive Nasta'lik; size, 8 $\frac{3}{4}$  in. by 4 $\frac{3}{4}$  in. [OUSELEY 61.]

## 581

Sharh-i-Tuhfat-al-'irâkain.

Another commentary on the same work, very badly written and consequently very difficult to read. It is probably identical with the commentary of 'Abd-alsalâm (composed A. H. 1057 = A. D. 1647, see A. Sprenger, Catal., p. 463, No. 322, and the copy in the India Office, No. 642), but is unfortunately defective at the beginning.

Ff. 1-5 appear to form the introduction; on fol. 6<sup>b</sup> the commentary opens with the first bait of the mathnawî: **مائیم نظارگان الخ**.

Another part begins on fol. 20<sup>a</sup>. The text of the poem is not marked, being unseparated from the commentary. Many additions on the margin.

Copied A. H. 1076 = A. D. 1665-1666, at Shâhjahânâbâd.

Ff. 93, ll. 20-23; Shikasta; size, 10 $\frac{1}{2}$  in. by 5 $\frac{3}{8}$  in. [WALKER 90.]

## 582

Diwân-i-Zahir Fâryâbi (دیوان ظهیر فاریابی).

The Diwân of Zahir-al-din Tâhir bin Muḥammad of Fâryâb, who died in Tabriz A. H. 598 = A. D. 1202, comp. Rieu ii. p. 563; A. Sprenger, Catal., p. 579; Ouseley, Biogr. Notices, p. 154; and Butkhâna, No. 20.

Contents:

The same preface, which is quoted by Sprenger, on fol. 1<sup>a</sup>, written by a contemporary of Majd-i-Hamgar, who collected Fâryâbi's poems and dedicated them to Majd-aldaulah wa aldin Ahmad bin Muḥammad (comp. ff. 5<sup>a</sup>, ll. 8-12, and 5<sup>b</sup>, ll. 1-2). The beginning is wanting; it opens with the words: **خلقت الافلاک وجمال جلال او الخ**.

Kaṣidas on fol. 7<sup>b</sup>, intermixed with a great number of kit'as (for instance, on ff. 75<sup>b</sup>, 76<sup>b</sup>, and towards the end), some ghazals, and one short mathnawî (on fol. 81<sup>a</sup>). Beginning:

**چو زهره وقت صبح از افق بسازد جنگ  
زمانه تیر کند ناله مرا آهنگ**

The initial verse quoted in Sprenger is found here on fol. 128<sup>b</sup>

Rubâ'is, on fol. 149<sup>a</sup>, defective at the end. Beginning:

**ای خیل ستارگان سپاه و حشمت  
دوران فلک مطیع تیغ و قلمت**

There is a lacuna after fol. 24. Printed, Calcutta, A. H. 1245.

Ff. 157, ll. 12; Nasta'lik; incomplete both at the beginning and the end; illuminated frontispiece on fol. 7<sup>b</sup>; ff. 1<sup>a</sup>, 7<sup>b</sup>, and 8<sup>a</sup> are sumptuously adorned; ornamented headings or corners throughout; size, 7 $\frac{1}{2}$  in. by 4 $\frac{5}{8}$  in. [ELLIOT 119.]

## 583

Another copy of the same.

This copy contains:

A short fragment of the same preface as in Elliot 119 on fol. 1<sup>a</sup>, without beginning or end. The first words are **فصل معلوم خود هر يك الخ** (Elliot 119, fol. 4<sup>b</sup>, l. 10), and the last **کز طیب نفس چو مشک فاشم** (Elliot 119, fol. 6<sup>b</sup>, l. 2).

Kaṣidas, kit'as, etc., on fol. 2<sup>b</sup>, introduced by a rubâ'i, beginning: **ای سرتو در سینه هر صاحب راز**, and concluded by a short mathnawî, which is different from that in Elliot 119. The initial kaṣidah is the same as in the preceding copy: **چو زهره الخ**. The order is neither alphabetical nor agreeing with that in Elliot 119.

Rubâ'is on fol. 116<sup>a</sup>. Beginning the same as in Elliot 119.

This copy was finished the 26th of Rajab, A. H. 1015 = A. D. 1606, November 27. There is added a full notice



of Zahir Fāryābī, extracted from Daulatshāh's tadhkirah, by Sir Gore Ouseley.

Ff. 118, ll. 15 (on fol. 79 only ll. 8); Nasta'lik, written on paper of various colours; many blanks and omissions (for instance, on ff. 9<sup>a</sup>, 26<sup>b</sup>, 60<sup>a</sup>, 60<sup>b</sup>, 117<sup>b</sup>, etc.); illuminated frontispiece on fol. 2<sup>b</sup>; ff. 2<sup>b</sup> and 3<sup>a</sup> adorned; some leaves (ff. 25, 26, 60, and 79) supplied by another hand; size, 9 in. by 4½ in. [ELLIOT 120.]

### 584

A third copy of the same diwān.

Contents:

Kāṣidas, without any order, on fol. 1<sup>b</sup>, beginning:

سپیده دم که شدم محرم سرای سرور الخ  
corresponding to Elliot 119, fol. 128<sup>a</sup> last line but one.

Two tarji'bands on ff. 13<sup>a</sup> and 42<sup>b</sup>; the first begins:

دوش چون زلف بشانه زدند الخ  
the second: خمیز ای نگار حسن الخ

Mukatta'at on fol. 78<sup>b</sup>, beginning:

زمانه داور کشور کشای نصرت و دین  
ایا ضمیر تو از راز آسمان آگاه

Ghazals and rubā'is on fol. 105<sup>a</sup>, beginning:

گر گل رخسارت عزم گلستان کند  
گل بتماشای او روی به بستان کند

No date. On the fly-leaf the same account of the poet as in Elliot 120.

Ff. 114, ll. 15; Nasta'lik; illuminated frontispiece, the first two pages richly embellished; size, 8¼ in. by 5 in.

[ELLIOT 421.]

Nizāmī (Nos. 585-619).

### 585

Khamsa-i-Nizāmī (خمسه نظامی).

'The five treasures' (پنج گنج) of Jamāl-al-din Abū

Muhammad Ilyās bin Yūsuf bin Mu'ayyad Nizām-al-din of Ganja, who probably died about A.H. 598 or 599 = A.D. 1201-1202; compare Rieu ii. p. 564 sq.; W. Bacher, Nizāmī's Leben und Werke, Leipzig, 1871, English translation, London, 1873 (reprinted in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 103-244); Sir Gore Ouseley, Notices of Persian Poets, p. 43; A. Sprenger, Catal., p. 519; G. Flügel i. p. 503; A. F. Mehren, p. 34; Cat. Codd. Orient. Lugd. ii. p. 109; C. J. Tornberg, p. 94; J. Aumer, p. 10; Zenker ii. pp. 39, 40, etc. Lithographed in Bombay, 1834 and 1838; in Teheran, A.H. 1261. Edited at Tabriz, 1845; vide Trübner's Record, Nos. 66, 67, p. 99.

Contents:

1. مخزن الاسرار, No. 274, fol. 1<sup>b</sup>, dedicated to Sultān Bahrāmshāh, and composed, according to the last verse, A.H. 552:

(از گهی!) هجرت شده تا این زمان  
پانصد و پنجاه و دو افزون بران

but the correct date is most likely A.H. 572 or 573. Beginning:

بسم الله الرحمن الرحيم - هست کلید در گنج حکیم

Edited by N. Bland, London, 1844, to which edition

the author's biographies of Daulatshāh and Lutf-'Alī Beg are prefixed; lithographed in Cawnpore, 1869.

2. خسرو و شیرین, on fol. 27<sup>b</sup>, composed A.H. 576, and dedicated to Sultān Sa'id Tughrul bin Arslan (who ascended the throne A.H. 573), the Atābeg Abū Jāfar Muḥammad, and Kizil Arslan, the brother and afterwards successor of the Atābeg. Beginning:

خداوندا در توفیق بکشی - نظامی را ره تحقیق بنمای  
Lithographed at Lahore, A.H. 1288; comp. also Hammer's Schirin, Leipzig, 1809.

It is dated by the copyist the 25th of Ramaḍān, A.H. 766 = A.D. 1365, June 15.

3. لیلی و مجنون, on fol. 93<sup>b</sup>, composed A.H. 584, and dedicated to Sultān Abū-almuẓaffar Shirwānshāh. Beginning:

ای نام تو بهترین سر آغاز - بی نام تو نامه کی کنم باز  
Translated into English by J. Atkinson, Laili and Majnun, 1836; edited at Lucknow, 1870. See Trübner's Record, No. 65, p. 81.

Dated by the transcriber the 12th of Shawwāl, A.H. 766.

4. قصه بهرام, No. 275, fol. 1<sup>b</sup>, also called هفت پیکر, composed A.H. 593 and dedicated probably to the Atābeg Nūr-al-din Arslan (who ascended the throne of Maṣ'il in A.H. 589). Beginning:

ای جهان دیده بود خویش از تو  
هیچ بودی نبوده پیش از تو

Lithographed Bombay, 1849; Lucknow, 1873; comp. also F. v. Erdmann's 'Behrangur und die russische Fürstentochter,' Kasan, 1844.

Dated the beginning of Shawwāl, A.H. 766.

5<sup>a</sup>. The first part of the اسکندر نامه, on fol. 52<sup>b</sup>, called شرف نامه اسکندری or اسکندر نامه بزی, dedicated to Nuṣrat-al-din, who succeeded the Atābeg Kizil Arslan in Tabriz, A.H. 587, and beginning:

خدایا جهان پادشاهی تراست  
زما خدمت آید خدائی تراست

Comp. F. v. Erdmann, De Expeditione Russorum Berdaam versus, Kasan, 1826; Charmoy, Expédition d'Alexandre contre les Russes, St. Petersburg, 1829; and F. Spiegel, Die Alexandersage bei den Orientalen, Leipzig, 1851, pp. 33-50. Edited Calcutta, 1812, reprinted 1825: 'The Secander Nama of Nizāmī; with a selection from the works of the most celebrated commentators, by Beder 'Alī and Mīr Hosain 'Alī.' Before this the first part (the text alone) was printed in 1810, Calcutta: 'Selections for the use of the Students of the Persian Class; vol. iv.' English translation by H. Wilberforce Clarke, London, 1881. Also lithographed at Bombay and Lucknow. Dated Muḥarram, A.H. 767.

5<sup>b</sup>. The second part of the اسکندر نامه, on fol. 123<sup>b</sup>, called خرد نامه اسکندری or اقبالنامه اسکندری, dedicated to Malik 'Izz-al-din Maṣ'ūd. About the conflicting statements concerning the date of both parts compare Rieu ii. p. 568 sq. The present copy contains on fol. 151<sup>a</sup>, last line sq., the same rhymed epilogue, containing the record of Nizāmī's death, which is noticed by Rieu ii. p. 564. It is headed: انجامش

روزگار نظامی علیه الرحمة Beginning:

خرد هر کجا گنجی آرد پدید - ز نام خدا سازد آنرا کلید

Edited by A. Sprenger, Calcutta, 1852 and 1869. The usage of the names *شرفنامه* and *اقبالنامه*, which are of post-Nizâmian origin, has never been definitely settled in the East, as in different MSS. *شرفنامه* is applied to the first part, *اقبالنامه* to the second, and vice versa. See A. F. Mehren, p. 35, note. Compare also W. Bacher, pp. 101-171, and Dr. Ethé, Alexanders Zug zum Lebensquell, Sitzungsberichte der bayerischen Academie, 1871, pp. 343-405.

Dated the beginning of the first Rabi', A. H. 767 = A. D. 1365, November. The name of the copyist is Ahmad bin Alhusain bin Sâna (احمد بن الحسين بن سانه).

No. 274, ff. 141; No. 275, ff. 152; each page 4 coll., each col. 24 ll.; the frontispieces of the single poems are illuminated, but some of them are injured; the titles are written in Kûfi; of the first two leaves two columns were torn away, but they have been completed by Sir W. Ouseley; ff. 21-37 in No. 274 are written by a more modern hand in Nasta'lik, all the rest in Naskhi; size, 10½ in. by 6½ in. [OUSELEY 274, 275.]

## 586

The same.

1. لیلی و مجنون, on fol. 1<sup>b</sup>.
2. هفت پیکر, on fol. 52<sup>b</sup>.
- 3<sup>a</sup>. اسکندر نامه, first part on fol. 113<sup>b</sup>.
- 3<sup>b</sup>. اسکندر نامه, second part on fol. 193<sup>b</sup>.
4. مخزن الاسرار, on fol. 224<sup>b</sup>.
5. خسرو و شیرین, on fol. 253<sup>a</sup>.

At the end of the second part of the Iskandarnâma, the copyist has given his name, حسین التونی, and the date, the 14th of Dhû-al-hijjah, A. H. 841 = A. D. 1438, June 8.

The MS. was originally bound in this order: 4, 5, 1, 2, 3.

Ff. 324, 4 coll., each ll. 23; Nasta'lik; illuminated frontispieces; size, 12½ in. by 8½ in. [OUSELEY 304.]

## 587

The same.

1. مخزن الاسرار, on fol. 2<sup>b</sup>. Dated the 8th of Jumâdâ-al-thâni, A. H. 906 = A. D. 1500, 30th of December.
2. خسرو و شیرین, on fol. 32<sup>b</sup>.
3. لیلی و مجنون, on fol. 101<sup>b</sup>.
4. هفت پیکر, on fol. 158<sup>b</sup>.

5<sup>a</sup>. کتاب شرفنامه اسکندری (the first part of the Iskandarnâma), on fol. 221<sup>b</sup>. Dated the 5th of Dhû-al-hijjah, A. H. 906 = A. D. 1501, 22nd of June.

5<sup>b</sup>. کتاب اقبالنامه اسکندری (the second part of the Iskandarnâma), on fol. 300<sup>b</sup>.

The whole copy is dated Saturday, the 22nd of Muharram, A. H. 907 = A. D. 1501, August 7, by Na'im-aldin, the Kâtib of Shirâz.

Ff. 346, 4 coll., each ll. 21; small Nasta'lik; illuminated frontispieces on ff. 2<sup>b</sup>, 32<sup>b</sup>, 101<sup>b</sup>, 158<sup>b</sup>, 221<sup>b</sup>, and 300<sup>b</sup>; ff. 2<sup>b</sup> and 3<sup>a</sup> sumptuously adorned; small ornaments throughout the whole MS.; large pictures on ff. 1<sup>b</sup>, 2<sup>a</sup>, 345<sup>b</sup>, and 346<sup>a</sup>; smaller ones on ff. 17<sup>a</sup>, 22<sup>b</sup>, 43<sup>b</sup>, 55<sup>a</sup>, 60<sup>a</sup>, 63<sup>b</sup>, 68<sup>b</sup>, 73<sup>b</sup>, 81<sup>a</sup>, 92<sup>b</sup>, 97<sup>b</sup>, 111<sup>b</sup>, 115<sup>b</sup>, 119<sup>b</sup>, 123<sup>b</sup>, 127<sup>b</sup>, 134<sup>a</sup>, 142<sup>b</sup>, 150<sup>a</sup>, 169<sup>a</sup>, 174<sup>b</sup>, 178<sup>b</sup>, 183<sup>b</sup>, 190<sup>a</sup>, 193<sup>a</sup>, 196<sup>b</sup>, 200<sup>b</sup>, 206<sup>a</sup>, 210<sup>b</sup>, 236<sup>a</sup>, 242<sup>a</sup>, 251<sup>a</sup>, 258<sup>a</sup>, 264<sup>a</sup>, 279<sup>a</sup>, 291<sup>a</sup>, 297<sup>b</sup>, 307<sup>b</sup>, 319<sup>a</sup>, and 333<sup>a</sup>; gilt edges; binding red and gold; size, 11¼ in. by 6¼ in. [ELLIOT 192.]

## 588

The same.

1. مخزن الاسرار, on fol. 1<sup>b</sup>.
  2. خسرو و شیرین, on fol. 28<sup>b</sup>.
  3. لیلی و مجنون, on fol. 107<sup>b</sup>.
  4. هفت پیکر, on fol. 159<sup>b</sup>.
  - 5<sup>a</sup>. اسکندر نامه, first part (here styled اقبالنامه اسکندری), on fol. 218<sup>b</sup>.
  - 5<sup>b</sup>. اسکندر نامه, second part (here styled شرفنامه اسکندری), on fol. 293<sup>b</sup>.
- Copied A. H. 956 = A. D. 1549.

Ff. 330, 4 coll., each ll. 23; small but clear Nasta'lik; illuminated frontispiece at the beginning of each mathnawi; the first two pages sumptuously adorned; pictures on ff. 13<sup>a</sup>, 42<sup>b</sup>, 72<sup>a</sup>, 90<sup>b</sup>, 117<sup>a</sup>, 131<sup>a</sup>, 152<sup>a</sup>, 176<sup>b</sup>, 181<sup>b</sup>, 190<sup>b</sup>, 197<sup>a</sup>, 202<sup>b</sup>, 207<sup>a</sup>, 232<sup>b</sup>, 245<sup>a</sup>, and 274<sup>b</sup>; size, 12½ in. by 7¾ in. [MARSH. 579.]

## 589

The same.

1. مخزن الاسرار, on fol. 1<sup>b</sup>.
2. خسرو و شیرین, on fol. 33<sup>b</sup>.
3. لیلی و مجنون, on fol. 119<sup>b</sup>.
4. هفت پیکر, on fol. 178<sup>b</sup>.
- 5<sup>a</sup>. اسکندر نامه, first part, on fol. 246<sup>b</sup>.
- 5<sup>b</sup>. اسکندر نامه, second part, on fol. 336<sup>b</sup>.

At the end the copyist states his name to be Mir'Ali کتبہ الفقیر الحقیر المذنب میر علی غفر الله ذنوبه و ستر) بسعی فقیر باباشاه (Bâbâshâh) (تحریر یافت) and on fol. 32<sup>b</sup>, Bâbâshâh (تحریر یافت); the handwriting is the same throughout. Perhaps this is the same Bâbâshâh who wrote حواشی to Jâmi's commentary of the Kâfiyyah; see H. Khalfâ v. p. 114. No date. The writing seems to indicate the tenth century of the Hijrah.

Ff. 384, 4 coll., each ll. 19; Nasta'lik; illuminated frontispiece at the beginning of each mathnawi, all brilliantly executed; pictures on ff. 57<sup>a</sup>, 81<sup>b</sup>, 199<sup>b</sup>, and 276<sup>b</sup>, of high perfection; size, 11¼ in. by 7½ in. [OUSELEY 316.]

## 590

The same.

1. مخزن الاسرار, on fol. 1<sup>b</sup>, beginning : فاتحه فکرت و ختم سخن - نام خدائیسست برو ختم کن (the second bait of the other copies, the first being wanting here). Copied at Samarkand, A. H. 989 = A. D. 1581, by میرک بن خواند محمد شیخ.

2. خسرو و شیرین, on fol. 42<sup>b</sup>.
  3. لیلی و مجنون, on fol. 139<sup>b</sup>.
  4. هفت پیکر, on fol. 218<sup>b</sup>.
  5. اسکندر نامه (only the first part), on fol. 300<sup>b</sup>.
- On fol. 312<sup>a</sup>, at the beginning, one hemistich is wanting: بیکار زن مرده پرداختند comp. Elliot 192, fol. 231<sup>b</sup>, l. 12.



The whole copy is dated A.H. 1010 = A.D. 1601, 1602.

Ff. 413, 3 coll., each ll. 19; Nasta'lik, written by different hands; five illuminated frontispieces on ff. 1<sup>b</sup>, 42<sup>b</sup>, 139<sup>b</sup>, 218<sup>b</sup>, and 300<sup>b</sup>; the first two pages richly adorned; a little worm-eaten; many headings forgotten; ff. 217 and 229 left blank; gilt edges; binding dark blue and gold; size, 10<sup>3</sup>/<sub>8</sub> in. by 6<sup>1</sup>/<sub>2</sub> in. [ELLIOT 193.]

## 591

The same.

1. مخزن الاسرار, on fol. 1<sup>b</sup>.
2. خسرو و شیرین, on fol. 29<sup>b</sup>.
3. لیلی و مجنون, on fol. 120<sup>b</sup>.
4. هفت پیکر, on fol. 181<sup>b</sup>.
- 5<sup>a</sup>. شرفنامه اسکندری, on fol. 253<sup>b</sup>.
- 5<sup>b</sup>. اقبالنامه اسکندری, on fol. 336<sup>b</sup>.

Ff. 360 and 361 must be inserted between ff. 3 and 4; fol. 362 is the direct continuation of fol. 359; some lacunas after ff. 271, 275, and 277. On the fly-leaf there is written by Sir Gore Ouseley the same account of Nizâmi's Khamsah which is found in his Biographical Notices.

Copied by 'Abd-aljabbâr of Shirâz, in the month Ramaḍân, A.H. 1021 = A.D. 1612, October–November.

Ff. 383, 4 coll., each ll. 20; clear and distinct Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup>, 29<sup>b</sup>, 120<sup>b</sup>, 181<sup>b</sup>, 253<sup>b</sup>, and 336<sup>b</sup>; very fine pictures—much better than usual—are found on ff. 45<sup>b</sup>, 53<sup>b</sup>, 60<sup>b</sup>, 79<sup>b</sup>, 89<sup>b</sup>, 99<sup>b</sup>, 106<sup>a</sup>, 111<sup>a</sup>, 147<sup>b</sup>, 161<sup>b</sup>, 194<sup>a</sup>, 203<sup>a</sup>, 209<sup>a</sup>, 216<sup>b</sup>, 220<sup>a</sup>, 224<sup>a</sup>, 228<sup>b</sup>, 2. 5<sup>b</sup>, 240<sup>a</sup>; blank spaces left for pictures on ff. 123<sup>a</sup>, 136<sup>a</sup>, 183<sup>b</sup>, 253<sup>a</sup>, 256<sup>b</sup>, 285<sup>a</sup>, 290<sup>b</sup>, 304<sup>b</sup>, 312<sup>b</sup>, and 326<sup>a</sup>; eastern binding, with flowers; all the headings written on a gold ground; size, 13<sup>1</sup>/<sub>2</sub> in. by 8<sup>1</sup>/<sub>2</sub> in. [ELLIOT 197 (G. O.).]

## 592

The same.

1. مخزن الاسرار, on fol. 1<sup>b</sup>.
2. خسرو و شیرین, on fol. 31<sup>b</sup>.
3. لیلی و مجنون, on fol. 105<sup>b</sup>.
4. اسکندر نامه, first part, on fol. 165<sup>b</sup>. The second part is wanting.
5. هفت پیکر, on fol. 252<sup>b</sup>.

The name of the scribe occurs on fol. 164<sup>a</sup>, سلطان محمد تایباده الباخری, and two dates, one on fol. 252<sup>b</sup>, Ramaḍân, A.H. 1056 = A.D. 1646, October, and one on fol. 317<sup>b</sup>, Safar, A.H. 1056 = A.D. 1646, March, whence it appears that the last poem, Haft Paikar, ought to be bound before the Iskandarnâme.

Ff. 317, 4 coll., each ll. 20; small, clear Nasta'lik; all five poems have most richly illuminated frontispieces, each of a different pattern; there are pictures on ff. 37<sup>b</sup>, 41<sup>a</sup>, 42<sup>b</sup>, 74<sup>b</sup>, 285<sup>a</sup>, 288<sup>b</sup>, 295<sup>a</sup>; the paper is sprinkled with gold; size, 10<sup>1</sup>/<sub>2</sub> in. by 6<sup>1</sup>/<sub>2</sub> in. [OUSELEY 317.]

## 593

The same.

1. مخزن الاسرار, on fol. 1<sup>b</sup>.
2. خسرو و شیرین, on fol. 38<sup>a</sup>.
3. اسکندر نامه, first part, on fol. 152<sup>a</sup>. The last baits of it run thus:

بتأرنج پانصد نود هفت سال  
که خواننده را زو نگیرد ملال

نوشتن من این نامه را در جهان  
که تادور بود از جهان تا جهان  
سر سال چارم محرم بداشت  
رسالت (رساعت: Ouseley 317) گذشته چهارم بداشت  
خجسته همیشه چو سرو جوان  
بماناد در بزم شاه جهان  
بیا ساقی آن جام رخشنده می  
بمن ده که افسرده کستم زمی  
که تا از می خوشگوار افکنم  
بمی کان گرفتست جان در تنم

The same verse and a few more are also found in Ouseley 317, fol. 252<sup>b</sup>, according to which the date of the first part would be Muharram, A.H. 597 = A.D. 1200; comp. Rieu ii. p. 568.

4. هفت پیکر, on fol. 261<sup>a</sup>.

5. لیلی و مجنون, on fol. 342<sup>a</sup>.

This copy was finished by Hamid 'Ali, the 23rd of Ramaḍân, A.H. 1230 = A.D. 1815, August 29.

Ff. 412, 2 coll., each ll. 15, and a third on the margin, ll. 34; distinct Nasta'lik; headings in red ink, no other ornaments; size, 12 in. by 7<sup>1</sup>/<sub>2</sub> in. [ELLIOT 195.]

## 594

The same.

Contents:

1. مخزن الاسرار, on fol. 2<sup>b</sup>.
  2. خسرو و شیرین, on fol. 35<sup>b</sup>.
  3. لیلی و مجنون, on fol. 122<sup>b</sup>.
  4. هفت پیکر, on fol. 180<sup>b</sup>.
  - 5<sup>a</sup>. اسکندر نامه (that is, the first part, commonly called شرفنامه), on fol. 246<sup>b</sup>.
  - 5<sup>b</sup>. اقبالنامه (the second part of the اسکندر نامه), on fol. 340<sup>b</sup>.
- Not dated.

Ff. 384, 4 coll., each ll. 19; Nasta'lik, written on brown paper; a very luxurious MS., particularly ff. 1<sup>b</sup>–3<sup>a</sup>, 17<sup>b</sup>, 18<sup>a</sup>, 32<sup>a</sup>–36<sup>a</sup>, 51<sup>b</sup>, 52<sup>a</sup>, 109<sup>b</sup>, 110<sup>a</sup>, 122<sup>b</sup>, 123<sup>a</sup>, 132<sup>b</sup>, 133<sup>a</sup>, 143<sup>b</sup>, 144<sup>a</sup>, 155<sup>b</sup>, 156<sup>a</sup>, 179<sup>b</sup>–181<sup>a</sup>, 198<sup>b</sup>, 199<sup>a</sup>, 200<sup>a</sup>, 209<sup>b</sup>, 223<sup>b</sup>, 224<sup>a</sup>, 239<sup>b</sup>, 240<sup>a</sup>, 245<sup>b</sup>–247<sup>a</sup>, 265<sup>b</sup>, 266<sup>a</sup>, 279<sup>b</sup>, 280<sup>a</sup>, 294<sup>b</sup>, 295<sup>a</sup>, 340<sup>b</sup>, and 347<sup>b</sup> are most splendidly adorned; besides, there are fine pictures on ff. 1<sup>b</sup>, 2<sup>a</sup>, 18<sup>a</sup>, 34<sup>b</sup>, 35<sup>a</sup>, 51<sup>b</sup>, 110<sup>a</sup>, 132<sup>b</sup>, 144<sup>a</sup>, 155<sup>b</sup>, 180<sup>a</sup>, 199<sup>a</sup>, 223<sup>b</sup>, 240<sup>a</sup>, 245<sup>b</sup>, 246<sup>b</sup>, 249<sup>b</sup> (a very small one), 266<sup>a</sup>, 280<sup>a</sup>, 294<sup>b</sup>, 317<sup>a</sup>, 328<sup>a</sup>, 348<sup>a</sup>, and 360<sup>a</sup>; illuminated headings throughout; gilt edges; binding in red and gold; size, 10<sup>3</sup>/<sub>8</sub> in. by 6<sup>1</sup>/<sub>2</sub> in. [ELLIOT 194.]

## 595

The same.

This copy is older than some of the preceding ones, dated A.H. 999 = A.D. 1590, 1591, at Ahmadâbâd in Gujarât, but the first mathnawî, viz. the مخزن الاسرار, is entirely wanting here.

1. خسرو و شیرین, on fol. 1<sup>b</sup>.
2. لیلی و مجنون, on fol. 76<sup>b</sup>.
3. هفت پیکر, on fol. 123<sup>b</sup>.

4<sup>a</sup>. شرفنامه اسکندری, on fol. 177<sup>b</sup>.

4<sup>b</sup>. اقبالنامه اسکندری, on fol. 244<sup>b</sup>.

The right order of ff. 85-95 is: 85, 92-94, 86-91, 95. Fol. 169 must be put after fol. 177.

Ff. 272, 4 coll., ll. 25; Nasta'lik; a little worm-eaten; large waterspots throughout; small illuminated frontispiece at the beginning of each mathnawi; some lines on the first page are seriously damaged; size, 9 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in. [ELLIOT 196.]

### 596

Three mathnawis by Nizâmî.

This splendid copy, dated by Mirak bin Khwâjagî of Balkh, A. H. 980 = A. D. 1572, 1573, at Samarkand, contains:

1. لیلی و مجنون, on fol. 1<sup>b</sup>.

2. هفت پیکر, on fol. 62<sup>b</sup>.

3. اقبالنامه اسکندری (here meant for the first part of the Iskandarnâma, as the beginning shows: خدایا جهان پادشاهی تراست), on fol. 132<sup>b</sup>.

Ff. 217, 4 coll., each ll. 19; excellent Nasta'lik; illuminated frontispiece at the beginning of each mathnawi; pictures on ff. 13<sup>b</sup>, 33<sup>b</sup>, 43<sup>a</sup>, 88<sup>a</sup>, 96<sup>b</sup>, 99<sup>b</sup>, 103<sup>a</sup>, 108<sup>a</sup>, 114<sup>b</sup>, 119<sup>a</sup>, 148<sup>b</sup>, 162<sup>b</sup>, 178<sup>b</sup>, and 192<sup>b</sup>; size, 12 in. by 8 in. [DOUCE 348.]

### 597

Khulâsa-i-Khamsa-i-Nizâmî (خلاصه خمس نظامی).

Extracts from Nizâmî's five mathnawis, arranged in thirty-seven chapters according to the subjects of which they treat, and introduced by a preface in prose; comp. Rieu ii. p. 575.

Beginning of the preface: بر اصحاب دولت و ارباب  
مکنتم واجب و لازمست که بعد از قرأت قرآن الخ

The first chapter (در توحید و مناجات), this heading, being omitted here, has been supplied from the following copy) begins with the first bait in the مناجات of the الاسرار on fol. 3<sup>a</sup>:

ای همه هستی ز تو پیدا شده - خاک ضعیف از تو توانا شده

No date. Copied by Muḥammad Ḳiḡwâm of Shirâz.

Ff. 51, 2 coll., each ll. 10; clear Nasta'lik; illuminated frontispiece, the first two pages richly adorned; size, 6 $\frac{1}{2}$  in. by 4 $\frac{3}{4}$  in. [OUSELEY ADD. 106.]

### 598

The same.

This copy is defective in the beginning. It opens abruptly in the preface thus: بر قصه و آیتی و مصرعی  
از آن متضمن الخ

The first chapter begins here on fol. 113<sup>a</sup>, l. 7. No date.

Ff. 112-156, 2 coll., each ll. 12, 13; Nasta'lik; size, 8 $\frac{1}{2}$  in. by 5 in. [BODL. 102.]

### 599

The same.

This copy has only a few lines in prose, beginning thus: تا چند زمین نهاد بودن - سیلی خور خاک و باد بودن

thirty-five chapters only. Dated the 6th of Muḥarram, A. H. 1152 = A. D. 1739, April 15, at Aḥmadâbâd.

Ff. 42, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. [WALKER 44.]

### 600

Makhzan-alarâr.

Another copy of the Makhzan-alarâr, copied at Patna in the time of Sa'idkhân Bahâdur Zafarjang, and dated the 16th of Muḥarram, A. H. 1059 = A. D. 1649, January 30. Beginning as usual.

Inner margin, ff. 30<sup>a</sup>-77<sup>a</sup>; Nasta'lik. [OUSELEY 302.]

### 601

The same.

Copied A. H. 1201 = A. D. 1786, 1787.

Ff. 70-123, 2 coll., each ll. 15, and a third on the margin, ll. 12; small Nasta'lik; size, 7 $\frac{1}{8}$  in. by 4 $\frac{1}{8}$  in. [OUSELEY ADD. 107.]

### 602

The same.

No date.

Ff. 1-93, 2 coll., each ll. 12; Nasta'lik; size, 7 $\frac{3}{4}$  in. by 6 in. [MARSH. 369.]

### 603

The same.

No date.

Ff. 67, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size, 7 $\frac{1}{4}$  in. by 4 $\frac{1}{2}$  in. [SALE 29.]

### 604

Khusrau and Shirin.

Another copy of Khusrau and Shirin, dated the second Sunday in the month Shawwâl, A. H. 990 = A. D. 1582, November 7, at Shirâz. Beginning as usual. The right order of ff. 21-277 is: 21, 23-80, 82, 81, 84, 83, 85-155, 22, 156-270, 277.

Margin-column, ff. 3<sup>b</sup>-270<sup>a</sup> and fol. 277<sup>a</sup>, ll. 24; Nasta'lik; illuminated headings and corners. [ELLIOT 239.]

### 605

Lailâ and Majnûn.

Another copy of Lailâ and Majnûn, dated A. H. 981 = A. D. 1573, 1574 (so we conjecture from the defective date صد و هشتاد و یک, but it may be as early as A. H. 881).

Ff. 153, 2 coll., each ll. 15; splendid Nasta'lik; the first two pages beautifully adorned with gold, ultra-marine, and other bright colours; all the margins are of various hues and sprinkled with gold; illuminations throughout; pictures on ff. 31<sup>b</sup>, 44<sup>b</sup>, 59<sup>a</sup>, 68<sup>a</sup>, 75<sup>a</sup>, 89<sup>b</sup>, 105<sup>a</sup>, 132<sup>b</sup>, and 149<sup>b</sup>; unfortunately many leaves are greatly damaged, the last ones especially being almost entirely destroyed; bound in red velvet; size, 10 $\frac{1}{2}$  in. by 6 $\frac{3}{4}$  in. [OUSELEY ADD. 137.]

### 606

Large fragments of the same Lailâ and Majnûn.

Beginning, end, and some middle parts of the poem are wanting. The first fragment, beginning on fol. 11<sup>a</sup> with this bait:

تا چند زمین نهاد بودن - سیلی خور خاک و باد بودن



and ending thus :

آن کردن طوق بند آزاد - افسوس بود ز تیغ فولاد  
corresponds to Ouseley 274, fol. 97<sup>b</sup>, l. 5—fol. 113<sup>b</sup>, l. 11.

The second and third fragments (beg. on ff. 73<sup>a</sup> and 103<sup>a</sup>) correspond to Ouseley 274, fol. 116<sup>b</sup>, l. 13—fol. 138<sup>b</sup>, l. 10. The last bait found in these fragments, is :

تأثیر اجل چو زحمت آرد - بر عاجز تو رحمت آرد  
Margin-column, ff. 11<sup>a</sup>–63<sup>b</sup>, 73<sup>a</sup>–101<sup>b</sup>, 103<sup>a</sup>–148<sup>b</sup>; ll. 30; Nasta'liq. [ELLIOT 124.]

### 607

Haft Paikar and Iskandarnāma.

Another copy of the Haft Paikar and the first part of the Iskandarnāma.

Haft Paikar on fol. 1<sup>b</sup>.

Iskandarnāma on fol. 57<sup>b</sup>.

The MS. is not dated; it seems to have been written in the ninth or tenth century of the Hijrah. On the first page is the seal of a library, containing the date A. H. 934=A. D. 1527, 1528.

Ff. 138, 4 coll., each ll. 21; small Nasta'liq; two illuminated frontispieces; size, 9 $\frac{3}{8}$  in. by 6 in. [OUSELEY 205.]

### 608

The first part of the Iskandarnāma.

Another copy of the first part of the Iskandarnāma. Beginning as usual : خدایا جهان پادشاهی تراست.

Lacunas after ff. 3 and 103; ff. 2–7 are misplaced; the right order is : 2, 4, 5, 6, 7, 3.

Copied A. H. 1042=A. D. 1632, 1633.

Ff. 149, 2 coll., ll. 21; Nasta'liq; size, 11 in. by 5 $\frac{5}{8}$  in. [MARSH. 654.]

### 609

The same.

This copy, on the margin of which (especially of the first thirty leaves) many glosses are added, is dated A. H. 1101 (thirty-third year of Aurangzib), the 26th of Dhû-alka'dah=A. D. 1690, August 31. A former owner has written his name in one corner of the last page : Muhammad Akbar, the son of Faṭḥ Muhammad.

Ff. 234, 2 coll., each ll. 15; Nasta'liq; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY 155.]

### 610

The same.

This copy was transcribed for the emperor Muḥammadshâh and finished at Aḥmadâbâd the 12th of Dhû-alhijjah, A. H. 1136=A. D. 1724, September 1. The right order of ff. 102–109 is : 102, 108, 104–107, 103, 109.

Ff. 248, 2 coll., ll. 14; careless Nasta'liq, very near to Shikasta; illuminated frontispiece; size, 8 $\frac{3}{8}$  in. by 5 in. [WALKER 63.]

### 611

The same.

Many marginal glosses. No date. On fol. 1<sup>a</sup> a seal from A. H. 1148=A. D. 1735, 1736.

Ff. 236, 2 coll., ll. 15; large and distinct Nasta'liq; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in. [FRASER 69.]

### 612

The same.

Many explanatory glosses on the margin of ff. 1–112<sup>a</sup>. There was a complete subscription on fol. 201<sup>b</sup>, but some one has effaced the copyist's name and part of the date, the remaining part of which (شهر تارینخ نهم) shows that this copy was made in India, probably in the last century.

Ff. 201, 2 coll., each ll. 17; Nasta'liq; size, 10 $\frac{3}{8}$  in. by 6 in. [OUSELEY 277.]

### 613

The same.

Beginning as usual. Marginal and interlinear glosses as far as fol. 70. No date. A seal from A. H. 1198=A. D. 1784 on the last page. A later note at the end states that Mirzâ Husain ibn Mirzâ Tahmâs bought this MS. from the bookbinder 'Abdallâh, the 1st of Jumâdâ-althâni, A. H. 1220=A. D. 1805, August 27.

Ff. 233, 2 coll., each ll. 15; Nasta'liq; size, 9 in. by 5 in. [BODL. 761.]

### 614

The same.

This copy was finished the 25th of Ramadân, A. H. 1224=A. D. 1809, November 3, بدست مهر (? مهتر) ادرس شاه عالم.

Ff. 231, 2 coll., ll. 15; Nasta'liq; size, 9 $\frac{1}{4}$  in. by 5 $\frac{3}{8}$  in. [WALKER 79.]

### 615

The second part of the Iskandarnāma.

Another copy of the second part of the Iskandarnāma, styled here خرد نامه اسکندری, dated the 14th of Rabi'-alawwal, A. H. 1037=A. D. 1627, November 23.

Beginning as usual : خرد هر کجا گنجی آرد بدید آنخ.

Ff. 106, 2 coll., each ll. 17; Nasta'liq; size, 9 $\frac{5}{8}$  in. by 5 $\frac{1}{2}$  in. [LAUD 128.]

### 616

The same.

Copied in the month Rabi'-alawwal, A. H. 1052=A. D. 1642, June.

Ff. 100, 2 coll., ll. 17; Nasta'liq; illuminated frontispiece; size, 8 in. by 4 $\frac{3}{8}$  in. [ELLIOT 336.]

### 617

The same.

Dated the 6th of Sha'bân, A. H. 1104 (=thirty-sixth year of 'Ālamgir's reign)=A. D. 1693, April 12. The copy was written at Aḥmadâbâd for the Nawwâb شجاع خانجو.

Ff. 127, 2 coll., ll. 15; Nasta'liq; illuminated frontispiece; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in. [WALKER 80.]

### 618

Diwân-i-Nizâmî (دیوان نظامی).

A selection from the minor poems, ascribed to Nizâmî of Ganja (whilst others refer them to Nizâmî 'arâḍî).

According to Daulatshâh and other biographers his whole diwân contained about 20,000 baits, but nobody ever met with it. This copy seems to agree entirely with that in A. Sprenger, Catal., p. 523 (comp. also Butkhâna, No. 99). The author's name occurs in many places, for instance, in the following verse, on fol. 23<sup>b</sup>, l. 10:

هر لحظه نظام گنجیه مسکین الخ

and an allusion to Nizâmî's Lailâ and Majnûn is found on fol. 25<sup>b</sup>, l. 8:

گر آن لیلی نظامی (را) ز عشق خویش مجنون کرد  
به از مجنون و لیلی راز عشق افسانه سازم

This copy contains:

Kašidas, on fol. 1<sup>b</sup>. Beginning (the same as in Sprenger):

هر که از روی خرد روی به یزدان آرد  
لطف یزدانش همی تحفه غفران آرد

Ghazals, arranged alphabetically, on fol. 13<sup>b</sup>. Beginning:

باتو پدید می کنم حال تباه خویش را

باتو نصیحتی کنی چشم سیاه خویش را

Kiṭās and rubā'is, on fol. 39<sup>b</sup>. Beginning:

روزی بگرم گاهان رفتن پیاده

ابلیس پیش آمد موسی کلیم را

The colophon is effaced. The printed text of Nizâmî's diwân (Āgra, A. H. 1283) differs entirely from this copy, in which not a single kašidah or ghazal of that edition can be found.

Ff. 45, ll. 14; Nasta'liq; size, 6½ in. by 4 in. [ELLIOT 88.]

### 619

Another copy of the same diwân.

Kašidas, on fol. 1<sup>b</sup>.

Ghazals, in alphabetical order, on fol. 14<sup>b</sup>. Beginning of both sections the same as in the preceding copy.

Rubā'is, on fol. 42<sup>b</sup>. Beginning:

چون تان نطاتی شکر آب آلودش

وز نرگس پر خمار خواب آلودش

No date. Mounted MS.

Ff. 47, 2 coll., each ll. 13; Nasta'liq; size, 8 in. by 5½ in. [OUSELEY ADD. 114.]

### 620

Diwân-i-Athir Akhsikati (دیوان اثیر اخسیکتی).

The diwân of one of the most celebrated earlier Persian poets, Athir-aldin, a native of Akhsikat, in the district of Farghâna in Turkistân, comp. fol. 2<sup>a</sup>, l. 10 sq., Butkhâna, No. 14; A. Sprenger, Catal., pp. 16 and 345; and Rieu ii. p. 563. In his youth he left his country, and went for the purpose of learning and studying to Khurâsân, spent a long time in Balkh and Harât, and afterwards went into the Persian Irâk and Adharbaijân, where he lived as panegyrist at the courts of Sultân Arslan bin Tughrul (died A. H. 571=A. D. 1175, 1176), Kizil Arslan, and Ildagiz. He died A. H. 608=A. D. 1211, 1212.

### Contents:

A biography of Athir on fol. 1<sup>a</sup>, defective, as the Arabic paging proves, according to which seven leaves (v-13) are missing. Beginning: *مرد فاضل و دانشمند بوده و در روزگار خود بفضل و استعداد و ظاهر و باطن نظیر نداشت الخ*.

Kašidas, on fol. 7<sup>a</sup>, alphabetically arranged, beginning in the middle of a poem, rhyming in l, and three single kiṭās on ff. 53<sup>a</sup> (۶۰), 58<sup>a</sup> (۶۵), and 58<sup>b</sup>.

Muḳaṭṭa'ât and rubā'is, on fol. 71<sup>b</sup>. Beginning:

آکنون که روزگار بانصاف مینهد الخ

This copy was written by Muḥammad Kâsim of Nishâpûr, but there is no date.

Ff. 79, 2 coll., each ll. 16; illuminated frontispiece, the first two pages richly ornamented; Nasta'liq; size, 7½ in. by 4½ in. [ELLIOT 88.]

### 621

Diwân-i-Shams Tabṣi (دیوان شمس طبسی).

The poetical works of Kâdî Shams-aldin Maḥmûd of Tabs, who died, according to Taḳî Kâshî, A. H. 626=A. D. 1228, 1229, comp. A. Sprenger, Catal., p. 17, No. 43; Butkhâna, No. 97; and Daḳā'ik-alash'âr in Elliot Coll. 37, fol. 124<sup>a</sup> sq.

This copy contains:

Kašidas, on fol. 137<sup>b</sup>. Beginning:

هر دل که سوی عرصه تحقیق راه یافت

در سایه سراق عزت پناه یافت

Muḳaṭṭa'ât, on fol. 180<sup>b</sup>. Beginning:

زهی زخم شمشیر دریا فروزست

برون برده از شیر وصف شجاعت

The two kašidas quoted by Daulatshâh (Ouseley Coll. 305, fol. 98<sup>b</sup>), *بر خیز* and *از روی*, are found here on ff. 157<sup>b</sup> and 148<sup>a</sup>.

Ff. 137-186, 2 coll., each ll. 17; Nasta'liq; small illuminated frontispiece; size, 6½ in. by 4½ in. [ELLIOT 86.]

*Farîd-aldin 'Aṭṭâr* (Nos. 622-636).

### 622

Kulliyât-i-Farid-aldin 'Aṭṭâr (کلیات شیخ فرید الدین عطار).

Complete works of Abû Hâmid Muḥammad bin Abî Bakr Ibrâhim Farid-aldin 'Aṭṭâr of Nishâpûr, who was born A. H. 513=A. D. 1119, and killed by the Moghuls A. H. 627=A. D. 1230. Comp. Rieu i. p. 344, and ii. p. 576 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 236; A. Sprenger, Catal., p. 346 sq.; G. Flügel i. p. 509 sq., etc. The Kulliyât-i-Farid-aldin 'Aṭṭâr were lithographed in Lucknow in 1872.

Contents:

Volume I (No. 206):

1. *جلد اول از تذکرة الاولیا*, the first part of the biographies of Sûfis (see Catal. Codd. Orr. Lugd. Bat. iii.

K k



p. 17, and Mehren, p. 8), on fol. 1<sup>b</sup>, beginning: الحمد لله الجواد بأفضل أنواع النعماء المتان بأشرف اصناف الخ  
This part gives the biographies of seventy-one or seventy-two Šūfis.

2. جلد دوم از تذكرة الاوليا, the second part of the same work, on fol. 126<sup>b</sup>, beginning: الحمد لله الذى جعل قلوب العاشقين محلّ مشاهدة الانوار الخ This part contains the biographies of twenty-three Šūfis more.

3. جواهر الذات (see G. Flügel i. p. 518), on fol. 158<sup>b</sup>, beginning:

بنام آنکه نور جسم و جانست - خدای آشکارا و نهانست

4. لسان الغیب, on fol. 271<sup>b</sup>, beginning:

اسم توحید ابتدای نام اوست

مرغ روحم جملگی در دام اوست

5. مظهر العجائب, on fol. 326<sup>b</sup>, beginning:

آفرین جان آفرین بر جان جان

زانکه هست او آشکارا و نهان

6. خسرو و گل, on fol. 400<sup>b</sup>, beginning:

بنام آنکه گنج جسم و جان ساخت

طلسم گنج (و) جان هر دو جهان ساخت

Volume II (No. 207):

7. وصلت نامه, on fol. 1<sup>b</sup>, beginning:

ابتدا اول بنام کردگار - خالق (و) هفت و شش و پنج و چهار

8. بلبل نامه, on fol. 17<sup>b</sup>, beginning:

قلم بردار از دل عیان کن - سر آغازش بنام غیب دان کن

9. هفت وادی, on fol. 22<sup>b</sup>, beginning:

حمد پاک از جان پاک آن پاک را

کو خلافت داد مشتی خاک را

10. بند نامه, on fol. 29<sup>b</sup>, beginning here:

ابتدا کردم بنام کردگار - خالق خلق از صغار و از کبار

Edited and translated by S. de Sacy, Paris, 1819 (Pendnameli, ou le livre des conseils); there is an older edition by J. H. Hindley, London, 1809, also a German translation by G. H. F. Nesselmann.

11. الهی نامه, on fol. 39<sup>b</sup>, beginning:

الهی نامه را آغاز کردم - بنامت نامه را باز کردم

12. مصیبت نامه (comp. W. Pertsch, p. 85, and C. J. Tornberg, p. 100), on fol. 100<sup>b</sup>, beginning with the same bait as the هفت وادی (No. 9):

حمد پاک از جان پاک آن پاک را

کو خلافت داد مشتی خاک را

It is also styled sometimes عقد المسافات

13. منطق الطیر, on fol. 179<sup>b</sup>, beginning:

آفرین جان آفرین پاک را

آنکه جان بخشید و ایمان خاک را

Edited by Garcin de Tassy, Paris, 1857, and translated 1863. Lithographed at Lucknow, A. H. 1288.

14. اسرار نامه (see G. Flügel i. p. 510, and Catal. des MSS. et Xyl., p. 332), on fol. 218<sup>b</sup>, beginning:

بنام آنکه جانرا نور دین داد - خرد را در خدادانی یقین داد

15. اشتر نامه (see Catal. Codd. Orr. Lugd. Bat. ii. p. 114), on fol. 252<sup>b</sup>, beginning:

ابتدا بر نام حی لا یزال - صانع اشیا و ابداع جلال

16. وصیت نامه, the book of precepts, containing some stories with mystical tendency (very seldom found in copies of the Kulliyât), on fol. 280<sup>b</sup>. Beginning:

ای بنامت کارها را افتتاح - نیست بی نام تود امری فلاح  
It is probably identical with the Ausat-nameh, mentioned in Stewart, p. 60.

17. بیسر نامه, on fol. 287<sup>b</sup>, beginning:

من بغیر تو نه بینم در جهان - قادرا پروردگارا جاودان

18. کنز الحقائق, on fol. 290<sup>b</sup>, beginning:

بنام آنکه جانرا نور دین داد - خرد را در خدادانی یقین داد

The first three baits of this mathnawi are identical with the first, third, and fifth of the اسرار نامه (No. 14), but that it is nevertheless the genuine کنز الحقائق, and not a mere repetition of the اسرار نامه with some variations, is proved by the following verse on fol. 292<sup>b</sup>, l. 1:

چو گفتم اندرو چندین حقائق - نهادم نام او کنز الحقائق

19. مفتاح الفتوح, on fol. 304<sup>b</sup>, beginning:

پناه من بحی کونمیرد - بآهی عذر صد عصیان پذیرد

20. دیوان, on fol. 321<sup>b</sup>, consisting of kashidas, ghazals, kīṭās, and rubā'is, beginning:

سبحان قادری که صفاتش زکبریا

بر خاک عجز می فکند عقل انبیا

21. مختار نامه, a series of rubā'is, divided into fifty chapters, and introduced by a preface in prose, on fol. 386<sup>b</sup>, beginning: حمد و سپاس بی قیاس خداوندی را, که اشراق آفتاب الخ

The title of the book occurs in the preface.

No date; but there are many seals with the inscription: شاه نجف بنده قطب سلطان محمد ۱۰۲۰, A. H. 1020 = A. D. 1611, 1612.

On the basis of this copy Sir Gore Ouseley wrote his account in the Biographical Notices, p. 236 sq.

No. 206, ff. 484; No. 207, ff. 443; 4 coll., each ll. 25; distinct Nasta'lik; the last pages of the second volume a little injured; the first two pages in the first volume richly adorned with gold; illuminated frontispieces at the beginning of every book; margin of different hues—red, green, yellow, blue, and brown; size, 11½ in. by 7½ in. [ELLIOT 206, 207.]

## 623

The same.

Contents:

1. تذكرة الاوليا, on fol. 1<sup>b</sup>, giving the biographies of seventy-one Šūfis, consequently containing only the first part of this work (the second part is missing here).

2. وصلت نامه, on fol. 132<sup>b</sup>.

3. اسرار نامه, on fol. 148<sup>b</sup>.
4. گل و خسرو, on fol. 182<sup>b</sup>.
5. الهی نامه, on fol. 267<sup>b</sup>.
6. لسان الغیب, on fol. 329<sup>b</sup>.
7. جواهر الذات, on fol. 383<sup>b</sup>.
8. بلبل نامه, on fol. 492<sup>b</sup>.
9. کنز الحقائق, on fol. 497<sup>b</sup>.
10. مفتاح الفتوح, on fol. 511<sup>b</sup>.
11. منطق الطیر, on fol. 529<sup>b</sup>.
12. هفت وادی, on fol. 568<sup>b</sup>.
13. اشتر نامه, on fol. 577<sup>b</sup>.
14. پند نامه, on fol. 605<sup>b</sup>, beginning:  
حمد بحد مر خدای پاک را  
آنکه ایمان داد مشتی خاک را
15. منصور نامه, on fol. 616<sup>b</sup>, beginning:  
بود منصورای عجب شوریده حال  
دره تحقیق اورا صد کمال

This mathnawī, noticed in Stewart, p. 60, is not found in the other copies.

16. مظهر العجائب, on fol. 620<sup>b</sup>.
17. مصیبت نامه or عقد المسافات, on fol. 693<sup>b</sup>.
18. بیسر نامه, on fol. 771<sup>b</sup>.
19. دیوان, on fol. 774<sup>b</sup>, beginning as in Elliot 207:  
سبحان قادری که صفاتش زکریا الخ

20. کنز البحر, on fol. 840<sup>b</sup>. This mathnawī contains a tarjumah of famous Kūrān verses, illustrated by some حکایات, beginning:

سپاس حمد بر خلاق عالم - که از خاکی پدید آورد آدم

The title is wanting here, but occurs in the index of Elliot 208 and in Elliot 209, fol. 529<sup>a</sup>. It was composed, according to the last bait:

رساند نفع این بر خاص و عام این  
که در ششصد نود نه شد تمام این

A. H. 699 (!), but this date is clearly a mistake for A. H. 619 (read نوزده instead of نودنه), since 'Attār died A. H. 627.

21. مختار نامه, with the introduction in prose, on fol. 861<sup>b</sup>. It is called here simply رباعیات.

This copy was made in A. H. 1026 and 1027. The first date on fol. 130<sup>b</sup>: the 23rd of the first Jumādā, A. H. 1027 = A. D. 1618, May 18; the copyist was نصیر محمد ولد لار محمد بن عزیز محمد غریب اللہ; the same name occurs on fol. 510<sup>b</sup>.

A second date is found on fol. 567<sup>a</sup>: the 25th of Shawwāl, A. H. 1026 = A. D. 1617, October 26.

A third date is on the last page: the 17th of Shawwāl, A. H. 1026.

In many places there have been seals, but they are all effaced now.

Ff. 918, 4 coll., each ll. 25; small Nasta'lik; the first two pages are richly illuminated, and all the single books have illuminated headings; size, 12½ in. by 7¾ in. [OUSELEY 374.]

## 624

The same.

Contents:

1. جلد اول از تذکرة الاولیا, on fol. 1<sup>b</sup>.
2. جلد دوم از تذکرة الاولیا, on fol. 137<sup>b</sup>.
3. جواهر الذات, on fol. 171<sup>b</sup>.
4. گل و خسرو, on fol. 277<sup>b</sup>.
5. اشتر نامه, on fol. 362<sup>b</sup>.
6. وصیت نامه, on fol. 390<sup>b</sup>.
7. مفتاح الفتوح, on fol. 397<sup>b</sup>.
8. الهی نامه, on fol. 414<sup>b</sup>.
9. اسرار نامه, on fol. 475<sup>b</sup>.
10. کنز البحر, on fol. 509<sup>b</sup>. The date is given here also as 699!
11. مصیبت نامه, on fol. 530<sup>b</sup>.
12. مظهر العجائب, on fol. 607<sup>b</sup>.
13. لسان الغیب, on fol. 681<sup>b</sup>.
14. بلبل نامه, on fol. 736<sup>b</sup>.
15. پند نامه, on fol. 740<sup>b</sup>, beginning here as in Ouseley 374:  
حمد بحد مر خدای پاک را الخ
16. خیاط نامه, on fol. 748<sup>b</sup>, beginning (as in A. Sprenger, Catal., p. 356): بنام آنکه هستی زو نشان یافت. This mathnawī is not found in the other copies.
17. وصلت نامه, on fol. 758<sup>b</sup>.
18. منطق الطیر, on fol. 774<sup>b</sup>.
19. کنز الحقائق, on fol. 827<sup>b</sup>.
20. دیوان, on fol. 841<sup>b</sup>, beginning as in the preceding copies.

21. مختار نامه, with the preface in prose, on fol. 899<sup>b</sup>.

This copy was finished the 4th of Dhū-alhijjah, A. H. 1078 = A. D. 1668, May 16, by Muḥammad Ḥashim.

No. 208, ff. 1-474; No. 209, ff. 475-956, 4 coll., each ll. 25 (ll. 19-20 on ff. 307, 308, 324, and 325, which are supplied by another hand); Nasta'lik; illuminated frontispiece at the beginning of every book, except No. 14; the first two pages and also ff. 137<sup>b</sup> and 138<sup>a</sup> are richly adorned; binding in green and gold; size, 12½ in. by 7¼ in. [ELLIOT 208, 209.]

## 625

The same.

Contents:

Volume I (No. 204):

1. الهی نامه, on fol. 3<sup>b</sup>.
2. مظهر العجائب, on fol. 61<sup>b</sup>. The right order of ff. 72-93 is: 72, 84-92, 73-83, 93.
3. گل و خسرو, the same mathnawī which is quoted in A. Sprenger, Catal., p. 352, as خسرو نامه, relating the love adventures of Gul and Hurmuz, on fol. 138<sup>b</sup>, beginning:

بنام آنکه جان داد وجهان ساخت  
زمین را چفت طاق آسمان ساخت

4. وصلت نامه, on fol. 212<sup>b</sup>.
5. مصیبت نامه, on fol. 226<sup>b</sup>.



6. گل و خسرو, on fol. 295<sup>b</sup>.

7. اشتر نامه, on fol. 319<sup>b</sup>.

8. جواهر الذات, on fol. 344<sup>b</sup>.

Volume II (No. 205):

9. للجلد الاول من تذكرة الاوليا, on fol. 1<sup>b</sup>.

10. للجلد الثاني من تذكرة الاوليا, on fol. 111<sup>b</sup>.

11. ديوان ثانی من غزلیات و مقطعات و رباعیات (second diwân), on fol. 136<sup>b</sup>, arranged alphabetically, beginning:

چون نیست هیچ مردی در عشق یار مارا  
سجاده زاهدانرا درد خمار مارا

corresponding to the copy of the diwân in Elliot 46 (No. 636), fol. 85<sup>a</sup>. Likewise the third rubā'i on fol. 194<sup>b</sup>:

ترسانچه که توبه بشکست مرا الخ

corresponds to Elliot 46, fol. 102<sup>a</sup>, and Ouseley 374, fol. 835<sup>b</sup>, l. 3.

12. بلبل نامه, on fol. 201<sup>a</sup>.

13. هفت وادی, on fol. 205<sup>b</sup>.

14. بیسر نامه, on fol. 211<sup>a</sup>.

15. پند نامه, on fol. 213<sup>b</sup>, beginning as in Elliot 207, No. 10:

ابتدا کردم بنام کردگار الخ

The second bait agrees with the second in Ouseley 374.

16. اسرار نامه, on fol. 222<sup>b</sup>.

17. منطق الطیر, on fol. 252<sup>b</sup>.

18. مختار نامه, with the preface in prose, on fol. 296<sup>b</sup>.

19. دیوان اول من قصائد (first diwân), on fol. 349<sup>b</sup>, beginning as in the preceding copies. This diwân contains only *qasidas* in alphabetical order.

20. لسان الغیب, on fol. 363<sup>b</sup>.

Excellent copy, not dated.

No. 204, ff. 443; No. 205, ff. 410, 4 coll., each ll. 29; clear and distinct Nasta'lik; the first two pages in both volumes splendidly adorned, sprinkled with gold; besides an illuminated star on the first page of each, and illuminated headings at the beginning of every book; gilt edges; binding in brown and gold; size, 13½ in. by 8 in. [ELLIOT 204, 205.]

## 626

Five mathnawis by Farid-al-din 'Attâr.

1. جواهر الذات, on fol. 1<sup>b</sup>.

2. لسان الغیب, on fol. 113<sup>b</sup>.

3. مظهر العجائب, on fol. 168<sup>b</sup>.

4. گل و خسرو, on fol. 243<sup>b</sup>.

5. وصلت نامه, on fol. 328<sup>b</sup>.

There is no date; it seems to have been written in the tenth century of the Hijrah.

Ff. 343, 4 coll., each ll. 25; small Nasta'lik; the headings of the single poems are illuminated; size, 12½ in. by 7½ in. [OUSELEY 371.]

## 627

Four mathnawis by Farid-al-din 'Attâr.

(Contents:

1. گل و خسرو, on fol. 1<sup>b</sup>.

2. جواهر الذات, on fol. 86<sup>b</sup>.

3. مفتاح الفتوح, on fol. 189<sup>b</sup>.

4. مظهر العجائب, on fol. 206<sup>b</sup>.

Each book seems to have been copied by a different hand. In the middle there is a displacement of the leaves; their proper order would be—ff. 161, 163, 164, 162, 167, 165, 166, 168, etc. The two leaves, ff. 84, 85, evidently written by the same hand which wrote ff. 1–83, are either misplaced (we have not succeeded in finding their proper place), or are a fragment of another poem, copied by the same hand. Sometimes there are blanks left, where the original was illegible to the copyist.

There is no date; as, however, the first page bears two notes—one of 13 and another of 17, viz. A. H. 1013=A. D. 1604, and A. H. 1017=A. D. 1608—the copy must have been finished before this date.

Ff. 278, 4 coll., each ll. 25; Nasta'lik; ff. 57, 58, and ff. 196–205 in Shikasta, without any ornament; size, 14½ in. by 8½ in. [OUSELEY 353.]

## 628

Mantik-altair.

Another excellent copy of the Mantik-altair, finished the 19th of Jumâdâ-alawwal, A. H. 898=A. D. 1493, March 8, by Na'im-al-din.

Ff. 172, 2 coll., each ll. 15; clear and distinct Nasta'lik; the first two pages splendidly illuminated in gold, blue, and other colours; pictures on ff. 25<sup>b</sup>, 45<sup>a</sup>, 52<sup>b</sup>, 63<sup>a</sup>, 96<sup>a</sup>, 124<sup>b</sup>, and 150<sup>b</sup>; size, 10¼ in. by 6 in. [ELLIOT 246.]

## 629

The same.

This copy was finished in the third year of Akbar's reign, that is, A. H. 965=A. D. 1558.

Ff. 103, 2 coll., each ll. 15; Nasta'lik; the first five and the last two pages supplied by a later hand; size, 7¾ in. by 4¾ in. [OUSELEY ADD. 105.]

## 630

The same.

This copy is not dated; it may have been written in the tenth century of the Hijrah.

Ff. 163, 2 coll., each ll. 15; Nasta'lik; most of the leaves are sprinkled with gold; written on paper of different colours, with an illuminated frontispiece; size, 8 in. by 4¾ in. [OUSELEY 63.]

## 631

The same.

The first leaf is turned upside down. Ff. 134–152 are misplaced; the proper order is: 134, 143–151, 135–142, 152. No date.

Ff. 164, 2 coll., each ll. 15; Nasta'lik; size, 9¾ in. by 5½ in. [SELD. SUP. 25.]

## 632

Pandnâma.

Another copy of the Pandnâma, beginning as usual:

حمد بسم خداى باک را الخ

Dated the 14th of Rabî'-alawwal, in the forty-third year of 'Âlamgir's reign, A. H. 1110=A. D. 1698, September 20.

Ff. 51<sup>b</sup>–84<sup>a</sup>, 2 coll., each ll. 13; large Nasta'lik; size, 8¾ in. by 5½ in. [FRASER 247.]

## 633

Muṣibatnāma.

Another copy of the book of accidents, otherwise styled *نزهتنامه*, or *جوابنامه*, beginning on fol. 2<sup>b</sup> as in the other copies: *حمد پاک از جان آید*.

On ff. 1<sup>b</sup> and 2<sup>a</sup> there is a short index of the headings of the forty chapters into which this mathnawī is divided; comp. A. Sprenger, Catal., pp. 349 and 350. No date.

Ff. 223, 2 coll., each ll. 17; Nasta'lik; greatly damaged by worms; size, 8 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY ADD. 132.]

## 634

Bisarnāma.

A defective copy of the Bisarnāma, beginning as in the other copies: *من بغیر تو نه بینم آید*.

The last bait, found here, runs thus:

هر که در راه محمد راه یافت  
سَر حق را از دل آگاه یافت

Copied A. H. 1112 = A. D. 1700, 1701.

Ff. 43-47, 2 coll., each ll. 11; Nasta'lik; size, 6 $\frac{3}{8}$  in. by 5 in. [FRASER 250.]

## 635

A short fragment of the Bulbulnāma.

Beginning as usual. It is headed: *آغاز داستان من*. *کلام حضرت شیخ عطار ولی قدس سره بلبل نامد*.

Ff. 60<sup>b</sup>-62<sup>b</sup>, 2 coll., each ll. 17; Nasta'lik; the last page a little injured; size, 7 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [LAUD 77.]

## 636

Diwān-i-Farid-aldin 'Attār (دیوان فرید الدین عطار).

Another copy of Farid-aldin 'Attār's lyrical poems.

Contents:

Kaṣidas, on fol. 1<sup>b</sup>, introduced by a mathnawī, which begins:

گر سرکار میطلبی آید

As there is a lacuna between ff. 1 and 2, the end of the mathnawī and the beginning of the first kaṣidah are missing; a comparison with Ouseley 374, fol. 774<sup>b</sup>, shows that thirty-seven baits of the kaṣidah are wanting, which, besides, is identical with the initial poem in A. Sprenger, Catal., p. 348:

سبحان خالق (قادی) که صفاتش زکبریا آید

The order is not alphabetical, but agrees upon the whole with that in Ouseley 374, for instance, ff. 2<sup>a</sup>-21<sup>b</sup>, l. 4, in this copy correspond to Ouseley 374, ff. 774<sup>b</sup>-780<sup>b</sup>, l. 14; 22<sup>b</sup>, last l.-32, l. 5, to ff. 780<sup>b</sup>, l. 15-783<sup>a</sup>, l. 21; and 32<sup>b</sup>, l. 5-35<sup>b</sup>, to ff. 783<sup>b</sup>, l. 14-784<sup>b</sup>, l. 9. The kaṣidah *گر سخن* in this copy, fol. 21<sup>b</sup>, l. 5-22<sup>a</sup>, l. 14, is found in Ouseley 374 at another place, viz. ff. 783<sup>a</sup>, l. 22-783<sup>b</sup>, l. 13; and the kaṣidah, *عشق آن باشد*, in Ouseley 374, fol. 776, l. 6, is wanting here.

Ghazals, on fol. 35<sup>b</sup>, without alphabetical order, and not agreeing with Ouseley 374. Beginning:

خامیت عشقی که برون از دو جهانست  
آنست که چیزی که بگویند نه آنست

Rubā'is, on fol. 100<sup>b</sup>. Beginning:

هم بر کف دود ملک نتوانی راند  
هم با همه هم بی همه نتوانی راند

Not dated.

Ff. 114, ll. 15; illuminated frontispiece; careless Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in. [ELLIOT 46.]

## 637

Diwān-i-Najib-i-Jarbādḳānī (دیوان نجیب جربادقانی).

The lyrical works of Najib-aldin of Jarbādḳān (a place near Hamadān), who is identical with Najib-aldin of Fārs, and died either A. H. 625 or 635 = A. D. 1228 or 1237, 1238; comp. A. Sprenger, Catal., pp. 17 and 513, and Butkhāna, No. 24.

Contents:

Kaṣidas, on fol. 1<sup>b</sup>. Beginning:

زهی بعارض گلگون و خط زنگاری  
برده گوی جمال از بتان فرخاری

One tarjībānd, on fol. 11<sup>b</sup>.

Muḳatta'āt, on fol. 39<sup>b</sup>. Beginning:

خدایگان کریمان جمال دولت و دین آید

Ghazals, on fol. 43<sup>a</sup>. Beginning:

از رخ خوب تو ای جان و دلم بینای  
چشم بد دور که بس فرخ و بس زیبای

Rubā'is, on fol. 44<sup>b</sup>. Beginning:

جز غم که ندیم دل سودای ماست  
کس نیست که او مؤنس تنهای ماست

Not dated. On fol. 1<sup>a</sup> there are several seals of former owners, for instance, of Shāhjahān, into whose library this copy seems to have come, according to a very indistinct note, A. H. 1057 = A. D. 1647, the twenty-first year of his reign; of Khān 'Alī A'zam (A. H. 1199), and others.

Ff. 47, ll. 21; Nasta'lik; without ornaments; size, 9 $\frac{1}{8}$  in. by 5 $\frac{3}{8}$  in. [ELLIOT 87.]

Kamāl Isma'īl (Nos. 638-643).

## 638

Diwān-i-Kamāl Isma'īl (دیوان کمال اسمعیل).

The complete lyrical works of Kamāl-aldin Isma'īl of Iṣfahān, the son of the equally celebrated poet Jamāl-aldin Muḥammad. He was tortured to death, A. H. 635 = A. H. 1237, 1238; comp. Rieu ii. p. 581; Butkhāna, No. 23; A. Sprenger, Catal., p. 454.

Contents:

Kaṣidas, on fol. 1<sup>b</sup>, partly in praise of Kamāl's patrons, for instance, Shihāb-aldin (ff. 8<sup>a</sup>, 13<sup>b</sup>, etc.), Nūr-aldin almunshī (fol. 24<sup>b</sup>), Rukn-aldin Mas'ūd bin Sa'id (ff. 25<sup>a</sup>, 30<sup>b</sup>, etc.), Fakhr-aldin Nizām (ff. 28<sup>a</sup>, 40<sup>b</sup>, etc.), Diyā-aldin Muḥammad (fol. 29<sup>b</sup>), 'Aḍud-aldin Ḥasan (fol. 39<sup>a</sup>), Sharaf-aldin 'Alī (fol. 42<sup>a</sup>), the Atābeg Sa'id bin Zangī (fol. 43<sup>b</sup>), Muẓaffar-aldin (ff. 46-48), Ḥusām-aldin Ardashir bin 'Alī alḥasan, Ṣāhib of Māzandarān



(fol. 49<sup>a</sup>), and others; partly on ethical, ṣūfī, and other subjects: فى الرمد، فى النصيحة، فى الموعظة والحكمة، فى دَم، فى المرض، و شكر عيادة المخدم، فى الشيب، الشعر والشعر. Beginning:

ای صفات تو بیانها را زبان انداخته  
عزت ذات یقین را در گمان انداخته

From ff. 18<sup>a</sup>-164<sup>b</sup> the *kašidas* are arranged alphabetically, the rest is without any order; the second poem is a *tarjībānd*.

Tarkibbands on fol. 165<sup>a</sup>, marthiyyāt on fol. 192<sup>a</sup>, and ta'āzi on fol. 194<sup>b</sup>. Beginning:

تا زلف مشکبار برخ بر فکنده  
سوزی زرشک در دل جعفر فکنده

Muḳaṭṭa'āt, first series, on fol. 196<sup>b</sup>, alphabetically arranged and intermixed with *kašidas* (on ff. 201-208, 209-213, 217-218, etc.) Beginning:

ای آفتاب ملک که تا دامن ابد  
بر تو مباد دست کسوف و زوال را

Two *kašidas* and one mathnawī on fol. 308<sup>b</sup>; muḳaṭṭa'āt, second series, in alphabetical order, on fol. 314<sup>b</sup>; a mathnawī on fol. 327<sup>b</sup>; and some poems in the form of ghazals on Ṣūfism (فى التصوّف). Beginning:

تیزی که مغز چرخ زانکس فغان کند  
تیزی که روزگار بدو امتحان کند

Ghazals, alphabetically arranged, on fol. 333<sup>a</sup>. Beginning:

ای روی تو آرزوی دلها - شادی و غمت بروی دلها

Rubā'is, on fol. 377<sup>a</sup>, in alphabetical order. Beginning:

تیغ تو که بنده میکند شاهان را  
آورد بسی براه گمراهان را

This copy, the largest of all we have, was finished by Muḥammad Kāsim 'Alī, on a Wednesday, in the month Jumādā-alawwal, A. H. 1023 = A. D. 1614, June, July, at Astarābād, by order of a certain Nawwāb Faridūn-khān, and came into Sir Gore Ouseley's library the 28th of Rabi'-alawwal, A. H. 1219 = A. D. 1804, July 7.

Ff. 436, ll. 19; Nasta'lik; illuminated frontispiece, each column framed in small stripes of gold; excellent copy; size, 11 $\frac{3}{8}$  in. by 6 $\frac{3}{8}$  in. [ELLIOT 65.]

## 639

Another older, but smaller collection of the same.

Contents:

*Kašidas* on fol. 1<sup>b</sup>, as far as fol. 15<sup>b</sup>, agreeing with Elliot 65 (see زکار آخرت, on fol. 9<sup>a</sup>, in Elliot 65, fol. 13<sup>b</sup>; چه داری, on fol. 9<sup>b</sup>, in Elliot 65, fol. 15<sup>b</sup>; ایدل, on fol. 10<sup>a</sup>, in Elliot 65, fol. 16<sup>b</sup>; and رسول, on fol. 14<sup>b</sup>, in Elliot 65, fol. 14<sup>b</sup>). Beginning:

ای جلال تو بیانها را زبان انداخته

Muḳaṭṭa'āt, on fol. 178<sup>a</sup>, without any order, intermixed with two tarkibbands (on ff. 248-252, corresponding to Elliot 65, fol. 185<sup>b</sup>, دل بر احوال, and 182<sup>a</sup>, (بر هیچ آدمی), one *kašidah* (on fol. 252<sup>a</sup>), two marthiyyāt (on fol. 253<sup>a</sup>, different from those in Elliot 65), and one mathnawī (the same as in Elliot 65, fol. 311<sup>a</sup>). Beginning:

مرا عبادت صدر جهان ز روی کرم  
بعهد باقی ملک ابد مقابل شد

Ghazals, on fol. 284<sup>a</sup>. Beginning:

دمید صبح چه خسپی چو بخت من بر خیز الخ

Compare Elliot 65, fol. 361<sup>b</sup>, l. 4. One *tarjībānd* on fol. 286<sup>b</sup>.

Rubā'is, on fol. 313<sup>a</sup>. Beginning:

زلفش بگرفتم از من آزار گرفت  
دشنام داد وخشم بسیار گرفت

(This initial rubā'i is not found in Elliot 65.) Fol. 202<sup>b</sup> must be read before 202<sup>a</sup>.

Dated the 12th of Muḥarram, A. H. 981 = A. D. 1573, May 14.

Ff. 368, ll. 21; Nasta'lik, without ornaments; different paper, but the same handwriting; the original leaves are put into a modern margin; size, 10 in. by 5 $\frac{1}{2}$  in. [ELLIOT 66.]

## 640

The same.

This collection, also smaller than Elliot 65, contains: *Kašidas* and *kit'as*, without any order and unseparated, on fol. 1<sup>b</sup>; *tarjībānds* and *marāthi* (on fol. 48<sup>b</sup>, comp. Elliot 65, fol. 167<sup>b</sup>; ff. 76<sup>b</sup>-82<sup>b</sup>, comp. Elliot 65, fol. 177<sup>b</sup> sq.; fol. 87<sup>b</sup>, comp. Elliot 65, fol. 174<sup>b</sup>; fol. 98<sup>b</sup>, comp. Elliot 65, fol. 165<sup>a</sup>; fol. 105<sup>a</sup>, comp. Elliot 65, fol. 169<sup>b</sup>; fol. 143<sup>a</sup>, comp. Elliot 65, fol. 172<sup>b</sup>; fol. 153<sup>b</sup>, comp. Elliot 65, fol. 180<sup>a</sup>; fol. 198<sup>b</sup>, comp. Elliot 65, fol. 190<sup>a</sup>, etc. etc.) Beginning: ای جلال تو زبانها الخ; comp. Elliot 65 and 66. As far as fol. 17<sup>b</sup> this part quite agrees with Elliot 65.

Ghazals, on fol. 301<sup>b</sup>. Beginning:

گل زرشک تو پیرهن بدرد - روی تو پرده سمن بدرد  
Comp. Elliot 65, fol. 343<sup>a</sup>.

Rubā'is, on fol. 328<sup>b</sup>. Beginning:

زین گونه که تو بدلبرائی فاشی  
عاشق خواهی زسنگ صد بتراشی

Comp. Elliot 65, fol. 433<sup>b</sup>, l. 8.

No date. This copy came into Sir Gore Ouseley's library, A. H. 1226 = A. D. 1811, at Isfahān

Ff. 346, 2 coll., each ll. 19; Nasta'lik; illuminated frontispiece; binding with gold arabesques; size, 10 $\frac{3}{8}$  in. by 6 $\frac{3}{8}$  in. [ELLIOT 229.]

## 641

Another rather defective copy of the same.

*Kašidas*, *kit'as*, on fol. 1<sup>b</sup>, ghazals (principally from fol. 250<sup>b</sup>), unseparated and without any order. Beginning the same as in the other copies: ای جلال تو الخ

*Tarjībānds*, on ff. 98<sup>b</sup> (= Elliot 65, fol. 176<sup>a</sup>, last line), 101<sup>b</sup> (= Elliot 65, fol. 166<sup>b</sup>), 104<sup>b</sup> (= Elliot 65, fol. 168<sup>a</sup>), 109<sup>a</sup> (= Elliot 65, fol. 177<sup>b</sup>), 113<sup>a</sup> (= Elliot 65, fol. 174<sup>b</sup>), 135<sup>b</sup> (= Elliot 65, fol. 190<sup>a</sup>), 180<sup>b</sup> (= Elliot 65, fol. 165<sup>a</sup>), 187<sup>a</sup> (= Elliot 65, fol. 169<sup>b</sup>), 202<sup>b</sup> (= Elliot 65, fol. 180<sup>a</sup>), 210<sup>a</sup> (= Elliot 65, fol. 172<sup>a</sup>), 253<sup>a</sup> (= Elliot 65, fol. 188<sup>a</sup>), 255<sup>a</sup> (= Elliot 65, fol. 185<sup>b</sup>), 258<sup>a</sup> (= Elliot 65, fol. 183<sup>b</sup>), 260<sup>a</sup> (= Elliot 65, fol. 182<sup>a</sup>).

Rubā'is, on fol. 425<sup>a</sup>, beginning: ای مدح تو آورده  
قلم را بسخن الخ; comp. Elliot 65, fol. 422<sup>a</sup>, last line.

Lacunas after ff. 183 (one leaf), 446 (four leaves), and 448 (twelve leaves).

This copy is dated Dhû-alka'dah, A. H. 1000 = A. D. 1592, August, September.

Ff. 454, 2 coll., each ll. 17; illuminated frontispiece; the first page a little worm-eaten; size, 9½ in. by 4¾ in. [ELLIOT 68.]

## 642

The same (styled on fol. 1<sup>a</sup> Kulliyât-i-Kamâl Isma'il).

This copy, incomplete at the end, contains:

Ghazals and kit'as, on fol. 1<sup>b</sup>. Beginning:

ای از بسیط جاء تو گردون ولایت  
وی از سپاه رای تو خورشید رایت

Rubâ'iyât, on fol. 105<sup>b</sup>, without any order. Beginning:

زین گونه که تو بدلیزائی فاشی الخ

Comp. Elliot 229, fol. 328<sup>b</sup>, l. 8.

This part has a special colophon, beginning: تَمَّت الدیوان بعون الملك المتان, but the date is so badly written that we cannot decipher it.

Kašidas and tarji'bands, on fol. 148<sup>a</sup>. The beginning is wanting, as there is a blank on fol. 147<sup>b</sup>, but according to the first bait on fol. 148<sup>a</sup>, which is the twelfth of the usual initial poem, the beginning is the same as in the other copies. Ff. 297, 299, 300, and 302 are supplied on different paper of dark brown colour, but by the same hand. The tarji'bands are found here on ff. 148<sup>a</sup>, 162<sup>a</sup>, 200<sup>a</sup>, 216<sup>a</sup>, 223<sup>b</sup>, 242<sup>a</sup>, 289<sup>a</sup>, 356<sup>a</sup>, 358<sup>b</sup>, 366<sup>a</sup>, 370<sup>a</sup>, 376<sup>a</sup> (corresponding to Elliot 65, ff. 2<sup>a</sup>, 166<sup>b</sup>, 168<sup>a</sup>, 176<sup>a</sup>, 177<sup>b</sup>, 165<sup>a</sup>, 180<sup>a</sup>, 174<sup>b</sup>, 169<sup>b</sup>, 190<sup>a</sup>, 185<sup>b</sup>, and 182<sup>a</sup>).

Ff. 387, 2 coll., each ll. 16; on ff. 131<sup>b</sup>-145<sup>a</sup> and also on fol. 105<sup>a</sup> there is a third marginal column, ll. 8; Nasta'lik, very near to Shikasta; three illuminated frontispieces on ff. 1<sup>b</sup>, 83<sup>b</sup>, and 105<sup>b</sup>; gilt edges; binding in dark blue with gold arabesques; size, 7¼ in. by 4¼ in. [ELLIOT 69.]

## 643

The same.

Contents:

Kašidas, on fol. 1<sup>b</sup>; tarji'bands (on fol. 38<sup>b</sup> = Elliot 65, ff. 166<sup>b</sup>-169<sup>b</sup>; fol. 66<sup>b</sup> = Elliot 65, ff. 177<sup>b</sup>-180<sup>a</sup>; fol. 78<sup>b</sup> = Elliot 65, ff. 165<sup>a</sup>-166<sup>b</sup>; fol. 84<sup>a</sup> = Elliot 65, ff. 169<sup>b</sup>-172<sup>b</sup>; fol. 117<sup>b</sup> = Elliot 65, ff. 180<sup>a</sup>-181<sup>b</sup>; fol. 122<sup>b</sup> = Elliot 65, ff. 172<sup>b</sup>-174<sup>b</sup>; fol. 154<sup>b</sup> = Elliot 65, ff. 190<sup>a</sup>-192<sup>a</sup>); kit'as (from ff. 170<sup>b</sup>-247<sup>a</sup> almost exclusively); and ghazals (principally from ff. 248<sup>a</sup>-282<sup>b</sup>). Beginning the same as in Elliot 65, 66, Rieu, Sprenger, etc.: ای صفات تو الخ.

Rubâ'is, on fol. 282<sup>b</sup>. Beginning: ای مدح تو آورده الخ. Comp. Elliot 68, fol. 425<sup>a</sup>.

There are lacunas after ff. 103 and 104. Ff. 192-248 are in a hopeless confusion: fol. 192 finds its immediate continuation in fol. 199; fol. 198 in fol. 246; and fol. 245 in fol. 248. No date.

Ff. 303, 2 coll., each ll. 17, and a third on the margin, ll. 14; without ornaments; careless Nasta'lik; the last four leaves supplied by another hand; size, 9 in. by 6 in. [ELLIOT 67.]

## 644

Diwân-i-Saif-i-Isfarang (دیوان سیف اسفرنگ).

The poetical works of Saif-aldin A'raj of Isfarang in Transoxania, who lived from the end of the sixth century of the Hijrah to the middle of the seventh. The dates of his birth and death are very different in Takî Kâshî's, Daulatshâh's, and other biographers' works. According to Takî Kâshî—and his statement is confirmed by the contents of the diwân—he was born in A. H. 581 = A. D. 1185, 1186, and died A. H. 666 = A. D. 1267, 1268 (Âtashkâda, No. 711, gives exactly the same dates, but Butkhâna, No. 43, fixes his death in A. H. 652 or 660). Comp. Rieu ii. p. 581; A. Sprenger, Catal., p. 561; Catal. des MSS. et Xyll., p. 330; J. Aumer, p. 9.

Contents:

Kašidas, on fol. 1<sup>b</sup>, arranged alphabetically, except the last poem, rhyming in ʔ. Beginning:

پرده دگر کرد مرغ صبح نوارا - خیزو بدر پرده شاهدان صبارا

Comp. Elliot 95, fol. 11<sup>b</sup>, last line.

Tarji'bands, on fol. 189<sup>b</sup>. Beginning:

سَدِّ فَلَکْ چو صبح بیکدم کشاده ایم  
وز قوت روح روزِ مریم کشاده ایم

Comp. Elliot 95, fol. 36<sup>a</sup>.

Kit'as, on fol. 214<sup>b</sup>. Beginning:

در برخاک خفته سرو روان الخ

Ghazals, on fol. 258<sup>a</sup>. Beginning:

با تو حکایتی کنم صورت حال خویش را  
تا بگزانم شمیری کار جمال خویش را

Rubâ'is, on fol. 282<sup>a</sup>. Beginning:

چون من مردم زندۀ جاوید شدم  
وز هرچه بجز خدای نومید شدم

Not dated. This MS. came into Sir Gore Ouseley's library, A. H. 1226 = A. D. 1811.

Ff. 294, ll. 20; very small Nasta'lik; illuminated frontispiece; some various readings here and there; size, 7¾ in. by 3¼ in. [ELLIOT 96.]

## 645

Another rather defective copy of the same diwân.

This copy contains:

Kašidas, on fol. 1<sup>b</sup>, without any order, intermixed with tarji'bands (for instance, on ff. 36<sup>a</sup>, the first corresponding to the initial one in Elliot 96; 44<sup>b</sup>, 51<sup>b</sup>, 79<sup>a</sup>, 89<sup>b</sup>, 165<sup>b</sup>, 178<sup>b</sup>, etc.) Beginning agreeing with that of Rieu's and Sprenger's second copies:

شب چو بر دارد نقاب از هودج اسرار من  
خفته گیرد صبح را آه دل بیدار من

(see Elliot 96, fol. 120<sup>b</sup>). This ode is quoted by Daulatshâh (Ouseley Coll. 305, fol. 77<sup>a</sup>) as having been written by Saif in answer to a poem of Khâkânî.

Kit'as, on fol. 194<sup>a</sup>. Beginning:

شرف الملك که خورشید و مه از بهر شرف  
بنده دولت اقبال نمای تو بود

From the third kit'ah the arrangement agrees with that in Elliot 96.

Ghazals, on fol. 250<sup>a</sup>, in the same order and with the same beginning as in Elliot 96: با تو حکایتی الخ.



Rubâ'is, on fol. 282<sup>a</sup>. Beginning:

غم خور پس ازین که غمگساران رفتند

پیشی مطلب که حق گذاران رفتند

Corresponding to Elliot 96, fol. 283<sup>a</sup>, l. 1. The second kit'ah is the initial one of Elliot 96.

There are lacunas after ff. 104 and 160; a small blank on fol. 18<sup>b</sup>. The right order of ff. 234-239 is as follows: 234, 236, 235, 238, 237, 239. This copy is dated the second of Dhû-alhijjah, A. H. 1013 = A. D. 1605, April 21.

Ff. 296, ll. 17; Nasta'lik; small illuminated frontispiece; occasionally various readings and short explanatory notes on the margin; eastern binding with flowers; size, 8 in. by 5 in.  
[ELLIOT 95.]

*Jalâl-al-din Rûmî* (Nos. 646-675).

### 646

Mathnawî (مثنوی).

One of the oldest copies of the famous mathnawî by Maulânâ Jalâl-al-din Muḥammad bin Muḥammad bin Ḥasan albalkhî, commonly called Jalâl-al-din Rûmî, who was born in Balkh, A. H. 604 = A. D. 1207, and died at Iconium, A. H. 672 = A. D. 1273. For further biographical particulars we refer to Sir Gore Ouseley, *Notices of Persian Poets*, p. 112; Rieu ii. p. 584 sq.; A. Sprenger, *Catal.*, p. 489; G. Flügel i. p. 514. It has been printed (respectively lithographed) in Bombay, A. H. 1262, 1266, 1273, 1280, and 1294; in Lucknow, A. H. 1282; in Tabriz, A. H. 1264; in Bûlâk, A. H. 1268, with a Turkish translation; and in Constantinople, A. H. 1289. Portions have been translated into German by G. Rosen, Leipzig, 1849; into English (the first book) by J. W. Redhouse, London, 1881 (*Trübner's Oriental Series*). Extracts in English translation are also found in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 367-382.

All the prefaces are complete in this copy.

Preface to the *first* book, on fol. 1<sup>b</sup>, beginning: هذا

کتاب المثنوی وهو اصول اصول الدین الخ

Book I, on fol. 2<sup>b</sup>, beginning: بشنو از نی چون

حکایت میکند الخ

Preface to the *second* book, on fol. 35<sup>a</sup>, beginning:

بیان آنکه بعضی از حکمت الخ

Book II, on fol. 35<sup>b</sup>, beginning: مدتی این مثنوی

تأخیر شد الخ

Preface to the *third* book, on fol. 65<sup>b</sup>, beginning:

الحکم جنود الله یقوی بها الخ

Book III, on fol. 66<sup>b</sup>, beginning: ای ضیاء الحق حسام

الدین بیار الخ

Preface to the *fourth* book, on fol. 105<sup>a</sup>, beginning:

الطعن لرايع الى احسن مزایع الخ

Book IV, on fol. 105<sup>b</sup>, beginning: ای ضیاء الحق حسام

الدین تویی الخ

Preface to the *fifth* book, on fol. 136<sup>b</sup>, beginning:

بدانید و آگاه باشید که شریعت همچو شمع است الخ

Book V, on fol. 137<sup>b</sup>, beginning: شه حسام الدین که

نور انجم است الخ

Preface to the *sixth* book, on fol. 173<sup>a</sup>, beginning:

مجلد ششم از دفترهای مثنوی الخ

Book VI, on fol. 173<sup>b</sup>, beginning: ای حیات دل

حسام الدین بسی الخ

The original leaves are mounted. Copied A. H. 805 =

A. D. 1402, 1403.

Ff. 213, 4 coll., each ll. 23; small but excellent Naskhî; injured in many places; size, 11½ in. by 7½ in.

[OUSELEY ADD. 146.]

### 647

The same.

Another old and excellent copy of the same, without a special date, written for the library of Abû-alfatḥ Yarbûdâk Bahâdurkhân, by Naṣr bin Ḥasan of Makkah; comp. the fly-leaves, where a full account of the mathnawî is given by Sir Gore Ouseley (identical with that in his *Notices of Persian Poets*, where the present copy is fully described). It is, like all the following copies, much larger than Ouseley Add. 146. All the prefaces are complete.

Book I on fol. 2<sup>b</sup>; II on fol. 55<sup>b</sup>; III on fol. 103<sup>b</sup>; IV on fol. 167<sup>b</sup>; V on fol. 219<sup>b</sup>; VI on fol. 275<sup>b</sup>. Beginning of the preface of the *fifth* book here: این مجلد پنجم است الخ. On several pages seals are found, dated A. H. 1077 and 1133 = A. D. 1666, 1667, and 1720, 1721.

Ff. 334, 4 coll., each ll. 23; Naskhî; illuminated frontispiece at the beginning of every book; three most splendid vignettes on ff. 1<sup>b</sup>, 2<sup>a</sup>, and 234<sup>a</sup>; ff. 2<sup>b</sup>, 3<sup>a</sup>, 3<sup>b</sup>, 4<sup>a</sup>, 54<sup>a</sup>, 54<sup>b</sup>, 55<sup>a</sup>, 233<sup>b</sup>, and 234<sup>a</sup> sumptuously ornamented; illuminated headings throughout; size, 11½ in. by 8 in.  
[ELLIOT 251.]

### 648

The same.

Another old copy of the same, with all the complete prefaces. Book I on fol. 2<sup>b</sup>; II on fol. 48<sup>b</sup>; III on fol. 91<sup>b</sup>; IV on fol. 149<sup>b</sup>; V on fol. 196<sup>b</sup>; VI on fol. 248<sup>b</sup>. According to the colophon on fol. 90<sup>b</sup> the second book was finished the 17th of Dhû-alḥa'dah, A. H. 884 = A. D. 1480, January 30.

Ff. 305, 4 coll., each ll. 25; small Nasta'lik; illuminated frontispiece at the beginning of every book; the first two pages richly adorned; a vignette on fol. 1<sup>a</sup>; gilt edges; binding, green and gold; size, 9½ in. by 6 in.  
[ELLIOT 260.]

### 649

The same.

Book I on fol. 1<sup>b</sup>; II on fol. 54<sup>b</sup>; III on fol. 105<sup>b</sup>; IV on fol. 170<sup>b</sup>; V on fol. 223<sup>b</sup>; VI on fol. 284<sup>b</sup>. All the prefaces complete. Several pages a little injured. The second book was finished A. H. 923 = A. D. 1517; the whole MS. A. H. 924 = A. D. 1518, in Rabi'-alawwal, at Constantinople, by Rafi'-aldin Faḍl-allâh.

Ff. 347, 4 coll., each ll. 21; Nasta'lik; illuminated frontispiece at the beginning of every preface; smaller headings at the beginning of every book; size, 10½ in. by 6½ in.  
[ELLIOT 263.]

## 650

The same.

The preface of the first book is missing here; all the other prefaces are complete. Book I on fol. 1<sup>b</sup>; II on fol. 56<sup>b</sup>; III on fol. 106<sup>b</sup>; IV on fol. 173<sup>b</sup>; V on fol. 227<sup>b</sup>; VI on fol. 286<sup>b</sup>. Dated the 5th of Rajab, A. H. 999=A. D. 1591, April 29.

Ff. 351, 4 coll., each ll. 21; small Nasta'lik; illuminated frontispiece at the beginning of every book; gilt edges; binding red and gold; size, 7 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in. [ELLIOT 262.]

## 651

The same.

All the prefaces are complete. Book I on fol. 1<sup>b</sup>; II on fol. 55<sup>b</sup>; III on fol. 101<sup>a</sup>; IV on fol. 160<sup>b</sup>; V on fol. 209<sup>b</sup>; VI on fol. 267<sup>a</sup>.

Occasional emendations and additions show that it has been collated with the original.

At the end, on ff. 328<sup>a</sup>–329<sup>a</sup>, there is added a report of a conversation between Jalâl-al-din and his son Sultân Walad. The latter asks his father whether he would not add a seventh book, in reply to which Jalâl-al-din states his reasons for having completed the whole in six books. It is described in the same metre by Sultân Walad himself. Beginning:

مَدَّتِي زَيْنِ مَثْنَوِي چُونِ وَالِدِ  
شَدِ خَمَشِ گَفْتَشِ وَلَدِ کایِ زَنْدِه ام

End:

بامِ گردونِ را ازو آیدِ نوا - گردشِ باشد همیشه زانِ هوا  
No date; eleventh century. On the last page, fol. 329<sup>a</sup>, we read in Hindûstâni خانۀ در کتاب منتظم در کتابخانه نربوداس کامد هي نربوداس سنة ١٠٨٠ (1080).  
Accordingly the addition of Sultân Walad in Ouseley 294 on fol. 328<sup>a</sup> is wanting.

Ff. 329, 4 coll., each ll. 23; Nasta'lik; to each book an illuminated frontispiece is prefixed; size, 10 $\frac{3}{4}$  in. by 7 in. [OUSELEY 294.]

## 652

The same.

Book I on fol. 1<sup>b</sup>; II on fol. 45<sup>b</sup>; III on fol. 86<sup>b</sup>; IV on fol. 137<sup>b</sup>; V on fol. 179<sup>b</sup>; VI on fol. 222<sup>b</sup>.

End:

مَنْ بَدَانِمِ کُو فَرَسْتَادِ آنِ بَعْنِ  
از خَمِيرِ چُونِ سَهِيلِ اَنْدَرِ بَعْنِ

Accordingly the addition of Sultân Walad in Ouseley 294 on fol. 328<sup>a</sup> is wanting.

On ff. 2 and 3 the margin is covered with explanations in Turkish, subscribed by 'Abdallâh Efendi (عبد الله افندي). He may be identical with that 'Abdallâh Efendi who, according to H. Khalfa ii. 495 and vi. 579, wrote a Turkish book, called ثمرات الفوائد, A. H. 1033=A. D. 1623, 1624; and another one, called زبدة الصلوات. See, besides, G. Flügel iii. p. 508.

The MS. is not dated; eleventh century.

Ff. 273, 4 coll., each ll. 25; written in a small but very careful Naskhi; size, 8 $\frac{1}{4}$  in. by 5 $\frac{1}{4}$  in. [OUSELEY 32.]

## 653

The same.

The complete mathnawî with the prefaces and حواشی, especially at the beginning.

Book I on fol. 20<sup>b</sup>; II on fol. 142<sup>b</sup>; III on fol. 155<sup>b</sup>; IV on fol. 235<sup>a</sup>; V on fol. 300<sup>b</sup>; VI on fol. 374<sup>b</sup>.

The glosses are mostly subscribed by لطا (which we believe to mean 'Abd-allatîf) and مير نور الله; in the first حاشية Khwâjah Husain Khwârizmi and Sayyid 'Abd-alfattâh Gujarâti (see A. Sprenger, Catal., p. 492, Nos. 364 and 365) are quoted. See No. 657 (Ouseley 293).

At the end of the second book, on fol. 154<sup>a</sup>, we find the date, the 26th of the second Rabi', and the name of the scribe, بولاق; the last book is dated the 25th of the second Jumâdâ, A. H. 1086=A. D. 1675, September 16. Copied in India.

A modern hand has prefixed to this, on ff. 1–19, (1) a copious index of the whole mathnawî; (2) the addition of Sultân Walad on fol. 16<sup>b</sup> (see Ouseley 294, fol. 328<sup>a</sup>); (3) the same tradition which is noticed in No. 660 (Ouseley 375); finally the Dībāca with the treatise on Sâfic terminology, which seems to be imperfect at the end; compare also Ouseley 375, ff. 4 and 5.

Ff. 20–457, 2 coll., each ll. 17, and a third on the margin; small, clear Nasta'lik; size, 10 $\frac{3}{8}$  in. by 6 $\frac{1}{4}$  in. [OUSELEY 310.]

## 654

The same.

All the prefaces complete. Book I on fol. 1<sup>b</sup>; II on fol. 62<sup>b</sup>; III on fol. 120<sup>a</sup>; IV on fol. 193<sup>b</sup>; V on fol. 233<sup>b</sup>; VI on fol. 311<sup>b</sup>. Dated the 16th of Sha'bân, A. H. 1094=A. D. 1683, August 10.

Ff. 384, 2 coll., each ll. 19, and a third on the margin, ll. 32; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in. [FRASER 88.]

## 655

The same.

All the prefaces complete. Book I on fol. 1<sup>b</sup>; II on fol. 60<sup>b</sup>; III on fol. 115<sup>b</sup>; IV on fol. 186<sup>a</sup>; V on fol. 241<sup>b</sup>; VI on fol. 307<sup>b</sup>. The prose titles of the single tales are here much larger than in the other copies, especially in the fifth book. Good and not too modern copy.

Ff. 379, 2 coll., each ll. 21, and a third on the margin, ll. 32; Nasta'lik; illuminated frontispiece at the top of the first preface and at the beginning of every book; the last leaf supplied on more modern white paper; gilt edges; some explanatory glosses on the margin of the first leaves; size, 9 $\frac{1}{8}$  in. by 5 $\frac{1}{4}$  in. [ELLIOT 261.]

## 656

The same.

Another undated, but also tolerably old copy, with all the prefaces, except that of the second book. Book I on fol. 1<sup>b</sup>; II on fol. 51<sup>b</sup>; III on fol. 89<sup>b</sup>; IV on fol. 145<sup>b</sup>; V on fol. 189<sup>b</sup>; VI on fol. 240<sup>b</sup>. The preface of the fourth book begins here: الحمد لله حق حمده والصلوة والسلام على خير خلقه محمد وآله وذريته اما بعد فهذه الظن (!) الرابع الى احسن المراجع الى



The preface of the *fifth* book begins here : **وعنده مفاتيح**  
**القلوب وصلى الله على خير خلقه محمد وآله واصحابه و**  
**عترته وابن مجلد بنجم است الخ**.

Many marginal glosses, various readings, and additions on ff. 189<sup>b</sup>-194<sup>a</sup> and 202<sup>a</sup>-214<sup>a</sup>.

Ff. 295, 4 coll., each ll. 24; small Nasta'lik; small illuminated frontispiece at the beginning of every book; size, 10 in. by 5 $\frac{3}{4}$  in. [OUSELEY ADD. 145.]

## 657

The same.

Another copy of the same, with the prefaces and explanatory glosses on the margin. Book I on fol. 1<sup>b</sup>; II on fol. 66<sup>b</sup>; III on fol. 108<sup>b</sup>; IV on fol. 198<sup>b</sup>; V on fol. 255<sup>b</sup>; VI on fol. 324<sup>b</sup>.

To the notes the names of their authors are appended in abbreviations, which are explained on the first page of each book.

ق means Shaikh Muḥammad Kāsim, the pupil of Shāh Fattāh Gujarātī.

ع means 'Abd-allāṭif. See A. Sprenger, Catal., p. 494, and Elliot 264, 265, and Bodl. 758.

فر means Farhang-i-Jahāngirī.

مير means Mir Nūr-allāh.

ف means Shāh Fattāh.

قم means Kāmūs.

Dated A. H. 1184, the 10th of the second Jumādā = A. D. 1770, October 1.

Ff. 398, 4 coll., each ll. 19; small Nasta'lik; to each book an illuminated frontispiece is prefixed; size, 10 $\frac{1}{2}$  in. by 6 $\frac{3}{4}$  in. [OUSELEY 293.]

## 658

The same.

Each volume contains one book of the mathnawī in consecutive order. All the prefaces complete. No date. The former possessor of this collated copy was Muḥammad bin 'Abd-alraḥīm bin 'Abd-alrazzāk. In No. 108, fol. 2 must be immediately followed by fol. 4; fol. 3 is misplaced, but we have not succeeded in finding out its proper place.

No. 106, ff. 65; No. 107, ff. 60; No. 108, ff. 80; No. 109, ff. 65; No. 110, ff. 72; No. 111, ff. 79; 2 coll., each ll. 19, and a third on the margin, ll. 32; Nasta'lik; illuminated frontispiece at the beginning of each volume; size, 9-9 $\frac{1}{2}$  in. by 4 $\frac{3}{4}$  in. [WALKER 106-111.]

## 659

The same.

The prefaces of the *first* and of the *sixth* book are wanting, all the others are complete. Book I on fol. 1<sup>b</sup>; II on fol. 69<sup>b</sup>; III on fol. 131<sup>a</sup>; IV on fol. 210<sup>b</sup>; V on fol. 274<sup>b</sup>; VI on fol. 348<sup>b</sup>.

Most of the latter pages damaged by dark brown spots. No date.

Ff. 428, 2 coll., each ll. 17, and a third on the margin, ll. 34; Nasta'lik; illuminated frontispiece at the beginning of every book; size, 7 $\frac{3}{4}$  in. by 4 $\frac{3}{4}$  in. [ELLIOT 266.]

## 660

An incomplete copy of the same.

This copy contains only the first half of the math-

nawī. Book I on fol. 5<sup>b</sup>; II on fol. 124<sup>b</sup>; III on fol. 203<sup>a</sup>. The margin is covered with a considerable number of explanations, added by different hands. The introduction of the second book is wanting; those of the first and third books are added on ff. 1-4<sup>b</sup> by a different hand, being interspersed with Persian notes.

To the introduction of the first book there is appended on fol. 4<sup>b</sup> a tradition regarding a note, which Jalāl-al-din is said to have written on the back of his mathnawī about the use which his followers should make of it:

حضرت مولوی این عبارت را بر پشت مثنوی خود نوشته بودند که مثنوی را جهت آن نگفته ام که حمائل کنند و تکرار کنند بلکه زیر پای نهند و بالای آسمان روند که مثنوی نردبان معراج حقائق است نه آنکه نردبان را بگردن گیری و شهر بشهر بگردی هرگز بر بام مقصود نروی و مراد دل نرسی.

نردبان آسمان است این کلام هر که زین بر میرود آید بام نی بام چرخ کو احضر بود بل بامی کز فلک برتر بود بام گردون را ازو آید نوا گردشش باشد همیشه زان هوا

On fol. 5<sup>a</sup> follows a short treatise on Sūfī terminology, در اصطلاح صوفیه.

According to the colophon on fol. 123<sup>b</sup> the first book was copied A. H. 1045, Ramadān = A. D. 1636, February; the third book (see fol. 327<sup>a</sup>) by Shaikh Raḥmat-allāh, A. H. 1046, the first Rabi' = A. D. 1636, August 3.

Ff. 326, ll. 19; written in a not very regular Nasta'lik; in some places the margin is destroyed by the worms; size, 12 $\frac{1}{2}$  in. by 6 $\frac{3}{4}$  in. [OUSELEY 375.]

## 661

Lubb-allubāb (لبّ اللباب).

Ḥusain bin 'Alī Wā'iz Baihaḳī Kāshifī's (died A. H. 910 = A. D. 1504) extracts from the selections of Jalāl-al-din Rūmī's mathnawī, styled لبّ لباب معنوی انتخاب; comp. A. Sprenger, Catal., p. 491.

Beginning of the preface on fol. 1<sup>b</sup>: عین اول در بیان جوامع اطوار شریعت در هفت نهر نهر اول سه رشحه رشحه ایمان رشحه شهادت رشحه عبادت الخ

The beginning of Sprenger's Moty Mahall copy is found here, on fol. 2<sup>b</sup>, l. 2: بعد از تقدیم وظائف ثنای الخ

Beginning of the text on fol. 3<sup>b</sup>, l. 12:

ای کمینه بخشش ملک جهان  
من چه گویم چونتو میدانی نهان

This copy came the 22nd of Dhū-alḳa'dah, A. H. 1014 = A. D. 1606, March 31, into the possession of Abū Muḥammad Dahānī, who began at once to collate it with that of Ḥafiz Tāj-al-din Shirāzī; he finished his task the 27th of Dhū-alḥijjah in the same year = A. D. 1606, May 5. It was bought at Āgra, July 3, 1647, for eight rupees, and presented to the Bodleian Library, 1652, by Dr. Edward Knipe, of London.

Ff. 292, 2 coll., each ll. 15; Nasta'lik; size, 7 $\frac{3}{4}$  in. by 4 $\frac{3}{4}$  in. [BODL. 43.]

## 662

Another copy of the same extracts.

This copy begins like Sprenger's Moty Mahall: بعد از تقدیم الـ. Beginning of the text on fol. 4<sup>a</sup>, l. 9, the same as in the preceding copy. Dated the 30th of Rabi'-alâkhar, in the forty-eighth year of 'Âlamgir's reign, A. H. 1116 = A. D. 1704, September 1.

Ff. 258, 2 coll., each ll. 17; Nasta'lik; size, 8½ in. by 4¾ in. [FRASER 89.]

## 663

Nuskha-i-nâsikha-i-mathnawiyyât-i-sakîmah (نسخة ناسخة مثنویات سقیمه).

This copy, one of the most valuable that we possess, contains the text of the mathnawi, corrected, prefaced, explained, and annotated by 'Abd-allatîf ibn 'Abdallâh al-'Abbâsî (died A. H. 1048 or 1049 = A. D. 1638, 1639), who revised this poem, as he relates in his introduction, five times. The first time he compared it A. H. 1024 = A. D. 1615, 1616, with an ancient MS., collated by other learned men during thirty-eight years, with sixty of the best copies; a second time in A. H. 1025 with four or five other MSS.; a third, fourth, and fifth time during A. H. 1030-1032 = A. D. 1621-1623, again with other copies, so that it was collated with more than eighty MSS. of the mathnawi, compare Rieu ii. p. 589. 'Abd-allatîf, who is also the author of a revised edition of Sanâ'i's Ḥadiqah, made A. H. 1035 = A. D. 1625, 1626 (see A. Sprenger, pp. 558 and 559), has added to his revised text:

1. An introduction on the subject of his collation and of Jalâl-aldin's poetry, on fol. 1<sup>b</sup>, dated A. H. 1032, and entitled المرأة المثنوی. Beginning: این نسخه ناسخة مثنویات سقیمه و مثبت و مروج نسخ صحیحة مستقیمه الـ.

2. A short preface, stating the reasons why the mathnawi is divided into six books, on fol. 9<sup>b</sup>. Beginning: شش دفتر این کتاب را علیحده جدا در شش مجلد باین جهت جلد کرده شد الـ.

3. A detailed index, prefixed to every book (on ff. 10<sup>b</sup>-14<sup>a</sup>, 77<sup>b</sup>-79<sup>a</sup>, 132<sup>b</sup>-136<sup>a</sup>, 207<sup>b</sup>-209<sup>b</sup>, 264<sup>b</sup>-268<sup>a</sup>, and 332<sup>b</sup>-335<sup>a</sup>).

4. A Persian paraphrase to the Arabic prefaces of the first, third, and fourth books (on ff. 15<sup>b</sup>, 136<sup>b</sup>, and 210<sup>a</sup>).

5. A great number of various readings and glosses marked on the margin.

Book I on fol. 18<sup>b</sup>; II on fol. 80<sup>b</sup>; III on fol. 139<sup>b</sup>; IV on fol. 212<sup>b</sup>; V on fol. 269<sup>b</sup>; VI on fol. 336<sup>b</sup>.

The second book was finished the 7th of Šafar, A. H. 1062 = A. D. 1652, January 19; the third the 8th of Jumâdâ-althâni in the same year, A. D. 1652, May 17; the fourth the 23rd of Rajab in the same year, A. D. 1652, June 30; the fifth the 5th of Rabi'-althâni in the

same year, A. D. 1652, March 16; the sixth the 6th of Muḥarram, A. H. 1063 = A. D. 1652, December 7.

Ff. 405, 4 coll., each ll. 21; Nasta'lik; all the margins covered with notes; illuminated frontispieces at the beginning of every book; ff. 18<sup>b</sup> and 19<sup>a</sup> richly adorned; ff. 326 and 327 supplied by another hand, and consequently without marginal notes; size, 10¼ in. by 6½ in. [ELLIOT 264.]

## 664

Another copy of the same redaction.

Another copy of the same revised and annotated text of 'Abd-allatîf, containing:

Index to the first book, on fol. 1<sup>a</sup>.

Four short prefaces, the first of which agrees with that in the preceding copy: شش دفتر این کتاب الـ.

The second, in Arabic, begins thus: هذا الاسرار القدسیة (the same is found in No. 1954 (fol. 9<sup>b</sup>) of the India Office Library).

The third, also in Arabic, begins: والنوادر و غرر المقالات و درر الدلالة الـ.

The fourth begins: و مبدا و مفتاح این کتاب شریف است و هر کس الـ.

Book I (without the preface and the Persian paraphrase), on fol. 8<sup>b</sup>.

Introduction (دیباچه), being a short abridgement of that on fol. 1<sup>b</sup> of the preceding copy, beginning here on fol. 69<sup>b</sup>: این دفتر درست از نسخه ناسخة مثنویات الـ.

Index to the second book, on fol. 71<sup>a</sup>.

Book II (also without a preface), on fol. 75<sup>b</sup>.

The same introduction as above, on fol. 130<sup>b</sup>.

Index to the third book, on fol. 132<sup>a</sup>.

Persian paraphrase of the preface of this book, on fol. 136<sup>b</sup>, beginning: ترجمه دیباچه عربی که حضرت مولوی نوشته اند الـ.

The Arabic preface of this book, on fol. 138<sup>a</sup>.

Book III, on fol. 140<sup>b</sup>.

A short introduction of the same contents as the two preceding ones (taken from the same author's special commentary, لطائف المعنوی, and written A. H. 1032), together with an index to the fourth book, on fol. 210<sup>a</sup>.

The Arabic preface of the fourth book with the Persian paraphrase, on fol. 213<sup>a</sup>.

Book IV, on fol. 215<sup>b</sup>.

A short introduction (beginning like the preceding ones), together with the index and the usual preface of the fifth book, on fol. 271<sup>b</sup>.

Book V, on fol. 277<sup>b</sup>.

Book VI with the usual preface, on fol. 338<sup>b</sup>.

On ff. 411<sup>b</sup>-414<sup>b</sup> there is added the omitted introduction and index to the sixth book (the introduction beginning again: (این دفتر درست از نسخه الـ).

Fol. 411<sup>a</sup> is a repetition of the last page of the fifth book (fol. 338<sup>a</sup>). The various readings and glosses are much more numerous and larger than those in the preceding copy; many of them are marked as being taken from the لطائف المعنوی, and seem to have been



supplied by later hands. This copy was transcribed A. H. 1095 = A. D. 1684.

Ff. 414, 4 coll., ll. 20; Nasta'lik; all the margins covered with notes; besides the MS. is in many places interleaved with explanatory glosses; illuminated frontispiece at the beginning of every book; size, 10½ in. by 7 in. [ELLIOT 265.]

## 665

The same.

Preface or introduction, dated A. H. 1032, on fol. 8b, last line, and corresponding to Additions 1 and 2 in Elliot 264, on fol. 1b. Beginning the same as Addition 2 of that copy: شش دفتر این کتاب را الخ. After that follows, on fol. 9a, a detailed index of the first book of the mathnawi (the other indices to books II-VI are wanting in this copy); on fol. 13a begins the usual Arabic prose preface of book I (هذا كتاب المثنوى و هو) (أصول أصول الخ), and on fol. 14a a short eulogium of the poet is added, chiefly consisting of flattering epithets.

Book I, on fol. 14b.

Arabic preface of book II, on fol. 72b.

Book II, on fol. 73a.

Arabic preface of book III, on fol. 118b.

Book III, on fol. 119a.

Arabic preface of book IV, on fol. 174b.

Book IV, on fol. 175a.

Arabic preface of book V, on fol. 219b.

Book V, on fol. 220a.

Arabic preface of book VI, on fol. 271b.

Book VI, on fol. 272a.

No date. The marginal glosses extend only as far as fol. 93b.

Ff. 319, ll. 21 in the preface and the first book, ll. 25 in the remainder of the copy; small, but distinct Nasta'lik; illuminated frontispiece at the beginning of the last five books; size, 10½ in. by 6½ in. [BODL. 758.]

## 666

Jawāhir-alasrār u Zawāhir-alanwār (جواهر الاسرار و زواهر الانوار).

A commentary on the mathnawī, or rather an analysis of that famous poem, by Maulānā Ḥusain bin Ḥasan of Khwārizm, who died A. H. 840 = A. D. 1436, 1437, according to H. Khalfa v. p. 375, A. H. 845 = A. D. 1441, according to H. Khalfa vi. p. 90. He was also the author of a collection of discourses on the mathnawī, entitled كنوز الحقائق في رموز الدقائق; comp. Rieu ii. p. 588, and i. p. 144; A. Sprenger, Catal., p. 493. This copy contains only three books of the mathnawī (like the following one), the second of which was completed A. H. 834 = A. D. 1430, 1431.

Contents:

Preliminary discourse on fol. 1b, divided into ten maḳālas, viz.:

المقالة الاولى في ذكر بعض من مشايخ هذه الطريقة و ايراد ما نطقوا به من الحقيقة, on fol. 6b.

المقالة الثانية في تفسير الفاظ تدور بين هذه الطائفة الذين آراءهم حول كعبة اللطائف طائفة, on fol. 29b.

المقالة الثالثة في تبين قياس مشارب ارباب الحال و تباعد مراتب اصحاب الكمال, on fol. 33a.

المقالة الرابعة في الحضرات الذاتية و بعض المراتب الكلية, on fol. 35a.

المقالة الخامسة في الاسماء والصفات و فيما بينها من تفاوت الدرجات, on fol. 38b.

المقالة السادسة في العوالم والحضرات المسماة بالمجالي و المطالع والميقات, on fol. 39b.

المقالة السابعة في كشف سر البدو والابحار و بيان طرق المبدء والمعاد, on fol. 40b.

المقالة الثامنة في تنبيه على حقيقة الروح الاعظم واسمائه في العالم الانساني باعتبار مرتبة من المراتب وملاحظة معاني, on fol. 42a.

المقالة التاسعة في عود الروح اليه واضمحلال جميع المظاهر, on fol. 44a.

المقالة العاشرة في بيان حقيقة المحبة واتسامها و ظهور نتائجها لا قوامها, on fol. 51b.

Book I, on fol. 57b.

Book II, on fol. 169b.

Book III, on fol. 257a.

Attached to it is a detailed index on eight fly-leaves. The last thirty leaves are a little injured. This copy was written for Sulṭān Muḥammad Kutūbshāh, and finished in the middle of Rajab, A. H. 1025 = A. D. 1616, beginning of August, at Haidarābād. A former owner bought it at Murshidābād, A. H. 1172 = A. D. 1758, 1759.

Ff. 393, ll. 25; small, but distinct Nasta'lik; illuminated frontispieces on ff. 1b, 57b, 169b, and 257b; size, 9½ in. by 6½ in. [ELLIOT 334.]

## 667

Another copy of the same commentary.

Another copy of the same work, containing, like the preceding one, only three books of the mathnawī. One leaf is missing at the beginning; it opens abruptly thus: بضائع چندین گونه بدائع و ضائع که و دائع اعیان الخ. The preliminary discourse in ten maḳālas (as in the preceding copy), on ff. 8b, 37b, 41b, 44a, 48b, 50a, 51b, 53a, 55b, and 64a. Book I on fol. 70b; II on fol. 192a; III on fol. 283b. No date.

Ff. 429, ll. 21; Nasta'lik; size, 11 in. by 6 in.

[WALKER 101.]

## 668

Sharḥ-i-jild-i-khāmis almathnawī alma'nawī (شرح جلد خامس المثنوى المعنوى).

A commentary on the fifth book of the mathnawī by Surūri (that is, Muṣṭafā bin Sha'bān of Gallipoli, who died A. H. 969 = A. D. 1561, 1562; comp. H. Khalfa v. p. 375). In the following lines of the preface he explains his motive for editing this fifth book first and

without the rest : اما بعد این بنده فقیر سروری حقیر : شرح دفترهای مثنوی را مسوده کرده بود اما بعض عوائق بعضی را بیماض نیاورده و سبب (?) بسبب) بعضی اسفار بعضی از آن اسفار ضائع گشته پس دردل منکسرش این معنی واقع شده که اگر در بیاض آوردن تراخی کنی برخی دیگر گم شود و سعی تو در تحریرش مشکور نشود بلکه گم شود لاجرم بقلم شکسته و دلخسته بنیشتن جلد پنجم شروع نموده معتمدا علی القدر العلیم الودود.

Beginning: الحمد لله الذي جعل العارفين عالمين  
ببعض مرموزاته والشكر لله الذي سيرهم في ميادين الحق.

Dated in the beginning of the month Muḥarram, A. H. 1001 = A. D. 1592, October 8, by Muṣṭafā bin Muḥammad Aḥmad al-qunū. This copy came into Laud's library in 1635.

Ff. 331, ll. 23; very distinct Nasta'liq; size, 11½ in. by 7½ in. [LAUD 248.]

## 669

Sharḥ-i-Mathnawī (شرح مثنوی).

A large portion of Shāh Mir Muḥammad Nūr-allāh Aḥrārī's commentary on the mathnawī; comp. Rieu ii. p. 592, and A. Sprenger, Catal., p. 495. This incomplete copy begins with the second book: . . . تا نزاید. لفظ بخت اگرچه بفتح اول مشهورست الخ off in the second half of the sixth book.

The third book begins on fol. 53<sup>b</sup>; the fourth on fol. 110<sup>b</sup>; the fifth on fol. 150<sup>b</sup>; the sixth on fol. 185<sup>b</sup>.

Ff. 230, ll. 14; Nasta'liq; size, 8½ in. by 4¾ in. [OUSELEY ADD. 144.]

## 670

Sharḥ-i-Mathnawī (شرح مثنوی).

Another commentary on the difficult verses of the first two books of the mathnawī, composed by Khwājah Ayyūb Pārsā A. H. 1120 = A. D. 1708, 1709, see the author's name in the colophon at the end of the first book, on fol. 108<sup>a</sup>, and the date in the following chronogram on fol. 2<sup>a</sup>, last line: طرفه شرح معنوی جانفزا.

Beginning: حمد لا یحصى و ثنای نامنتها مرملکی  
را که نی وجود عشاق در خلوتکده وحدت نغمه سرای  
اسرار احدیت الخ.

Book I on fol. 2<sup>b</sup>; II on fol. 109<sup>a</sup>.

Copied by Badi'aldin at Muhyi-aldinnagar in the district of Lāhūr; the first book was finished by him the 21st of Muḥarram, in the seventeenth year of Muḥammadshāh's reign (= A. H. 1148), the second in the same year, the 21st of Rabi'-alawwal, A. D. 1735, June 13 and August 11.

Ff. 164, ll. 15-20; careless Nasta'liq; worm-eaten; size, 8 in. by 5½ in. [BODL. 726.]

## 671

Hall-i-Mathnawī (حلّ مثنوی).

The first volume of a commentary on the mathnawī, by Afḍal of Allāhābād, see fol. 1<sup>b</sup>, ll. 8 and 9, and com-

pare Rieu ii. p. 592. It begins with a mathnawī as introduction:

مر خدا را شکرکز لطف قوی  
داد توفیقم بحلّ مثنوی

The author quotes as his chief authorities, 'Abd-allatīf 'Abbāsī and Mir Nūr-allāh Aḥrārī. The commentator's preface to the first book of the mathnawī begins on fol. 3<sup>a</sup>, the paraphrase of the poet's own Arabic preface on fol. 6<sup>b</sup>, and the explanation of the first bait on fol. 12<sup>a</sup>. Even this first volume seems not to be complete; it breaks off on fol. 150<sup>a</sup> with the words چون در حجاب.

Ff. 150, ll. 15; careless Nasta'liq; ff. 139 and 142 very much damaged; a lacuna after fol. 146; size, 7¾ in. by 4¾ in. [OUSELEY ADD. 151.]

## 672

Jān-i-Mathnawī (جان مثنوی).

A short explanation of the beginning of the mathnawī, composed, according to a notice on fol. 160<sup>a</sup>, by 'Alī Dūstkhān (علی دوستخان), beginning: جناب حضرت مولوی علیه الرحمة که کاشف اسرار صوری و معنویست در اول بیت مثنوی الخ.

No date.

Ff. 160<sup>b</sup>-167<sup>b</sup>, ll. 15; Nasta'liq; size, 8¼ in. by 4¾ in. [BODL. 451.]

## 673

Diwān-i-Maulānā Rūmī (دیوان مولانا رومی).

A rich and valuable collection of Jalāl-aldin Rūmī's minor poems (comp. Rieu ii. p. 593; A. Sprenger, Catal., p. 497; G. Flügel i. p. 522 etc.), containing:

Preface on fol. 1<sup>b</sup>, composed by the editor of this collection, whose name does not appear, in the month Rabi'-alawwal, A. H. 817 = A. D. 1414, May, June; comp. the last bait on fol. 8<sup>a</sup>, l. 12:

بسال هشتمد وهفده ربیع الاول بود  
که این دیباجة بنوشتم بعون خالق معبود

Beginning: حمد موفور وشکر نا محصور پاک از وصمت  
فتور و قصور نثار حضرت پادشاهی الخ.

Ghazals, on fol. 9<sup>b</sup>, and a few tarjī'āt (on ff. 32<sup>b</sup>, 40<sup>b</sup>, etc.), alphabetically arranged. Beginning:

(ای) شاه جسم و جان ما خندان کن دندان ما  
سرمه کش چشمان ما ای چشم جانرا توتیا

A new series of tarjī'āt, on fol. 405<sup>b</sup>. Beginning:

هله درده می بگزیده که مهمان تو ام  
من پریشان سر زلف برینسان تو ام

Rubā'is, on fol. 412<sup>a</sup>. Beginning:

در مذهب عشاق قراری دلرست  
وین باده نابرا خماری دگرست

The right order of ff. 206-214 is as follows: 206, 208-213, 207, 214. Fol. 230 must be followed by 232, and 231 is not in its right place; there are probably some lacunas.



This copy was finished on a Wednesday, at the time of the forenoon prayer, in the month Dhû-alhijjah, A. H. 997=A. D. 1589, October, November. See the conclusion of the MS. and its colophon:

تم الديوان سلطان العاشقين وال..... المحققين وبرهان  
المد..... ين كاشف اسرار الالهية ناظم انوار الجلالية مولانا  
جلال الحلق و الدين محمد بن محمد بن الحسين البلخي  
المشتهر برومي نور الله مضجعه، تم هذا الكتاب در روز چهار  
شنبه بوقت نماز چاشت شهر ذي الحجة سنة ٩٩٧، الخ

Select poems have been edited, with German metrical translation, by Vincenz von Rosenzweig in his 'Auswahl aus den Diwânen des grössten mystischen Dichters Persiens, Mawlana Dschelaleddin Rumi, Vienna, 1838.

Ff. 420, 2 coll., each ll. 19, and a third on the margin, ll. 36; Nasta'lik; two illuminated frontispieces on ff. 1<sup>b</sup> and 9<sup>b</sup>; a little worm-eaten; size, 10½ in. by 6½ in. [ELLIOT 84.]

## 674

The same.

Another, but smaller collection of the same poems (see the title on fol. 1<sup>b</sup>, ديوان ملك الكلام مولينا جلال، (روم قدس الله سره العزيز، containing only

Ghazals, arranged alphabetically, except the initial ghazal.

A large lacuna after fol. 403. Beginning of the initial poem: الحمد لله الذي قوته نعت الازل الخ.

The second (or first alphabetical) ghazal begins:

الحمد لله الذي خلق الثريا والنرى الخ

This copy concludes, on fol. 404<sup>a</sup> sq., with an alphabetical index of the first hemistichs of the ghazals, incomplete at the beginning. It is arranged both according to the rhyme letter and the initial letter. Not dated.

Ff. 423, ll. 21; old mounted MS.; written in Nasta'lik, without ornaments; on ff. 290<sup>a</sup> and 290<sup>b</sup> one page and a half are left blank; size, 12½ in. by 7½ in. [ELLIOT 85.]

## 675

The same.

A third and still smaller collection of these poems, consisting only of ghazals like Elliot 85, in alphabetical order. Beginning:

ای بگفته بر دلم اسرارها - وی برای بنده بخته کارها  
agreeing with Elliot 85, fol. 8<sup>b</sup>. At the end some leaves are missing; the copy breaks off in the middle of a poem, rhyming in ی.

Ff. 252, 2 coll., each ll. 15; distinct Nasta'lik; illuminated frontispiece; the first two pages adorned; a little worm-eaten; binding with flowers; size, 10 in. by 5½ in. [ELLIOT 333.]

## 676

Diwân-i-Imâmî (ديوان امامي).

The poetical works of Abû 'Abdallâh Muḥammad (or Abû Muḥammad 'Abdallâh) bin Abû Bakr 'Uthmân Imâmî of Harât, who died A. H. 674, or, as Taḳî Kâshî

states, 686=A. D. 1275 or 1287; comp. Butkhâna, No. 82; A. Sprenger, Catal., pp. 439 and 440.

Contents:

Ḳaṣidas and ghazals, on fol. 97<sup>b</sup>, without any order. Beginning:

سحرکه در جهان جان بعون مبدع اشیا  
مسافت قطع میگردم زلا تا حضرت الا

Comp. A. Sprenger, Catal., loc. cit., where the same is quoted, but without the first two words سحرکه.

Rubâ'is, on fol. 171<sup>b</sup>. Beginning:

گه جان تن وگه تن جانت خوانم  
گه آنکه هر دو جهانت خوانم

Not dated.

Ff. 97-177, ll. 15; Nasta'lik; size, 9½ in. by 7½ in.

[ELLIOT 117.]

## 677

A fragment of the same.

The same diwân, defective both at beginning and end, with a lacuna in the middle (on fol. 64<sup>b</sup>). It contains ḳaṣidas, ghazals, and ḳiṭ'as, all mixed together without any order. The abrupt beginning, سایه اش، corresponds to Elliot 117, چون روح نامی گشت الخ, fol. 119<sup>b</sup>, l. 12; the first complete ḳaṣidah on fol. 1<sup>a</sup>, beginning سوی کرمان کرد روی الخ, to Elliot 117, fol. 120<sup>a</sup>, l. 10.

Ff. 1-73, ll. 13; Nasta'lik; size, 7¾ in. by 4¾ in.

[SELD. SUP. 9.]

## 678

Diwân-i-Majd-i-Hamgar (ديوان مجد همگر).

The complete works of the lyric poet Majd-al-din Hibat-allâh Majd-i-Hamgar of Shiraz, who died A. H. 686=A. D. 1287; comp. Butkhâna, No. 26; A. Sprenger, Catal., p. 478.

Contents:

Ḳaṣidas, on fol. 1<sup>b</sup>, in praise of 'Aḳud-al-din, Żâhir-al-din, etc., without any order. Beginning the same as in Sprenger:

کجاست در همه ملک جهان سلیمانی الخ

These ḳaṣidas are intermixed with a great number of tarji'ât and tarkibbânds (on ff. 25<sup>b</sup>-29<sup>a</sup>, 53<sup>b</sup>, 54<sup>b</sup>, 57<sup>b</sup>, 59<sup>b</sup>, 65<sup>b</sup>, 66<sup>b</sup>, 68<sup>a</sup>-69<sup>a</sup>, 73<sup>a</sup>-75<sup>a</sup>).

Ghazals, on fol. 75<sup>a</sup>. Beginning:

مرا تا دل بسان سنگ باشد  
مرا هم دل بدینسان تنگ باشد

and muḳaṭṭa'ât, on fol. 81 sq.

Rubâ'iyyât, on fol. 105<sup>a</sup>. Beginning:

آنم که چو جان بیروم مردم را  
گر دست رسد بجان خرم مردم را

There are lacunas after ff. 131, 144, and 184. The right order of ff. 11-17 is as follows: 11, 14, 16, 12, 13, 15, 17 (comp. Elliot 86, fol. 98<sup>a</sup>, l. 9 sq.)

Not dated. The copyist was Kiwām bin Muḥammad of Shirāz.

Ff. 185, 2 coll., ll. 15; the frontispiece and the first two pages luxuriously adorned with flowers in gold and other colours; splendid binding, gilt edges as far as fol. 105<sup>a</sup>; the headings from fol. 105<sup>a</sup> to the end and the corners are illuminated; Nasta'liq; size, 7 in. by 4 in. [ELLIOT 56.]

## 679

The same.

Another copy of the same diwān, containing only *kašidas*, intermixed with *tarkibbands* (on ff. 105<sup>a</sup>, 113<sup>a</sup>). Beginning the same as in Elliot 56, and a similar order of poems as far as fol. 112<sup>a</sup>. The *tarkibbands* are quite different from those in Elliot 56, beginning thus:

یارب مخالفان که ره جنگ میزنند  
بر ساز ما نوای نو آهنگ میزنند

This copy of Hamgar's diwān was probably written in the same year 1005=A.D. 1596, and by the same hand as Bailakāni's diwān (see above, No. 559).

Ff. 89<sup>b</sup>-136<sup>b</sup>, 2 coll., each ll. 17; Nasta'liq; size, 6 $\frac{7}{8}$  in. by 4 $\frac{1}{2}$  in. [ELLIOT 86.]

## 680

Diwān-i-*Irāki* (دیوان عراقی).

The diwān of Fakhr-al-din Ibrāhīm bin Shahriyār 'Irāki of Hamadān, who died A.H. 686 or 688=A.D. 1287, 1288, or 1289; or, even as Daulatshāh and Taqi state, 709=A.D. 1309; comp. Rieu ii. pp. 593, 594, and A. Sprenger, Catal., pp. 440, 441.

Contents:

*Kašidas*, *ghazals*, and *tarji'*bands, on fol. 1<sup>b</sup>, without any order. Beginning the same as in Sprenger:

بزم عشق جانبازان اگر جویای جانانی الخ

Rubā'is and fards, on fol. 116<sup>b</sup>. Beginning:

بتخانه و مسجد همه از اسباب است

هر کس که درین بماند او در خواب است

No date. Very modern handwriting.

Ff. 1-120, ll. 15; Nasta'liq; there are no other ornaments than gilt edges and a splendid binding in green and gold; size, 9 $\frac{1}{2}$  in. by 7 $\frac{1}{4}$  in. [ELLIOT 64.]

Sa'di (Nos. 681-748).

## 681

Kulliyāt-i-Sa'di (کلیات سعدی).

The complete works of Muṣliḥ-al-din Sa'di, born in or before A.H. 585=A.D. 1189, died A.H. 690 or 691=A.D. 1291 or 1292, in his native place, Shirāz; see Rieu ii. p. 595 sq.; Sir Gore Ouseley, *Notices of Persian Poets*, p. 5; A. Sprenger, Catal., p. 545 sq.; G. Flügel i. p. 527 sq.; and Dr. W. Bacher, *Sa'di-Studien*, in *Zeitschrift der D.M.G.* xxx. pp. 81-106, and Sa'di's *Aphorismen und Sinngedichte*, Strassburg, 1879. His works were collected by 'Alī bin Ahmad bin Abū Bakr bin Bisutūn, who prefixed to them a preface, beginning on fol. 2<sup>b</sup>: شکر و سپاس بی قیاس معبودی

را جلت قدرته که آفریننده مخلوقات الخ and containing an index of all the compositions. This redaction, the text of which varies considerably in the different copies (the preface has been translated into English by J. H. Harington, in the Introduction to his edition of the *Kulliyāt*, pp. 24-26), was made between A.H. 726 and 734, see Rieu ii. p. 596, Cat. des MSS. et Xyll., p. 340, etc. Other copies (for instance, Ouseley 11, fol. 2<sup>a</sup>, ll. 10 and 11, see below, No. 683) give as date of completion the beginning of Dhū-alka'dah, A.H. 726=A.D. 1326, end of September.

On the numerous editions of Sa'di's works, see Rieu, loc. cit.; A. Sprenger, Catal., p. 548; Zenker ii. pp. 35-38. The *Kulliyāt* have been edited by Harington, Calcutta, 1791-1795, and lithographed in Bombay, Dibli, Cawnpore, Lucknow, Tabriz, etc. etc.

Contents:

A. Centre-columns:

1. First risālah (در تقریر دیباجه), on fol. 5<sup>b</sup>. Beginning: سپاس بی غایت و ستایش بی نهایت آفریدگاری را جلّ جلاله الخ

2. Second risālah (در مجلس پنجگانه) in five majlis, on fol. 11<sup>b</sup>. Beginning: الحمد لله الذى خلق الوجود من العدم قبله على صفحاته الخ The fifth majlis has been translated into English by J. Ross, *Bombay Transactions*, i. pp. 146-158.

3. Third risālah (رساله صاحب دیوان), on fol. 36<sup>b</sup>. Beginning here: خواجه زمان نیکو سیرت و صورت الخ Translated by Harington, *Introd.* pp. 14-17, and Graf, *Lustgarten*, ii. pp. 136-142.

4. Fourth risālah (عقل و عشق), on fol. 39<sup>a</sup>. Beginning: سالک راه خدا پادشه ملک سخن ای زلفاظ تو آفاق الخ

5. Fifth risālah (نصیحة الملوك), on fol. 40<sup>b</sup>. Beginning: الحمد لله الكافى حسب الخلائق وحده الحمد لله على نعمة الخ

6. Sixth risālah, here subdivided into *two* risālāt or *hikāyāt* only, viz. (a) رساله ملك شمس الدين تازيگوي, on fol. 52<sup>a</sup>. Beginning: در زمان حکومت ملک عادل الخ (translated by Harington, pp. 19-21, and Graf, *Lustgarten*, ii. pp. 146-148). (b) رساله انكبانو, on fol. 53<sup>b</sup>. Beginning: معلوم شد که خسرو عادل الخ

7. (read قصائد العربی (عربی) Arabic *kašidas*, on fol. 56<sup>b</sup>. Beginning:

حبست بخفی المدامع لا تجرى الخ

Compare A. Sprenger, Catal., p. 547, No. 10, and the initial poem of the second volume of the Calcutta edition, fol. r. 0 (the Bombay edition reads بخفی and لا تجرى).

8. قصائد فارسی, Persian *kašidas*, on fol. 71<sup>a</sup>. Beginning:

شکر و سپاس و خدمت و متّ خدایرا  
پروردگار خلق و خداوند کبریا

Compare Calcutta edition, fol. ۲۱۴. Nineteen of these



kašidas have been translated by Graf in Zeitschrift der D. M. G. ix. pp. 92-135 and xii. pp. 82-116.

9. *elegies*, on fol. 115<sup>a</sup>. Beginning:

دل شکسته که مرهم نهد دگر بارش  
یتیم خسته که از پای بر کند خارش

Comp. Calcutta edition, fol. 115<sup>a</sup>. Some selected poems have been translated by Graf in Zeitschrift der D. M. G. xv. pp. 564-576.

10. *ملّعات*, poems, with alternate Persian and Arabic verses, on fol. 122<sup>b</sup>. Beginning:

تو خون خلق بریزی و روی در تابی  
ندانمت چه مکافات این گنه بابی

11. *ترجیعات*, refrain poems, on fol. 131<sup>b</sup>. Beginning:  
ای زلف تو هر خمی کمندی - چشمت بکرشمه چشم بندی  
Comp. Calcutta edition, fol. 105.

12. *طیّبات*, pleasant ghazals, on fol. 142<sup>b</sup>. Beginning:

اول دفتر بنام ایزد دانا الخ

Comp. Calcutta edition, fol. 142<sup>b</sup>. Fourteen of these ghazals have been translated by Graf in Zeitschrift der D. M. G. xiii. pp. 445-467.

13. *بدائع*, ornate ghazals, on fol. 307<sup>b</sup>. Beginning:

الحمد لله رب العالمين علا الخ

They conclude on fol. 376<sup>a</sup>. Ten of these ghazals have been translated by Graf in Zeitschrift der D. M. G. xv. pp. 541-554.

B. Margin-column:

14. *گلستان*, the rose-garden, on fol. 2<sup>b</sup>. Beginning:

ممت خدا را الخ

Best editions by A. Sprenger, Calcutta, 1851, and Platts, London, 1874; best translations into English by Eastwick, 1852, and by Platts, 1873; into French by Defrémery, 1858; and into German by Graf, 1846.

15. *بوستان*, the fruit-garden, on fol. 140<sup>b</sup>. Beginning:

بنام خداوند جان آفرين الخ

In the colophon another title of the Bûstân appears: *تمت الكتاب الموسوم بسعدى نامه*; see Bacher in Sa'di-Studien, p. 86, note 5.

Printed in Calcutta, 1810 and 1828, besides in Lâhûr, Cawnpore, and Tabriz; critical edition, with Persian commentary, by Graf, Vienna, 1850; German translations by Graf, Jena, 1850, and Schlechta-Wssehrd, Vienna, 1852; English translation by W. Clarke, London, 1879; French translation by Barbier de Meynard, Paris, 1880. Extracts from the Gulistân and Bûstân are found besides in metrical translation in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 245-366.

16. *مقطعات*, fragmentary poems (i.e. ghazals without the initial bait), on fol. 315<sup>b</sup>. Beginning:

تو آن نکرده از فعل خیر با من و غیر الخ

17. *مطایبات*, obscene and jocular poems, on fol. 320<sup>a</sup>, with a short introduction of a few lines in prose. Beginning: *قال السعدی الزمنى الخ*.

Beginning of the first poem:

عارفی چشم دل بروی داشت - خاطر اندر شکنج موی داشت

18. *هزلیات*, satirical poems in three *مجلس*, on fol. 337<sup>a</sup>, agreeing with the Calcutta edition, ff. 140-141. Beginning: *اللعين الشيطان الخ*

19. *رباعیات*, quatrains, on fol. 350<sup>b</sup>. Beginning:

هر ساعت اندرون بجوشد خون را  
و آگامی نیست مردم بیرون را

20. *مفردات*, detached distichs, on fol. 364<sup>b</sup>. Beginning:

گمان مبر که جهان اعتماد را شاید  
که بی عدم نبود هر که در وجود آید

A few of the quatrains and detached distichs have been translated by Graf in Zeitschrift der D. M. G. xviii. pp. 570-572.

C. Margin and centre-columns together:

21. *خواتیم*, signets, on fol. 376<sup>a</sup> margin. Beginning:

سپاس و حمد بی پایان خدا را  
که صنعتش در وجود آورد مارا

Comp. Calcutta edition, fol. 110. Seven of these have been translated by Graf in Zeitschrift der D. M. G. xv. pp. 554-564.

22. *غزلیات قدیم*, early ghazals, on fol. 387<sup>b</sup>, centre-columns. Beginning:

با فراق الخ

23. *صاحبیه*, epigrammatic poems, dedicated to the Şâhib-Diwân, on fol. 393<sup>b</sup>, margin, with an introduction. Beginning: *الحمد لله على نعمة الخ*.

The first poem opens thus:

ثنا و حمد بی پایان خدا را الخ

Translated by Bacher in 'Sa'di's Aphorismen und Sinngedichte.'

Copied by Naşir bin Ḥasan of Makkah, and finished in the middle of Sha'bân, A. H. 856 = A. D. 1452, beginning of September. A full account of Sa'di and his works, and a short index of the contents of this copy, written by Sir Gore Ouseley, 1825, are found on the fly-leaves, and occupy thirty-one pages.

Ff. 409, 2 centre-coll., each ll. 14, and a margin-col., ll. 24; small, but clear Naskhi; two vignettes on ff. 1<sup>b</sup> and 2<sup>a</sup>; ff. 2<sup>b</sup> and 3<sup>a</sup> beautifully adorned in gold and ultramarine; illuminated headings at the beginning of each book or part, and other splendid ornaments throughout; ff. 70-85, 104-106, 111, 112, 209-211, 219-221, 249, and 250 later supplied on more modern paper; size, 8 in. by 4½ in. [OUSELEY ADD. 39.]

## 682

The same.

After 'Ali bin Aḥmad's preface follow:

1. First risâlah, the same as in the preceding copy, on fol. 4<sup>a</sup>.

2. Second risâlah, the same as in the preceding copy, on fol. 8<sup>b</sup>.

3. Third risâlah, here styled *سؤال وجواب*, on fol. 26<sup>a</sup>. Beginning:

صاحب صاحب قران خواجۀ زمین و زمان نیک سیرت الخ

4. Fourth risâlah, the same as in the preceding copy, on fol. 27<sup>b</sup>, margin.

5. Fifth risâlah, the same as in the preceding copy, on fol. 29<sup>b</sup>, margin.

6. Sixth risâlah, comprising, as in most copies, three hikâyât or risâlât, viz. رسالۀ پادشاه اباخان, on fol. 39<sup>a</sup>; حکایت انکیانو, on fol. 40<sup>a</sup>, margin; and مرحوم شمس الدین محمد تازیگو.

7. گلستان, on fol. 43<sup>b</sup>.

8. بوستان, on fol. 118<sup>b</sup>.

9. قصائد عربی, on fol. 223<sup>b</sup>, beginning as in the preceding copy.

10. قصائد فارسی, on fol. 232<sup>b</sup>, beginning as in the preceding copy.

11. طیبیات, on fol. 260<sup>b</sup>, beginning as in the preceding copy.

12. بدائع, on fol. 362<sup>b</sup>, beginning as in the preceding copy.

13. خواتیم, on fol. 408<sup>a</sup>, beginning as in the preceding copy.

14. غزلیات قدیم, on fol. 424<sup>b</sup>. Beginning:

ای یار ناگزیر که دل در هوای تست  
جان نیز اگر قبول کنی هم برای تست

Comp. Calcutta edition, fol. ۴۳.

15. مملعات, on fol. 432<sup>b</sup>. Beginning:

ان هوای نفس بقدر العقل الخ

Corresponding to Calcutta edition, fol. ۴۰۲.

16. مرانی, on fol. 436<sup>a</sup>. Beginning:

آسمانرا حق بود گر خون بریزد بر زمین  
بر زوال ملک مستعصم امیر المؤمنین

17. ترجیعات, on fol. 440<sup>b</sup>, beginning as in the preceding copy.

18. صاحبیه, in two sections, the first of which on fol. 447<sup>b</sup> contains only kit'as, and begins:

طریق و رسم صاحب دولتانست  
که بنوازند مردان نکو را

Comp. Calcutta edition, fol. ۴۳۹<sup>b</sup>.

The second section on fol. 462<sup>b</sup> contains only short mathnawis, and begins here همه را ده چو مبدئی مرسوم.

19. رباعیات, on fol. 469<sup>b</sup>, margin, beginning as in the preceding copy.

20. مفردات, on fol. 476<sup>b</sup>, beginning as in the preceding copy.

21. خمیثات و مطایبات, on fol. 478<sup>b</sup>, with the same introduction and the same initial poem as in the preceding copy.

22. هزلیات, on fol. 487<sup>a</sup>, beginning as in the preceding copy.

There is given at the end of the غزلیات قدیم, on fol. 432<sup>a</sup>, as date of the copy, the month Rabi'-al-awwal, A. H. 918 = A. D. 1512, May, June. The mukatta'ât are wanting.

Ff. 490, 2 centre-coll., each 11, 15, and a third on the margin, 11, 10; Nasta'lik; ff. 1<sup>b</sup> and 2<sup>a</sup> richly illuminated in blue and gold; all the headings left blank; gilt edges; binding in green and gold; size, 7½ in. by 4¾ in. [ELLIOT 224.]

The same.

After 'Ali bin Aḥmad's preface follow:

1. First risâlah, on fol. 2<sup>b</sup>, margin.

2. Second risâlah, on fol. 5<sup>b</sup>.

3. Third risâlah, styled here در سؤال صاحب دیوان, on fol. 16<sup>a</sup>. Beginning: الحمد لله رب العالمین... اما... بعد این کتاب مشتمل است بذکر سؤالی چند که صاحب قران الخ.

4. Fourth risâlah, on fol. 17<sup>a</sup>, margin.

5. Fifth risâlah, on fol. 19<sup>b</sup>.

6. Sixth risâlah, containing only the second hikâyah, در حکایت انکیانو, on fol. 24<sup>b</sup>. Beginning as in Ouseley Add. 39:

معلوم شد که خسرو عادل الخ

7. A seventh risâlah (a parody of the second), styled چنین فرماید, on fol. 26<sup>a</sup>. Beginning: صاحب السیف و الفرس و الخطه و العدس و الرمح والترس الخ. Comp. Bacher, Sa'di-Studien, p. 86.

8. بوستان, on fol. 27<sup>b</sup>.

9. گلستان, on fol. 89<sup>b</sup>.

10. در قصائد عربی, on fol. 147<sup>a</sup>. Beginning:

على قلبی بالعدوان من عیبی التی الخ

11. مملعات و مثلثات, on fol. 149<sup>b</sup>. Beginning:

و قتها یکدم نیاسودی تنم الخ

Comp. Bacher, Sa'di-Studien, p. 88, note 3.

12. در قصائد فارسی, on fol. 152<sup>a</sup>, margin. Beginning:

ای نفس گر بیدۀ تحقیق بنگری الخ

13. ترجیعات و مرانی, on fol. 173<sup>a</sup>, margin. Beginning:

غریبان را دل از بهر تو خون است الخ

14. ترجیع بند, on fol. 174<sup>b</sup>. Beginning:

ای سرو بلند قامت دوست الخ

15. طیبیات, on fol. 180<sup>a</sup>, beginning as in the preceding copies.

16. بدائع, on fol. 240<sup>a</sup>, beginning as in the preceding copies.

17. خواتیم, on fol. 271<sup>b</sup>, margin. Beginning:

این توی یا سرو بستان برفتار آمده است الخ

18. غزلیات قدیم, on fol. 288<sup>b</sup>. Beginning:

آترا که غمی چون غم من نیست چه داند الخ

19. صاحبیه, on fol. 316<sup>b</sup>, with the same introduction and initial poem as in Ouseley Add. 39.

20. مقطعات, on fol. 329<sup>a</sup>, margin. Beginning:

پیش از آن که نظر بیفکندی الخ

21. (read مطایبات و خمیثات), on fol. 331<sup>a</sup>. Beginning without the introduction:

عارف (عارفی) چشم (و) دل الخ

22. رباعیات.



23. مفردات. These last three numbers are not distinguished from each other; on the whole they are more a selection of those books than a complete text.

The ترجمعات and the مرثیاتی, which are usually separated, form one book in this copy, to which one special *ترجمع بند* is added as a separate book (see Bacher, *Sa'di-Studien*, p. 90), and the *هزلیات* are partly contained here in the seventh risâlah.

The name of the scribe is Mullâ Rajab Shîrâzî; he dated the Bûstân the 12th of Ramadân, A. H. 1027 = A. D. 1618, September 2.

Ff. 336, 2 centre-coll., each ll. 17, and margin; small Nasta'lik; size, 7 $\frac{3}{8}$  in. by 4 $\frac{1}{4}$  in. [OUSELEY 11.]

## 684

The same.

After 'Ali bin Aḥmad's preface follow:

1. First risâlah, on fol. 2<sup>b</sup>.  
2. Second risâlah, on fol. 5<sup>a</sup> (heading here and in the following risâlât missing).

3. Third risâlah, on fol. 15<sup>a</sup>. Beginning: صاحبقران  
خواجه نیکو سیرت الخ

4. Fourth risâlah, on fol. 15<sup>b</sup>.

5. Fifth risâlah, on fol. 16<sup>b</sup>.

6. Sixth risâlah, on fol. 19<sup>b</sup>, comprising the usual three hikâyât.

7. گلستان, on fol. 21<sup>b</sup>.

8. بوستان, on fol. 63<sup>b</sup>.

9. قصائد فارسی, on fol. 117<sup>b</sup> (without any order).  
Beginning: شکر و سپاس و ممت و عزت خدا بر الخ  
comp. Ouseley Add. 39, No. 8.

10. مرثیاتی, on fol. 134<sup>b</sup>, beginning as in Ouseley Add. 39.

11. مسمعات, on fol. 137<sup>b</sup>, beginning as in Elliot 224.

12. ترجمعات, on fol. 139<sup>b</sup>, beginning as in Ouseley Add. 39 and Elliot 224.

13. لغزات, enigmas, on fol. 142<sup>b</sup>. Beginning: دیدم  
دو جوان را که بهم عریده کردند هر دو ز یکی اصل نه همرنگ  
و نه همتا الخ  
comp. Bacher, *Sa'di-Studien*, p. 89.

14. طیبیات, on fol. 144<sup>b</sup>, beginning as in the preceding copies.

15. بدائع, on fol. 190<sup>b</sup>, likewise.

16. خواتیم, on fol. 210<sup>b</sup>, beginning as in Ouseley Add. 39 and Elliot 224.

17. غزلیات قدیم, on fol. 218<sup>b</sup>, beginning as in Elliot 224. This book is here just as in the Calcutta edition, much smaller, for instance, than in Ouseley 11.

18. صاحبیه, on fol. 222<sup>b</sup>, without the introduction. Beginning of the first poem here:

ما هذه الدنيا بدار المخلد الخ

19. مقطعات, on fol. 231<sup>a</sup>. Beginning:

روزی بسرش نوشته بودند - کین دولت و منصب آن نرزد  
This book is here and in the preceding copies quite different from that in the Calcutta edition, where the mukatta'ât comprise twenty-eight leaves (ff. ۴۳۸-۴۶۱).

20. رباعیات, on fol. 232<sup>b</sup>. Beginning:

ای کاش که مردم آن صنم دیدندی  
تا بیدل و بیقرار گردیدندی

21. مفردات, on fol. 235<sup>b</sup>. Beginning:

من سخن راست نیوشم اگرش راست بخوانی الخ

22. خمیثات و مطایبات, on fol. 236<sup>b</sup>, with the same introduction and the same initial poem as in Ouseley Add. 39 and Elliot 224.

23. هزلیات, on fol. 240<sup>a</sup>, quite agreeing with Ouseley Add. 39. An English index on the fly-leaf. This copy, in which the لغزات are quite a new book, was finished in Dhû-alka'dah, A. H. 1047 = A. D. 1638, March, April; the Bûstân the 17th of Sha'bân in the same year = A. D. 1638, January 4. The Arabic *ḥaṣidas* are entirely missing in this copy.

Ff. 244, 4 coll., each ll. 20; Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup>, 21<sup>b</sup>, 63<sup>b</sup>, 117<sup>b</sup>, 134<sup>b</sup>, 137<sup>b</sup>, 142<sup>b</sup>, 144<sup>b</sup>, 190<sup>b</sup>, 210<sup>b</sup>, 218<sup>b</sup>, 221<sup>b</sup>, 231<sup>b</sup>, 232<sup>b</sup>, 235<sup>b</sup>, 236<sup>b</sup>, and 240<sup>a</sup>; smaller headings on ff. 139<sup>b</sup> and 241<sup>b</sup>; besides ff. 1<sup>b</sup>, 2<sup>a</sup>, 21<sup>b</sup>, 22<sup>a</sup>, 63<sup>b</sup>, 64<sup>a</sup>, 117<sup>b</sup>, 118<sup>a</sup>, 134<sup>b</sup>, 135<sup>a</sup>, and especially 137<sup>b</sup>, 138<sup>a</sup>, 142<sup>b</sup>, 144<sup>b</sup>, 145<sup>a</sup>, 190<sup>b</sup>, 191<sup>a</sup>, 210<sup>b</sup>, 211<sup>a</sup>, 230<sup>b</sup>, 231<sup>a</sup>, 232<sup>b</sup>, 233<sup>a</sup>, 235<sup>b</sup>-237<sup>a</sup>, 239<sup>b</sup>, and 240<sup>a</sup> are most luxuriously adorned; size, 9 $\frac{1}{2}$  in. by 6 in. [ELLIOT 219.]

## 685

The same.

After 'Ali bin Aḥmad's preface follow:

1. First risâlah, on fol. 6<sup>b</sup>, margin.

2. Second risâlah, on fol. 8<sup>a</sup>, margin.

3. Third risâlah (سؤال صاحب دیوان), on fol. 23<sup>a</sup>.

4. Fourth risâlah, on fol. 24<sup>b</sup>.

5. Fifth risâlah, on fol. 26<sup>a</sup>, margin.

6. Sixth risâlah, containing like the preceding copy three single risâlât or hikâyât, viz. رسالۀ سلطان ایاقا, on fol. 33<sup>b</sup>; حکایت انکیانو, on fol. 34<sup>b</sup>; and حکایت ملک شمس الدین, on fol. 36<sup>b</sup>.

7<sup>a</sup>. فهرست گلستان, on fol. 37<sup>a</sup>.

7<sup>b</sup>. گلستان, on fol. 37<sup>b</sup>.

8. بوستان, on fol. 105<sup>b</sup>.

9. مرثیاتی, on fol. 197<sup>b</sup>, beginning as in Elliot 219.

10. قصائد فارسی, on fol. 201<sup>b</sup>, beginning as in Elliot 219.

11. قصائد عربی, on fol. 227<sup>b</sup>, agreeing in the beginning with that of the مسمعات و مثلثات in Ouseley 11, viz. وقتها یکدم الخ. (The heading of this book appears to be a mere mistake.)

12. ترجمعات, on fol. 231<sup>b</sup>, beginning as in Elliot 219, 224, and Ouseley Add. 39.

13. طیبیات, on fol. 236<sup>b</sup>, beginning as in all the preceding copies.

14. بدائع, on fol. 329<sup>b</sup>, likewise.

15. خواتیم, on fol. 370<sup>b</sup>, beginning as in Elliot 219, 224, and Ouseley Add. 39.

16. غزلیات قدیم, on fol. 387<sup>a</sup>, beginning as in Elliot 219 and 224.

17. صاحبیه, on fol. 394<sup>b</sup>, with the same introduction and initial poem as in Ouseley Add. 39.

18. مقطعات, on fol. 417<sup>a</sup>, beginning as in Ouseley Add. 39.

19. رباعیات, on fol. 419<sup>a</sup>, beginning as in Ouseley Add. 39, Elliot 224, etc.

20. فردیات, on fol. 427<sup>b</sup>. Beginning:

دانی چه گفته اند بنی نوع در عرب  
نسل بریده به که مولید بی ادب

21. مطایبات, on fol. 430<sup>a</sup>. Beginning:

عارفی چشم دل الخ

Comp. Ouseley 11, No. 21, etc.

22. خبیثات, on fol. 437<sup>b</sup>, quite agreeing with the مجلس in the other copies, in three هزلیات.

23. مضحکات, comic pieces in prose, on fol. 443<sup>b</sup>. Beginning:

شخصی بر فقیهی رفت و گفت الخ

Comp. Calcutta edition, fol. ۴۸۱, and Bacher, Sa'di-Studien, p. 93.

The last book is new in this copy, which was finished the 24th of Rajab, A. H. 1095 = A. D. 1684, July 7, according to a notice inserted before the first leaf.

Ff. 444, 2 coll., each ll. 17, and a third on the margin, ll. 12; distinct Nasta'lik; ff. 2<sup>b</sup> and 3<sup>a</sup> ornamented in gold and blue; illuminated headings, small and large ones, on ff. 8<sup>a</sup>, 10<sup>b</sup>, 13<sup>b</sup>, 15<sup>a</sup>, 18<sup>a</sup>, 23<sup>a</sup>, 24<sup>b</sup>, 26<sup>a</sup>, 33<sup>b</sup>, 34<sup>b</sup>, 36<sup>b</sup>, 37<sup>a</sup>, 105<sup>b</sup>, 197<sup>b</sup>, 201<sup>b</sup>, 227<sup>b</sup>, 231<sup>b</sup>, 236<sup>b</sup>, 329<sup>b</sup>, 371<sup>a</sup>, 387<sup>a</sup>, 394<sup>b</sup>, 417<sup>a</sup>, 419<sup>a</sup>, 427<sup>b</sup>, 430<sup>a</sup>, 437<sup>b</sup>, 440<sup>a</sup>, 441<sup>b</sup>, and 443<sup>b</sup>; gilt edges; binding red and gold; size, 10½ in. by 6½ in. [ELLIOT 223.]

## 686

The same.

After 'Ali bin Aḥmad's preface follow:

1. First risālah, on fol. 4<sup>b</sup> (as general title of this part is given here: الباب الأول من کتاب الشيخ (العارف رحمه الله).

2. Second risālah, on fol. 8<sup>b</sup>.

3. Third risālah, on fol. 22<sup>a</sup>.

4. Fourth risālah, on fol. 23<sup>b</sup>.

5. Fifth risālah, on fol. 25<sup>a</sup>.

6. Sixth risālah, with the usual three hikāyât, رساله, on fol. 31<sup>b</sup>; رساله ملك انكيانو, سلطان اباقا, and رساله ملك شمس الدين, on fol. 33<sup>b</sup>.

7. گلستان, on fol. 35<sup>b</sup>.

8. بوستان, on fol. 104<sup>b</sup>.

9. قصائد عربی, on fol. 196<sup>a</sup>, defective at the beginning (there is a lacuna after fol. 195). The first bait runs here thus:

فاین بنو العباس مفتحن الوری الخ

The initial ḥaṣidah of Ouseley 11, علی قلبی, is found here on fol. 199<sup>b</sup>, l. 9.

10<sup>a</sup>. فهرست قصائد فارسی, on fol. 203<sup>b</sup>.

10<sup>b</sup>. قصائد فارسی, on fol. 204<sup>b</sup>, beginning as in Elliot 219, etc.

11. ملّعات, on fol. 231<sup>b</sup>, beginning as in Ouseley Add. 39. The initial poem of Ouseley 11 is the second here, and that of Elliot 224 the fourth.

12. مثلثات, poems in three languages, on fol. 236<sup>b</sup>. Beginning:

خلیلی الهدی انجی واصلح - ولیکن من هداه الله افلح  
Comp. Ouseley 11, fol. 151<sup>a</sup>, last line but one on the margin. This division usually forms one book with the ملّعات, see the preceding copies.

13. مرثی, on fol. 238<sup>b</sup>, beginning as in Elliot 219, 223, etc.

14. ترجیعات, on fol. 243<sup>b</sup>, beginning as the ترجمه ای سرو بلند الخ: (No. 14) in Ouseley 11.

15<sup>a</sup>. فهرست طیبات, on fol. 248<sup>b</sup>.

15<sup>b</sup>. طیبات, on fol. 253<sup>a</sup>, beginning as in Elliot 219, etc., Ouseley 11, Calcutta edition, etc.

16<sup>a</sup>. فهرست بدائع, on fol. 337<sup>a</sup>.

16<sup>b</sup>. بدائع, on fol. 339<sup>b</sup>, beginning as in Elliot 219 and all the other copies.

17. خوانیم, on fol. 372<sup>a</sup>, beginning as in Ouseley Add. 39, Elliot 219, and the other copies.

18. صاحبیه (the heading is wanting, since this part is not separated from the preceding one), on fol. 386<sup>a</sup>. Beginning:

رحمت صفت خدای باقیست - آنرا که خدای برگزیند  
The second poem here is found in Ouseley 11, on fol. 318<sup>b</sup>, first line.

19. مقطعات, on fol. 399<sup>a</sup>. Beginning:

گویند سعدیا بچه بطال ماندۀ

سختی مبر که وجه کفایت معین است

20. مطایبات و خبیثات, with the same introduction and the same initial poem as usual, on fol. 420<sup>b</sup>.

21. هزلیات, quite agreeing with Elliot 219 and Ouseley Add. 39, on fol. 428<sup>a</sup>.

22. رباعیات, on fol. 432<sup>b</sup>, beginning as in Ouseley Add. 39, etc.

23. مفردات, on fol. 441<sup>a</sup>, beginning as in Ouseley Add. 39, etc.

No date. On the first page there are seals of Bahâdur 'Azim 'Alikhân, dated A. H. 1199 = A. D. 1785.

Ff. 444, 2 coll., each ll. 25; Nasta'lik; the first four pages richly adorned; illuminated frontispieces on ff. 8<sup>b</sup>, 35<sup>b</sup>, 104<sup>b</sup>, 204<sup>b</sup>, 231<sup>b</sup>, 238<sup>b</sup>, 243<sup>b</sup>, 253<sup>b</sup>, 339<sup>b</sup>, 372<sup>a</sup>, 399<sup>a</sup>, 420<sup>b</sup>, 432<sup>b</sup>, and 441<sup>a</sup>; binding with flowers; size, 8½ in. by 5 in. [ELLIOT 220.]

## 687

The same.

After 'Ali bin Aḥmad's preface follow:

1. First risālah, on fol. 4<sup>b</sup>.

2. Second risālah, on fol. 7<sup>b</sup>.

3. Third risālah (رساله سؤال صاحب دیوان), on fol. 20<sup>b</sup>.

4. Fourth risālah, on fol. 21<sup>b</sup>.

5. Fifth risālah, on fol. 23<sup>a</sup>.

6. Sixth risālah, with the usual three hikāyât, on fol. 29<sup>b</sup>.

7. گلستان, on fol. 32<sup>b</sup>.

8. بوستان, on fol. 94<sup>b</sup>. In the subscription the other title appears, viz. سعدی نامه.



9. قصائد فارسی, on fol. 178<sup>b</sup>, beginning as in Elliot 219, 220, 223, etc.

10. مرثی, on fol. 201<sup>b</sup>, beginning as in the preceding copies.

11. قصائد عربی, on fol. 206<sup>b</sup>, margin. Beginning:

حبست بخفی المدام لا تجری الخ

Comp. Calcutta edition, fol. ۲۰۵.

12. مملعات, on fol. 214<sup>a</sup>, beginning as in Elliot 220 and Ouseley Add. 39.

13. ترجیعات, on fol. 219<sup>a</sup>, beginning as in Ouseley Add. 39, Elliot 219, etc.

14. طیبات (in alphabetical order, except the second poem rhyming in د), without heading, on fol. 224<sup>b</sup>, beginning as usual.

15. بدائع (likewise in alphabetical order), on fol. 309<sup>b</sup>, beginning as in Ouseley Add. 39, etc.

16. خواتیم, on fol. 346<sup>a</sup>, beginning as in Ouseley Add. 39, etc.

17. غزلیات قدیم, on fol. 360<sup>a</sup>, margin, beginning as in Elliot 224.

18. صاحبیه, on fol. 366<sup>b</sup>, with the usual introduction. Beginning of the first poem here:

نگین ختم رسالت محمد عربی الخ

19. مقطعات, on fol. 385<sup>a</sup>, beginning as in Ouseley Add. 39, etc.

20. مضحکات, on fol. 387<sup>a</sup>, margin, quite identical with the مضحکات و خبیثات in the other copies, with the same introduction and the same initial poem as in Ouseley Add. 39, Elliot 219, 220, etc.

21. هزلیات, on fol. 395<sup>a</sup>.

22. مضحکات (comic pieces in prose), on fol. 400<sup>b</sup>, agreeing with the مضحکات in Elliot 223, No. 23, and beginning in the same way:

شخصی نزد فقیهی رفت و گفت الخ

23. رباعیات, on fol. 401<sup>b</sup>. Beginning:

عشاق بدرگهت اسیرند بیا - بد خوئی تو بر تو نگیرند بیا  
Comp. Calcutta edition, fol. ۴۸۲ (second poem).

24. فردیات, on fol. 410<sup>a</sup>. Beginning:

وَرَبِّ عَلَّامِ صَائِبِ بَطْنِهِ خَلَا الخ

Agreeing with the first fard in the Calcutta edition, fol. ۴۹۳<sup>b</sup>.

No date. This copy was written در آستانه حضرت مولانا حسام الدین ابرهیم.

The right order of ff. 136-390 is: 136, 138, 137, 139-199, 203, 202, 201, 200, 204, 205-272, 274, 273, 275-280, 282, 281, 283, 284-382, 388, 384-387, 383, 389, and 390.

No. 73, ff. 1-177; No. 74, ff. 178-293; No. 75, ff. 294-412, 2 coll., each ll. 19, and a third on the margin, ll. 12; two richly coloured pictures at the beginning of Fraser 73; the first two pages of the text most luxuriously adorned in blue and gold; all the headings throughout beautifully illuminated; splendid bindings; very small, but clear and distinct Nasta'lik; size, 9½ in. by 5½ in. [FRASER 73-75.]

## 688

The same.

This copy contains:

1. گلستان, on fol. 1<sup>b</sup>.

2. بوستان, on fol. 41<sup>b</sup>.

3. The initial part of 'Alī bin Aḥmad's preface and the last part of the first risālah confusedly mixed together by the mistake of the copyist, beginning on fol. 114<sup>b</sup> in the usual way: شكر و سپاس, breaking off on the same page in the margin-column, where l. 7, علی ابن بیستون, still belongs to the preface (comp. Ouseley 11, fol. 1<sup>b</sup>, margin, ll. 19 and 20), and l. 13, یا بحر الخ, already to the first risālah (Ouseley 11, fol. 3<sup>b</sup>, centre-column, l. 13). The end is that of the first risālah too, and there is correctly written the first risālah too, and there is correctly written الرسالة الاولى.

4. طیبات, on fol. 117<sup>b</sup>, beginning as usual.

5. بدائع, on fol. 188<sup>b</sup>, beginning as usual.

6. صاحبیه, without preface, on fol. 219<sup>b</sup>. The first poem is the same as in Ouseley Add. 39, Ouseley 11, etc.

7. خواتیم, on fol. 245<sup>b</sup>. Beginning:

تا بود بار غمت بردل بیهوش مرا الخ

The initial poem of Ouseley Add. 39, Elliot 219, 224, etc. is here the second.

8. غزلیات قدیم, on fol. 259<sup>b</sup>. Beginning:

طبع تو دمساز نیست عاشق دلسوز را الخ

The initial ghazal of Elliot 219, 224, etc. is here the second.

9. ترجیعات, on fol. 271<sup>b</sup>, beginning as in Ouseley Add. 39, etc.

10. هزلیات, on fol. 278<sup>b</sup>, agreeing with Ouseley Add. 39 and Elliot 219, but styled at the end:

الخبیثات مع المجالس (!) الهزل والمضحکات

Consequently the خبیثات etc. are combined with the هزلیات in this copy.

11. رباعیات و مفردات, on fol. 283<sup>a</sup>, margin-column. Beginning:

ای چشم تو مست الخ

12. پندنامه (Sa'di's pretended book of counsels), on fol. 289<sup>b</sup>. Beginning:

کریم! بمخشای بر حال ما الخ

Published in the Calcutta edition of the Kulliyât, and with a Latin translation by Geitlin, Helsingfors, 1835. A French version is found in G. de Tassy's 'Exposition de la foi musulmane,' Paris, 1822. It is besides printed with an Urdû translation, Calcutta, A.H. 1242 and 1275, and lithographed, Lucknow, A.H. 1263 and 1264; comp. Rieu ii. p. 865, and A. Sprenger, Catal., p. 549.

13. مرثی, on fol. 293<sup>b</sup>. Beginning:

دردی بجان رسید که آرام برفت الخ

The second poem of this book appears in Elliot 220, on fol. 239<sup>b</sup>.

14. Second risālah, on fol. 300<sup>b</sup>.

15. Third risālah, on fol. 310<sup>b</sup>, margin-column.

16. Fourth risālah, on fol. 311<sup>b</sup>.

17. Fifth risālah, on fol. 313<sup>a</sup>.

18. Sixth risâlah, styled در حکایات, and comprising the three parts: 1. حکایت سلطان اباقا; 2. حکایت; 3. انکیانو; on fol. 317<sup>b</sup>.

19. قصائد فارسی, on fol. 320<sup>b</sup>. Beginning (comp. Ouseley Add. 39, etc.):

شکر و سپاس و منت و عزت خدای را

No date.

Ff. 348, 2 centre-coll., each ll. 15, and a third col. on the margin, ll. 30; small, but clear Nasta'lik; ff. 1<sup>b</sup>, 2<sup>a</sup>, 117<sup>b</sup>, and 118<sup>a</sup> luxuriously adorned; illuminated frontispieces on ff. 41<sup>b</sup>, 114<sup>b</sup>, 188<sup>b</sup>, 219<sup>b</sup>, 245<sup>b</sup>, 259<sup>b</sup>, 271<sup>b</sup>, 278<sup>b</sup>, 289<sup>b</sup>, 293<sup>b</sup>, 300<sup>b</sup>, and 320<sup>b</sup>; modern binding, with a nice landscape on either side; size, 9 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in. [OUSELEY ADD. 40.]

### 689

An incomplete copy of the same.

After the preface follow:

1. First risâlah, on fol. 3<sup>b</sup>, margin.

2. Second risâlah, on fol. 6<sup>b</sup>.

3. Third risâlah (درسؤال صاحب دیوان), on fol. 17<sup>b</sup>, margin.

4. Fourth risâlah, on fol. 18<sup>b</sup>, margin.

5. Fifth risâlah, on fol. 20<sup>a</sup>.

6. Sixth risâlah, comprising the same three hikâyât, as most of the preceding copies, and therefore styled here رساله ثلاثه حکایات, on fol. 24<sup>b</sup>, margin.

7. گلستان, on fol. 27<sup>b</sup>.

8. بوستان, on fol. 74<sup>b</sup>.

9. قصائد فارسی, on fol. 142<sup>b</sup>, in alphabetical order, beginning (see Ouseley Add. 39, etc.): شکرو سپاس و نعمت و منت الخ.

10. مرثی, on fol. 163<sup>b</sup>, beginning as in Ouseley Add. 39, etc.

11. مثلثات, on fol. 170<sup>a</sup>, beginning as in Elliot 220 (fol. 236<sup>b</sup>): خلیلی الهدی الخ.

12. ترجیعات, on fol. 171<sup>a</sup>, beginning as in Ouseley Add. 39, etc.

13. طیبیات, on fol. 173<sup>b</sup>, beginning as in Ouseley Add. 39, etc.

14. بدائع, on fol. 241<sup>b</sup>, beginning as in Ouseley Add. 39, etc.

15. خواتیم, on fol. 272<sup>b</sup>, beginning the same as there.

16. غزلیات قدیم, on fol. 281<sup>b</sup>, margin. Beginning the same as there:

با فراتت چند سازم الخ

17. صاحبیه, on fol. 287<sup>a</sup>, beginning with the first poem of Fraser 75 (fol. 366<sup>b</sup>): نکین ختم رسالت الخ.

18. مقطعات, on fol. 300<sup>a</sup>, beginning as in Ouseley Add. 39.

19. رباعیات, on fol. 301<sup>a</sup>, beginning the same as there.

In the middle of the rubâ'is the copy breaks off.

Ff. 301, 2 coll., each ll. 21, and a third on the margin, ll. 16; small Nasta'lik; the first two pages luxuriously adorned; illuminated frontispiece or a smaller adorned heading at the beginning of each book; size, 9 $\frac{3}{8}$  in. by 6 in. [CLARKE 11.]

### 690

Another incomplete copy of the same.

The first part of another copy of Sa'di's Kulliyât, incomplete at the end, and containing the following minor poems (the greater part of the headings being missing, we have supplied them from the preceding copies):

1. قصائد فارسی, on fol. 1<sup>b</sup>. Beginning as usual:

شکر و سپاس و منت الخ

The greater portion of fol. 23 is left blank.

2. ترجیعات, on fol. 44<sup>b</sup>, beginning as in the preceding copies.

3. طیبیات, comprising both the طیبیات and the غزلیات of the other copies, on fol. 53<sup>b</sup>. Beginning:

سپاس و حمد بی پایان الخ

4. مقطعات, on fol. 203<sup>a</sup>. Beginning:

الحمد لله رب العالمین علی  
ای که انکار کنی عالم درویشانرا

5. بدائع, on fol. 205<sup>a</sup>, in alphabetical order. Beginning:

الحمد لله رب العالمین علی الخ

(the word الحمد لله after الخ is here omitted).

6. غزلیات قدیم, on fol. 248<sup>a</sup>, beginning as in Elliot 224, No. 14: ای یار الخ.

7. صاحبیه, with the usual introduction, on fol. 260<sup>b</sup>.

8. خمیثات و مطایبات, on fol. 286<sup>b</sup>, with the usual short prose preface.

9. هزلیات, complete, but without the subdivision into three majlis, on fol. 293<sup>b</sup>. Beginning:

اللعن الشیطان الخ

10. رباعیات, on fol. 298<sup>a</sup>, beginning in the same way as Ouseley Add. 39 and most of the other copies, but with a slight and rather incorrect modification in the first words, viz.:

هر دم اندرون بجوشد خون را الخ

11. فردیات, on fol. 308<sup>a</sup>. Beginning: ربّ علام الخ, instead of the more correct وربّ علام الخ; comp. Fraser 75, fol. 410<sup>a</sup>, and Ouseley 29, fol. 140<sup>b</sup>.

12. مفتحک, defective at the end, on fol. 312<sup>a</sup>. Beginning:

شخمی بر فقیهی رفت الخ

Ff. 313, 2 coll., each ll. 21; Nasta'lik; size, 8 $\frac{7}{8}$  in. by 4 $\frac{5}{8}$  in. [WALKER 67.]

### 691

A fragment of the same Kulliyât.

Fragment of a complete edition of Sa'di's works, containing:

Part of 'Ali bin Ahmad's preface, on fol. 277<sup>b</sup>.

Fragment of the Bûstân (end of the first, second, and third, and beginning of the fourth book), on fol. 279<sup>a</sup>.

Ghazals beginning with the letter ر, on fol. 304<sup>a</sup>.

Badâ'i, on fol. 341<sup>a</sup>. Beginning:



الحمد لله رب العالمين على الخ

Arranged alphabetically according to the rhyme-letters.

Khawātim, on fol. 374<sup>a</sup>. Beginning:

سپاس وحمد بی پایان خدا را

Early ghazals, on fol. 386<sup>a</sup>. Beginning:

ای یار ناگزیر که دل در هوای تست

جان نیز اگر قبول کنی هم برای تست

Šāhibiyyah, on fol. 391<sup>b</sup>. Beginning:

الحمد لله على نعمه الخ

Muḥaṭṭa'at, on fol. 408<sup>a</sup> (margin). Beginning:

تو آن نکرده از فعل خیر با من و غیر الخ

Muḥadāt, on fol. 417<sup>b</sup>. Beginning:

و رب غلام (عَلَام read صاحب) بطنه خلا الخ

There is no complete subscription; it was copied for

some Indian prince (بحکم سلطان نواب مستطاب) and

collected by Nūr Muhammad, together with Sulaimān

of Tattaḥ, in Sha'ān, A. H. 1014 = A. D. 1606, January:

قابلہ فقیر نور محمد مع سلیمان تہ و تمام شد بتاریخ ۲۶

شہر شعبان المعظم سنہ ۱۰۱۴

Ff. 277-420, 2 coll., each ll. 15, and margin; small Nasta'liq; size, 8½ in. by 5 in. [Ouseley 29.]

## 692

Diwān-i-Sa'di (دیوان سعدی).

Sa'di's diwān, containing:

Persian ḡasidas, on fol. 1<sup>a</sup>. Beginning:

شکر و سپاس و منت و عزت خدا را

پروردگار خلق و خداوند کبریا

Tarjif-band, on fol. 45<sup>b</sup>. Beginning:

ای رویتو قبلہ مشتری را - غمیت ز جفا تو پری را

Ghazals, on fol. 56<sup>b</sup>. Beginning:

اول دفتر بنام ایند دانا - صانع پروردگار وحی و توانا

Arranged alphabetically.

Šāhibiyyah, on fol. 252<sup>a</sup>. Beginning:

یا رب تو هر چه بهتر و نیکوترش بد

این شهریار عادل و سائر مهتران

Mathnawis, on fol. 281<sup>a</sup>. Beginning:

آن شنیدی که در بلاد شمال

بود مری بحمل و صاحب مر

Khabithāt, on fol. 284<sup>a</sup> (the heading is here omitted).

Beginning:

ای که هم مشک دوزخ - در کویت

آب در مشک هیچ سقا نیست

Muḥaṭṭa'at, on fol. 291<sup>a</sup>. Beginning:

گر اهل معرفتی هر چه بنگری خوبست

که هر چه دوست کند همچو دوست محبوبست

Muḥadāt, on fol. 303<sup>b</sup>. Beginning:

زخیرت خیر بیش آید چندانک بتوانی

مکافات بدی کردن نمیگویم تو خود داد

No date; it seems to have been written in the tenth or eleventh century of the Hijrah. In some places there are blanks left, where the copyist could not read the original.

Ff. 305, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 5½ in. [Ouseley 64.]

## 693

A shorter collection of the same diwān.

This copy contains:

Persian ḡasidas, on fol. 1<sup>a</sup>. Beginning:

شکر و سپاس و منت و عزت خدا را

پروردگار خلق و خداوند کبریا

Ghazals, on ff. 4<sup>a</sup>-94<sup>a</sup>. Beginning:

ما: فرمودند از جمال محمد - سرو نروید باعتدال محمد

Arranged alphabetically according to the rhyme-letters, except the first one, all the verses of which end with Muhammad.

No date; it seems to have been written in the tenth century of the Hijrah.

Ff. 94, 2 coll., each ll. 17; Nasta'liq; size, 8½ in. by 5 in. [Ouseley 27.]

## 694

Selections from Sa'di's diwān.

Selections from Sa'di's diwān, containing:

Persian ḡasidas on fol. 255<sup>b</sup>, beginning as in the two preceding copies.

Šāhibiyyah, on fol. 290<sup>b</sup>. Beginning:

سخن بذکر تو آراستن مراد آنست الخ

Comp. W. Pertsch, p. 97, No. 70.

Rubā'is, on fol. 325<sup>b</sup>. Beginning:

هر ساعت اندرون الخ

Margin-column, ff. 255<sup>a</sup>-330, ll. 22; Nasta'liq.

[Elliot 62.]

## 695

Shorter selections from the same diwān.

This collection contains:

Persian ḡasidas, on fol. 1<sup>b</sup>. Beginning:

یارب بسی کردم گنه استغفر الله العظیم

من باتو آوردم پنه استغفر الله العظیم

Ghazals in alphabetical order, on fol. 6<sup>a</sup>. Beginning:

اگر تو فارغی از حال دوستان یار

فراغت از تو میسر نمی شود مارا

Comp. Calcutta edition, vol. ii. fol. 110.

No date. On fol. 1<sup>a</sup> a seal of حسام الملك from A. H. 1219 = A. D. 1804, 1805.

Ff. 1-25, 2 coll., each ll. 12; Nasta'liq; the first two leaves supplied by another hand; size, 7½ in. by 4½ in. [Elliot 167.]

## 696

Selections from Sa'di's ghazals.

Selected ghazals from Sa'di's diwān in three short sections, each arranged alphabetically, except the last ode.

First section, on fol. 1<sup>b</sup>. Beginning:

اگر تو فارغی الخ

Second section, on fol. 3<sup>a</sup>. Beginning:

مشتاقی و صبری از حد گذشت یارا  
گر تو شکیب داری طاقت نماند مارا

Comp. Ouseley 64, fol. 63<sup>b</sup>.

Third section, on fol. 54<sup>a</sup>. Beginning:

مجنون عشق را دگر امروز حالتست  
کسلاهی دین لیلی و باقی فالتست

Comp. Ouseley 64, fol. 98<sup>b</sup>.

The right order of ff. 16-25 is: 16, 24, 17-23, 25.

Ff. 1-58<sup>b</sup>, 2 coll., each ll. 11; Nasta'liq, written on paper of different colour; illuminated frontispiece; ff. 1<sup>b</sup>, 2<sup>a</sup>, 19<sup>a</sup>, 19<sup>b</sup>, 20<sup>a</sup>, 20<sup>b</sup>, 52, and 53 are almost entirely effaced; occasional hairs on the margin; size, 7 in. by 4½ in. [ELLIOT 135.]

### 697

A shorter selection from the same ghazals.

Ghazals by Sa'di, rhyming in l. Beginning:

آن حسن بین که روی بهوشید ماه را  
وان دام زلف و دانه خال سیاه را

This selection breaks off suddenly on fol. 138<sup>a</sup>.

Ff. 124<sup>b</sup>-138<sup>a</sup>, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [ELLIOT 329.]

### 698

Gulistān.

Another copy of Sa'di's Gulistān, dated the second of Šafar, A. H. 868=A. D. 1463, October 16.

Ff. 96, ll. 15; Nasta'liq; size, 6½ in. by 4½ in. [BODL. 673.]

### 699

The same.

This copy was finished by Shaikh Muḥammad bin Shaikh Ismā'il, the 6th of Rajab, A. H. 893=A. D. 1488, June 16, and came into Archbishop Laud's library in 1633.

Ff. 1-60, ll. 17; Nasta'liq; size, 7½ in. by 5½ in. [LAUD 77.]

### 700

The same.

This copy is distinguished by occasional interlinear and marginal explanations of Persian words, partly in Persian, partly in Turkish. Copied in the month Muḥarram, A. H. 1020=A. D. 1611, March-April, by Kāsim.

Ff. 146, ll. 13; Nasta'liq; size, 6½ in. by 5 in. [GRAVE 20.]

### 701

The same.

This copy was given to Henry Tyndale in Galata, near Constantinople, 1706. On the last page occurs something of a date, viz. A. H. 1031=A. D. 1621, 1622.

Ff. 58, ll. 12; Nasta'liq; small illuminated frontispiece; size, 7½ in. by 4½ in. [BODL. 410.]

### 702

The same.

The Gulistān on fol. 61<sup>a</sup>, with a colophon, from which we learn that this copy was made by Mullā Muḥammad bin 'Aziz of Aḥmadābād for his son 'Abd-almajid, and finished the 6th of Jumādā-althāni, A. H. 1039=A. D. 1630, January 21. Five years after it came into Laud's library, 1635. On ff. 61<sup>b</sup>-66<sup>a</sup> there are written, by another hand, some fragments, partly in Persian, partly in Arabic; the first, on fol. 61<sup>b</sup>, treating of the funeral prayer, begins:

حرف چهارم در بیان نماز جنازه بدانکه فیض کثایت الخ

Ff. 66, ll. 21; Nasta'liq; illuminated frontispiece; size, 10 in. by 5½ in. [LAUD 171.]

### 703

The same.

This copy came into Laud's library in 1637.

Centre-column, ff. 1-155, ll. 12; Nasta'liq; two pictures at the beginning; illuminated frontispiece on fol. 2<sup>b</sup>; the first two pages of the text richly embellished; every page framed with a gold stripe, intermixed with little flourishes in other colours; size, 10½ in. by 6½ in. [LAUD 241.]

### 704

The same.

The transcriber of this copy, which came into Laud's library in the same year 1637, and which contains some interlinear translations in Latin, written in pencil, was 'Abd-alrahmān bin 'Alī. There is one leaf more with a single line (apparently belonging to another missing text), that runs thus:

الغزل احمد بن محمد بن محمد سنة 1039

Ff. 116, ll. 11; elegant Nasta'liq; size, 8½ in. by 6 in. [LAUD 121.]

### 705

The same.

This copy likewise came into Laud's library in 1637. Fol. 1 must be immediately followed by ff. 66 and 67 (all three supplied by another hand); after fol. 67 the text continues on fol. 2 without any further interruption.

Ff. 72, ll. 12; Nasta'liq; size, 6½ in. by 4½ in. [LAUD 169.]

### 706

The same.

This copy came into Laud's library in 1640. The transcriber was Sayyid 'Alī bin Sayyid Aḥmad. As date is given only the month Muḥarram, the year is omitted.

Ff. 141, ll. 13; distinct Nasta'liq; small illuminated frontispiece; size, 7½ in. by 4½ in. [LAUD 194.]

### 707

The same.

The original MS., from which this copy was transcribed, is dated by 'Abd-alḥakḥ from the month of Rajab, A. H. 1052=A. D. 1642, October. It is interleaved, and



about ten pages at the beginning are translated into Latin. Besides, the first 21 leaves are collated.

Ff. 93, ll. 17; clear and distinct Nasta'lik; written by a European hand; size, 12 $\frac{5}{8}$  in. by 8 $\frac{1}{2}$  in. [MARSH. 174.]

## 708

The same.

This copy, adorned with pictures of no great merit, was made by Āghā Hasan 'Alī, the writer of Shīrāz, and dated A. H. 1055 = A. D. 1645.

Ff. 65, ll. 15; small Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 $\frac{3}{4}$  in. [OUSELEY 234.]

## 709

The same.

This copy was made by Ibrāhīm bin Muḥammad, A. H. 1067 = A. D. 1656, 1657.

Ff. 118, ll. 15; Nasta'lik; size, 7 $\frac{3}{8}$  in. by 4 $\frac{5}{8}$  in. [CLARKE 12.]

## 710

The same.

Dated the 23rd of Ramaḍān, A. H. 1076 = A. D. 1666, March 29.

Ff. 220, ll. 10; large Naskhī; size, 10 $\frac{1}{4}$  in. by 8 $\frac{1}{2}$  in. [HYDE 46.]

## 711

The same.

The margin bears a good many notes explaining the meaning of mostly Arabic words. The copy was finished the 22nd of Rabi'-althānī, A. H. 1189 (the 16th year of Shāh 'Ālam's reign, A. D. 1775, June 22), by Muḥammad Jamāl.

Ff. 136, ll. 13; strong, clear Nasta'lik; size, 8 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY 26.]

## 712

The same.

A very good and legible copy without date. The last leaf seems to have been supplied later.

Ff. 112, ll. 15; Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 $\frac{3}{8}$  in. [SALE 40.]

## 713

The same.

This copy is not dated, but quite modern. The text is in a very abridged form, especially in the last books. On the first leaf:

'The Gulistān, etc.; a MS. rendered peculiarly valuable by the notes of that celebrated traveller, the Chevalier Chardin. 1795. Wm. Ouseley.'

In many places Chardin has added the meaning of the single words in French.

Ff. 119, ll. 6; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 in. [OUSELEY 25.]

## 714

The same.

Another copy of the Gulistān, with an interlinear Turkish version in the following manner:

مَمّت خدایه عزّ و جلّ که طاعتش موجب قربتست الخ

مَمّت خدایه عزیز در دخی جلیل در که آکا طاعت اتمک  
یقلنلغه سبب در الخ

No date.

Ff. 174, on each page ll. 9 in Persian and ll. 9 in Turkish; the latter in a much smaller handwriting; Nasta'lik; size, 8 in. by 5 $\frac{5}{8}$  in. [GRAVE 16.]

## 715

The same.

Another copy of the Gulistān, with an interlinear version in Hindūstānī, except the preface, which is given alone in Persian. It is not quite complete, ending with خاموشی به که ضمیر دل خویش با کسی (see the edition of F. Johnson, p. 141, l. 16).

All the vowels etc. are added to both the Persian and Hindūstānī texts.

There is no date; it seems to have been written at the end of the last century.

Ff. 341, ll. 14; the Persian is written in strong Nasta'lik, the Hindūstānī in small irregular Nasta'lik in red ink; size, 10 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in. [OUSELEY 286.]

## 716

The same.

The most modern copy of the Gulistān which the Bodleian Library possesses. It is dated by Sayyid Ghulām Ghauth, son of Maulawī 'Alī Akbar, an inhabitant of جوراٹ, the 22nd of Rabi' II, A. H. 1233 (which is not, as the copyist states, 1817, June 11, but 1818, March 1). The Gulistān ends on fol. 73<sup>b</sup>. Fol. 74 contains (in another handwriting) the first nine baits of the Būstān.

Ff. 74, ll. 17-18; Nasta'lik, by different hands; size, 10 in. by 6 $\frac{3}{8}$  in. [BODL. 770.]

## 717

A fragment of the same.

A fragment of the Gulistān, containing the greater part of the first book; the second book, on fol. 77<sup>b</sup>; and the greater part of the third, on ff. 96<sup>b</sup>.

Ff. 63-110, ll. 12; Nasta'lik; size, 7 $\frac{1}{2}$  in. by 5 in. [OUSELEY 88.]

## 718

A Hindūstānī translation of the Gulistān.

This copy contains the Hindūstānī translation of the Gulistān, made A. D. 1802 = A. H. 1217, under the direction and superintendence of Dr. John Gilchrist, by Mīr Shīr 'Alī Afsūs, who died in Calcutta, A. D. 1809; see A. Sprenger, Catal., p. 198. It was printed in the same year 1802, in Calcutta, under the title 'The Rose Garden of Hindoostan, translated from Shykh Sadee's original nursery or Persian Goolistan of Sheeraz' in two volumes.

From the first words — ترجمه گلستان شیخ سعدی  
شیرازی کا واسطی زبدہ نوٹینان عالیشان مشیر خاص شاہ  
کیوان بارگاہ انگلستان مارکوس ولزی گورنر جنرل بہادر الخ

we learn (just as from the preface of the printed edition) that this version was dedicated to the Marquis Wellesley, Governor-General of India.

Ff. 204, ll. 13; Nasta'liq; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [BODL. 746.]

## 719

Sharḥ-i-Gulistân (شرح گلستان).

The oldest Arabic commentary on Sa'di's Gulistân, composed by Ya'kûb bin Sayyid 'Alî, who died A. H. 931 = A. D. 1524, 1525; comp. H. Khalfa v. p. 230; Rieu ii. p. 606, etc. etc. It begins: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى

اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ، الْحَمْدُ لِلَّهِ الَّذِي آدَبَ عِبَادَهُ بِآدَابِ الْاَوْدِيَا (الْاُدِّيَا) وَزَيَّنَهُمْ بِمَا أَطْلَعَهُمْ عَلَيْهِ مِنْ حِكْمِ الْمُلْكَا (الْمُلْكَا) وَوَقَّعَهُم بِالْخ

The Persian text is written in red ink. Book I begins on fol. 13<sup>a</sup>; II on fol. 35<sup>b</sup>; III on fol. 61<sup>a</sup>; IV on fol. 79<sup>b</sup>; V on fol. 83<sup>b</sup>; VI on fol. 99<sup>a</sup>; VII on fol. 103<sup>b</sup>; VIII on fol. 118<sup>a</sup>. The commentary concludes on fol. 131<sup>a</sup>; ff. 131<sup>b</sup> and 132<sup>a</sup> are left blank; on fol. 132<sup>b</sup> (being upside down) a part of fol. 120<sup>a</sup> is repeated. No date.

Ff. 132, ll. 20-31; Naskhi, written by different hands; size, 8 $\frac{1}{4}$  in. by 5 $\frac{7}{8}$  in. [SELD. SUP. 75.]

## 720

Another copy of the same commentary.

This copy was made A. H. 1048 = A. D. 1638; the Persian text has vowel points throughout, and is written in large and distinct characters; the Arabic commentary in much smaller ones. Beginning: الْحَمْدُ لِلَّهِ الَّذِي آدَبَ عِبَادَهُ بِآدَابِ الْاَوْدِيَا وَزَيَّنَهُمْ بِالْخ

Book I on fol. 61<sup>a</sup>; II on fol. 122<sup>b</sup>; III on fol. 160<sup>a</sup>; IV on fol. 186<sup>a</sup>; V on fol. 193<sup>a</sup>; VI on fol. 219<sup>a</sup>; VII on fol. 227<sup>a</sup>; VIII on fol. 253<sup>b</sup>.

Ff. 39-277, ll. 11-23; clear and distinct European handwriting; size, 8 $\frac{1}{2}$  in. by 6 in. [MARSH. 566.]

## 721

Sharḥ-i-Gulistân (شرح گلستان).

Surûri's (died A. H. 969) Arabic commentary on the Gulistân, composed A. H. 957 = A. D. 1550, at Amâsia; comp. Rieu ii. p. 606; A. Sprenger, Catal., p. 549; G. Flügel i. p. 539, etc. Beginning: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ عُلَمَاءِ الْبَيَانِ وَالْمَعَانِي الْخ

Occasional notes and glosses on the margin. Dated by Ulubeg, the last of Ramaḍân, A. H. 1025 = A. D. 1616, October 11.

Ff. 129, ll. 23; Turkish handwriting; size, 8 $\frac{1}{2}$  in. by 5 $\frac{3}{4}$  in. [CLAREE 13.]

## 722

Sharḥ-i-Gulistân (شرح گلستان).

Sham'i's well-known Turkish commentary on the Gulistân, composed A. H. 977 or 979 = A. D. 1569 or

1571. Beginning: سہاس بی پایان اول صانع بی نظیر کہ گلستان جهان صنعی آفتابندن بر ذرّۃ الخ

Sham'i outlived the reign of Sultân Murâd bin Salim, A. H. 982-1003; for the year of his death we refer to W. Pertsch, pp. 105, 106, and Rieu ii. p. 607; compare also W. Pertsch, p. 93 sq.; G. Flügel i. p. 540; and J. Aumer, p. 50.

Book I on fol. 24<sup>b</sup>; II on fol. 65<sup>b</sup>; III on fol. 97<sup>b</sup>; IV on fol. 122<sup>a</sup>; V on fol. 127<sup>b</sup>; VI on fol. 150<sup>b</sup>; VII on fol. 157<sup>a</sup>; VIII on fol. 177<sup>a</sup>. No date. This copy came into Laud's library in 1633.

Ff. 193, ll. 21; Turkish handwriting; size, 8 $\frac{1}{8}$  in. by 5 $\frac{1}{2}$  in. [LAUD 79.]

## 723

Another copy of Sham'i's commentary.

No date. Many marginal glosses. This copy came into Laud's library in 1638. Book I on fol. 25<sup>b</sup>; II on fol. 67<sup>b</sup>; III on fol. 102<sup>a</sup>; IV on fol. 129<sup>b</sup>; V on fol. 134<sup>a</sup>; VI on fol. 159<sup>a</sup>; VII on fol. 166<sup>a</sup>; VIII on fol. 189<sup>b</sup>.

Ff. 216, ll. 23; Nasta'liq; size, 8 $\frac{1}{4}$  in. by 5 $\frac{3}{8}$  in. [LAUD 124.]

## 724

Sharḥ-i-Gulistân (شرح گلستان).

A Persian commentary on the Gulistân, by Muḥammad 'Abd-alrasûl ibn Shihâb-almillâh ibn Shaikh 'Abd-allâh ibn Shaikh Tâhir ibn Shaikh al-Hasan alḡuraishi alhâshimi, who began this work after having completed a commentary on Sa'di's Bûstân in A. H. 1073 = A. D. 1662, 1663, comp. A. Sprenger, Catal., p. 550, and Rieu ii. p. 604, and divided the explanation of each book of the Gulistân into the following five kisms:

1. در ایات (scilicet القرآن; there was originally written باب اول, but later corrected into ایات).
2. احادیث نبوی و اقوال مشایخ و امثال غریب.
3. اشعار عربیہ.
4. ایات فارسیہ.
5. لغات عربیہ و فارسیہ برعایۃ ترتیب حرف.

The dictionaries and farhangs he made use of in his interpretation are these:

- (1) مہذب الاسماء (2) زمان گويا (3) الصراح (4) كشف اللغات (5) شرفنامۃ ابراہیم منیری (6) فرہنگ (7) مؤید الفضلاء شیخ محمد لادوی (ابن لاد. i.e.) (8) زیدة الفوائد شیرخان سور (9) جہانگیری and others.

There seem to be many lacunae, only one heading being found in the whole copy, that of the third book, on fol. 41<sup>b</sup>.

Beginning: سہاس علمی (! sic) کہ عالم عالم آدم الاسماء کلہا حروف است از تعلیم او عظمی الخ

No date.

Ff. 73, ll. 15-18; Nasta'liq, written by different hands; size, 7 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in. [WALKER 50.]



## 725

Khīyābān-i-Gulistān (خیابان گلستان).

Another Persian commentary on the Gulistān, composed by Sirāj-aldin 'Alikhān Arzū, the famous author of the Majma'-al-nafā'is, who was born A. H. 1101 = A. D. 1690, and died A. H. 1169 = A. D. 1756; comp. A. Sprenger, Catal., pp. 133 and 551.

Beginning: خیابان گلستان سخن حمد چمن پیرایست  
که اگر خارا است و اگر گل همه پرورده ابر رحمت اوست الخ

The author's name occurs on fol. 2<sup>a</sup>, l. 11, and in the colophon. He quotes in the preface Mir Nūr-allāh Aljārī's and Mullā Sa'd Tinawī's commentaries (fol. 2<sup>b</sup>, ll. 7 and 8, comp. A. Sprenger, Catal., p. 550). Copied by Kuṭb-aldin at 'Azimābād in the sepulchre of Mir Ashraf, at the request of Mirzā Aḥmad 'Alīshāhib, and finished the 17th of Rabi'-alawwal, A. H. 1239 = A. D. 1823, November 21.

Ff. 137, ll. 15; large and clear Nasta'lik; size, 9 $\frac{3}{8}$  in. by 6 $\frac{1}{2}$  in.  
[OUSELEY ADD. 118.]

## 726

Sharḥ-i-Abyāt-i-Gulistān (شرح ابیات گلستان).

An anonymous Arabic commentary on the Kūrān verses and other Arabic baits which occur in the Gulistān. Beginning: حمدا لمن امتد مداء و توحيدا  
كما وحده الاواء و صلوة على خير برية اصطفاه قوله اعملوا  
آل داود شكرا الخ

Copied A. H. 1022 = A. D. 1613.

Ff. 1-21, ll. 19; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{5}{8}$  in.  
[SALE 41.]

## 727

Bâstân.

Another copy of Sa'di's Bâstân, collated throughout. Copied by Nu'mân bin Shams-aldin Muḥammad, and finished A. H. 923, end of Šafar = A. D. 1517, March. On the first page are several seals of former possessors. On the last two pages some poetry of Sa'di is written by a more modern hand, beginning:

ای نفس اگر بدیده تحقیق بنگری  
درویشی اختیار کنی بر توانگری

one of the Persian ḡaşıdas, see Ouseley 64, fol. 4<sup>a</sup>, l. 4.

Ff. 68, 4 coll., each ll. 16; Nasta'lik; size, 10 $\frac{5}{8}$  in. by 7 $\frac{7}{8}$  in.  
[OUSELEY 291.]

## 728

The same.

This copy was finished at Sabzwâr in the month of Shawwâl, A. H. 936 = A. D. 1530, June. On fol. 289<sup>b</sup> a ḡazal of Sa'di is written, beginning:

ای دل بکام خویش جهان را بدیده گیر  
دردی هزار سال چو نوح آرمیده گیر

Ff. 143-287, 2 coll., each ll. 15; Nasta'lik; size, 7 in. by 4 $\frac{5}{8}$  in.  
[OUSELEY 125.]

## 729

The same.

This copy is in a very precarious state, many leaves being damaged. A lacuna after fol. 13. Ff. 123-141 are turned upside down. The first page supplied later. Dated the 14th of Rabi'-alâkhar, A. H. 974 = A. D. 1566, October 29.

Ff. 142, 2 coll., each ll. 15; Nasta'lik; size, 7 $\frac{3}{8}$  in. by 4 in.  
[MARSH. 76.]

## 730

The same.

This copy was finished in Samarḡand A. H. 983 = A. D. 1575, 1576. Its first owner was Tâhir the goldsmith (طاهر زرگر). The first six verses of the first bâb in Graf's edition (pp. rv and r<sup>a</sup>) are added here to the preface.

Ff. 129, 2 coll., each ll. 15; the first two pages richly adorned; frontispiece, margin, and text with gold arabesques; the single columns framed with gold stripes; size, 7 $\frac{3}{8}$  in. by 5 in.  
[ELLIOT 28.]

## 731

The same.

Many additions on the margin. The first leaves covered with interlinear explanations in Turkish. No date. This copy came into Laud's library in 1633.

Ff. 153, 2 coll., each ll. 12; Nasta'lik; size, 6 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in.  
[LAUD 87.]

## 732

The same.

No date. This copy came into Laud's library in 1637.

Margin-column, ff. 2<sup>b</sup>-163, and centre-column, ff. 155<sup>b</sup>-163, ll. 12; Nasta'lik; richly illuminated throughout; size, 10 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in.  
[LAUD 241.]

## 733

The same.

This copy is dated in the beginning of Shawwâl, A. H. 1059 = A. D. 1649, October. On fol. 1<sup>a</sup> is the following note: 'This MS. belonged to the celebrated traveller, the chevalier Chardin, 1795. Wm. Ouseley.'

Ff. 1-114, 2 coll., each ll. 8; Nasta'lik; size, 7 $\frac{1}{2}$  in. by 4 $\frac{3}{8}$  in.  
[OUSELEY 110.]

## 734

The same.

This copy begins: بنام جهاندار جان آفرین الخ

Copied in the reign of the emperor 'Ālamgīr.

Ff. 158, 2 coll., each ll. 12-13; inelegant Nasta'lik; size, 9 in. by 5 $\frac{5}{8}$  in.  
[BODL. 526.]

## 735

The same.

The same beginning of the first bâb here as in Elliot 28. The concluding verse at the end:

هزاران درود و هزاران سلام - زما بر محمد علیه السلام  
is not found in the other copies, and seems to have been added by the copyist. It is written by 'Abd-alwâhid of Mashhad, but not dated. On the first leaf the following entry is found from A. H. 1205 = A. D. 1790,

این کتاب از مال عالیشان معلی مکان مخدوم  
حاجی آقا محمد ربیع تاجر ولد مرحوم کھف الحاج  
۱۲۰۵ جاعلی اکبرامفہانی

Ff. 158, 2 coll., each ll. 14; small illuminated frontispiece, the columns with small gold borders; Nasta'lik; size, 6 in. by 3½ in. [ELLIOT 30.]

## 736

The same.

Another modern copy, dated the second of Dhû-alhijjah, A. H. 1218=A. D. 1804, March 14, by Pir 'Ali, and beginning like Bodl. 526: *بنام جهاندار جان الخ*, instead of the more usual one: *بنام خداوند الخ*.

The first bâb begins as in Elliot 28 and 30. From fol. 144 to the end all the headings are omitted.

Ff. 171, ll. 13; Nasta'lik; worn-eaten in several places; size, 8½ in. by 6½ in. [ELLIOT 27.]

## 737

The same.

This copy is not dated. The transcriber was Mir 'Ali. Lacunas after fol. 25 (corresponding to Graf's edition, p. ۸۲, last line, to ۸۵, l. 7), fol. 66 (twenty-five verses, corresponding to p. ۲۰۹, last line, to p. ۲۱۲, l. 4, in Graf), and fol. 98 (thirty-one verses, corresponding to p. ۳۰۵, l. 8, to p. ۳۰۹, l. 4, in Graf). The right order of ff. 72-77 is: 72, 75, 76, 74, 73, 77. Fol. 100 must be put before fol. 99.

Ff. 143, 2 coll., each ll. 15; a very sumptuous MS., the first two pages of which are ornamented as richly as possible, illuminated and embellished by arabesques in gold and other colours; all the other pages are sprinkled with gold, and each column framed with gold stripes; on the margin likewise are arabesques and flowers; the paper is of different colours, the beginning of each bâb and story is marked by a beautiful heading in red, blue, and gold; splendid binding, red and gold; small, but very clear Nasta'lik; size, 9¼ in. by 5½ in. [ELLIOT 25.]

## 738

The same.

No date. The beginning of the first bâb is the same as in Elliot 27, 28, and 30.

Ff. 202, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece, the first two pages ornamented, the single lines framed with gold; each column surrounded by gold stripes; pictures on ff. 1<sup>a</sup>, 2<sup>a</sup>, 43<sup>a</sup>, 44<sup>a</sup>, 91<sup>a</sup>, 92<sup>a</sup>, 131<sup>a</sup>, and 132<sup>a</sup>; size, 7½ in. by 4¾ in. [ELLIOT 29.]

## 739

The same.

No date. Beginning as in Bodl. 526 and Elliot 27: *بنام جهاندار الخ*.

Ff. 148, 2 coll., each ll. 14; large Nasta'lik; many water-spots; size, 8 in. by 5¾ in. [WALKER 51.]

## 740

The same.

The complete text of the Bûstân concludes on fol. 125<sup>b</sup> (*تمت بعون الملك الوهاب هذه النسخة بوستان الخ*); ff. 126-129<sup>a</sup> are left blank; on fol. 129<sup>b</sup> the four initial baits of the poem are translated into Latin, and ff. 130-

173 contain some fragments of the same Bûstân, written by another much more careless hand, viz. ff. 130-135 corresponding to ff. 75-80, and ff. 136-173 corresponding to ff. 67-104, so that ff. 75-80 are twice repeated in this appendix. Most of the Persian words in the first sixty leaves are accompanied with an interlinear Latin paraphrase, written with pencil. No date.

Ff. 173, 2 coll., each ll. 17; Nasta'lik, written by a European hand; size, 13 in. by 8½ in. [MAESH. 447.]

## 741

The same.

Various readings and short glosses occasionally on the margin. No date.

Ff. 144, 2 coll., each ll. 15; very inelegantly and irregularly written by different hands, for the greater part in Nasta'lik; size, 9¾ in. by 5¼ in. [BODL. 267.]

## 742

The same.

This copy is incomplete at the beginning; it opens with the ninth bait of Graf's edition:

وگر خویش راضی نباشد زخویش

Fol. 12<sup>b</sup> must be read before 12<sup>a</sup>. The margins are covered with glosses and additions. No date. The copyist was Muḥammad Şâlih.

Ff. 128, 2 coll., each ll. 17; Nasta'lik; size, 9 in. by 4¾ in. [OUSELEY ADD. 155.]

## 743

Khulâṣa-i-Bûstân (خلاصۂ بوستان).

Short extracts from the Bûstân, styled the 'quintessence of the Bûstân,' made by Shâh Kâsim-i-Anwâr, who died A. H. 837=A. D. 1433, 1434; comp. A. Sprenger, Catal., p. 532, and Rieu ii. p. 635 sq. The extracts begin with the usual initial bait: *بنام خداوند الخ*, and most of them are single incoherent verses, collected under different divisions. This copy is dated the end of Rabî'alâkhar, A. H. 979=A. D. 1571, September 20 (probably a mistake for A. H. 990, as all the other parts of the same MS. are copied in that year), at Shirâz, which is styled here *دار الفسق*!

Ff. 287<sup>b</sup>-298<sup>b</sup>, 2 centre-columns, each ll. 10, and a third on the margin, ll. 24; Nasta'lik; illuminated headings; size, 10 in. by 5½ in. [ELLIOT 239.]

## 744

Another copy of the same extracts.

Another copy of the same 'quintessence of the Bûstân,' not dated. The transcriber was Mir Jalmah (میر جلمہ), who made this copy at Bukhârâ.

Ff. 21, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece; size, 9¾ in. by 6 in. [FRASER 77.]

## 745

Sharḥ-i-Bûstân (شرح بوستان).

Sham'i's well-known Turkish commentary on the Bûstân, beginning: *حمد بی حد و ثنای بی عدّ اول*



صانع ذو الجلاله که بوستان کون مکانی انوار آثاريله روشن الخ.

Book I begins on fol. 18<sup>b</sup>; II on fol. 105<sup>a</sup>; III on fol. 152<sup>a</sup>; IV on fol. 187<sup>b</sup>; V on fol. 234<sup>a</sup>; VI on fol. 255<sup>a</sup>; VII on fol. 273<sup>b</sup>; VIII on fol. 319<sup>b</sup>; IX on fol. 343<sup>a</sup>; X on fol. 378<sup>a</sup>. The Persian text is marked by a red line above. Copied in the month Rabi'-alâkhar, A. H. 1001 = A. D. 1593, January, and received into Laud's library in 1633.

Ff. 389, ll. 17; very clear and legible Turkish handwriting; illuminated frontispiece; size, 8 in. by 5 in. [LAUD 69.]

## 746

Lughât-i-Bûstân (لغات بوستان شیخ سعدی).

A short Persian-Turkish glossary in alphabetical order, explaining those difficult Arabic and Persian words which occur in Sa'di's Bûstân, in Turkish.

Beginning: الآن لرو نعمت و عظمت السخایا جمع  
سعی الخ.

No date.

Ff. 262-281, ll. 9; Nasta'lik; size, 8 in. by 4 $\frac{5}{8}$  in. [BODL. 479.]

## 747

Khabîthât-i-Sa'di (خبیثات سعدی).

A small collection of obscene poems by Sa'di, comp. Ouseley 11, fol. 33<sup>ra</sup>.

Beginning:

عارفی چشم (و) دل بروبی داشت  
خاطر اندر کمند مویی داشت

No date.

Ff. 19-22, ll. 14-18, and margin; Nasta'lik; size, 11 $\frac{1}{2}$  in. by 7 $\frac{1}{2}$  in. [OUSELEY 587.]

## 748

Pandnâma (پند نامه).

Another copy of the pretended Pandnâma by Sa'di. Beginning:

کریمه به بخشای بر حال ما - که هستم اسیری (!) کمند هوا

No date.

Ff. 83<sup>b</sup>-99, ll. 7; careless and irregular Nasta'lik; size, 4 $\frac{1}{2}$  in. by 3 $\frac{1}{2}$  in. [FRASER 249.]

## 749

Rubâ'iyyât-i-Afḍal Kâshî (رباعیات خواجه افضل کاشی).

A collection of rubâ'is by the famous rubâ'i-writer, Khwâjah or Bâbâ Afḍal-aldin Muḥammad Kâshî, who flourished in the second half of the seventh century of the Hijrah, was the uncle of Khwâjah Naṣir-aldin Tûsî (who died A. H. 672 = A. D. 1273, 1274), and died, according to Taḳî Kâshî, A. H. 707 = A. D. 1307, 1308; comp. A. Sprenger, Catal., p. 17, No. 54, and Rieu ii. pp. 739 and 829-831. See also Âtashkâda, Ouseley Add. 183, fol. 140<sup>b</sup>, No. 553; Wâlih's Riyâḍ-alshu'arâ, Elliot Coll. 402, fol. 20<sup>b</sup>; and the Makhzan-algharâ'ib, Elliot 395, fol. 21<sup>a</sup>, No. 27.

Beginning:

ای نام تو سر دفتر اسرار وجود  
نقش و صفتش بر در و دیوار وجود

Not dated; with ornaments at the beginning and end. Paper, however, and handwriting are identical with Ouseley 140, which is dated A. H. 865, end of Ṣafar = A. D. 1460, December, by Maḥmūd Parbûdâḳî at Shîrâz.

Ff. 12, ll. 10; Nasta'lik; size, 6 $\frac{3}{8}$  in. by 2 $\frac{7}{8}$  in. [OUSELEY 141.]

## 750

Two mathnawis by Sultân Walad.

1. مثنوی ولدی, on fol. 1<sup>b</sup>, a poem composed as a kind of commentary on Jalâl-aldin Rûmî's mathnawî, by his son Shaikh Bahâ-aldin Ahmad (died A. H. 712 = A. D. 1312, 1313), commonly called Sultân Walad. It was completed A. H. 690 = A. D. 1291, comp. the last bait but seven on fol. 112<sup>b</sup>:

مطلع این بیان جان افزا - بود در ششصد و نود یاز  
سبب: Beginning of the preface in prose, on fol. 1<sup>b</sup>:  
انشای مثنوی ولدی در بیان اسرار احدی آن بود که الخ.

Beginning of the mathnawî, on fol. 2<sup>a</sup>:  
ابتدا میکنم بامر خدا - موجد عالم فنا و بقا  
comp. A. Sprenger, Catal., p. 587.

2. رباب نامه, on fol. 113<sup>b</sup>, another poem by the same author, treating of the same mystical subjects as the preceding one, but quite different from that, (in most of our European catalogues both are mixed together, as though they were identical.) It is styled Rabâbnâma, or the book of the guitar, and arranged in the same manner as the مثنوی ولدی.

Beginning of the preface in prose, on fol. 113<sup>b</sup>: سبب  
تألیف این مثنوی معنوی واسرار بر انوار آن بود که  
بزرگی از اهل دل ازین ضعیف بطریق اعتقاد استدعا  
و التماس کرد که بر وزن الهی نامه خواجه سنائی رحمه  
الله علیه کتابی انشا فرموده آید الخ.

Beginning of the mathnawî, on fol. 114<sup>a</sup>:  
بشنوید از ناله و بانگ رباب  
نالهای عشق در هر گونه باب

comp. J. Aumer, p. 19; W. Pertsch, p. 98; Rieu ii. p. 585, and iii. p. 1085<sup>b</sup>; Hammer, Wiener Jahrbücher, Band 46, Anzeigeb. p. 3 sqq. This copy is dated the first of Ramaḍân, A. H. 1024 = A. D. 1615, September 24.

Ff. 216, 4 coll., each ll. 23; Nasta'lik; many pages a little injured; size, 10 $\frac{1}{2}$  in. by 7 $\frac{1}{2}$  in. [WALKER 97.]

## 751

Selections from Humâm's Diwân.

Ghazals of Humâm, who is, no doubt, identical with Humâm-aldin of Tabriz, Naṣir-aldin Tûsî's pupil, who died at Tabriz, A. H. 713 or 714 = A. D. 1313 or 1314; comp. A. Sprenger, Catal., p. 17, No. 58, and Butkhâna, No. 73.

Beginning:

مرا چو روی تو باید بیوستان چکنم

چو مست روی تو ام روی ارغوان چکنم

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 440<sup>b</sup>-444, ll. 24; Nasta'lik.

[ELLIOT 121.]

## 752

Dastûrnâme (دستور نامه).

A mathnawî on morals, by Ḥakīm Na'im-al-din bin Jamâl-al-din Nizârî of Kūhistân, who died A. H. 720 or 721 = A. D. 1320 or 1321; comp. A. Sprenger, Catal., p. 18, No. 64, and p. 524; Rieu ii. p. 869; Cat. des MSS. et Xyll., p. 365; Butkhâna, No. 71.

Beginning:

قل الحمد لله نزاری فعل - خداوند جزو خداوند کل

This beautiful copy, adorned with ornaments at the beginning and end, has the following note in an illuminated frontispiece on the first page: برسم خزانه طلّ

الله المتان ملاذ خواتین الزمان ابو الفتح پروردای بهادر خان بن ملا خان آید الله بالنصر

This MS. is in paper, size, and writing identical with Ouseley 141 and 140, both of which have been copied by Shaikh Mahmûd Parbûdâkî, A. H. 865, end of Şafar = A. D. 1460, December, at Shîrâz.

Ff. 62, ll. 10; Nasta'lik; size, 6 $\frac{3}{8}$  in. by 3 $\frac{1}{2}$  in.

[OUSELEY 131.]

Amir Khusrau (Nos. 753-779).

## 753

Wasat-alḥayât (وسط الحیات).

The second diwân of Yamin-al-din Abû-alḥasan Amir Khusrau, who was born in Patiyâli, A. H. 651 = A. D. 1253, and died A. H. 725 = A. D. 1325; comp. Rieu i. p. 240, and ii. p. 609 sq.; Elliot, History of India, iii. pp. 524-566; A. Sprenger, Catal., p. 465 sq.; Ouseley, Notices of Persian Poets, pp. 148-163; G. Flügel i. p. 542; Cat. des MSS. et Xyll., p. 350; Butkhâna, No. 30, etc. etc.

This collection contains all the poems written by Amir Khusrau in middle life; comp. A. Sprenger, Catal., p. 467, where some extracts from the preface are given.

Contents:

Preface, on fol. 1<sup>b</sup>. Beginning as in Rieu ii. p. 613, and Sprenger: بفضل الله قد سطرت هذه الصفحات وجعلتها واسطة البقاء الخ

Kasidas, without any order, on fol. 7<sup>a</sup>. Beginning as in Sprenger:

حمد رانم بر زبان الله رب العالمين الخ

Tarjîbands and kit'as, on fol. 54<sup>b</sup>. Beginning:

چون همای رایتش پرواز کرد  
چنگ در خونریز طغرل باز کرد

Ghazals, on fol. 68<sup>a</sup>. Beginning:

ای بدرماندگی پناه همه - کرم تست عذرخواه همه

Rubâ'is, on fol. 146<sup>a</sup>. Beginning:

صانع ملکی که ملک هستی برداخت

از لطف شکستگان خود را بنواخت

Ff. 1-154, 2 coll., each ll. 15, and a third on the margin, ll. 26; Nasta'lik; illuminated frontispiece, the first two pages splendidly adorned; size, 10 $\frac{1}{2}$  in. by 6 in. [ELLIOT 82.]

## 754

Ghurrat-alkamâl (غرة الکمال).

The third diwân of Amir Khusrau, which contains the poems of maturity; it was completed, according to fol. 397<sup>a</sup>, A. H. 702 = A. D. 1302, 1303 (according to Rieu, A. H. 693).

Contents:

Preface, on fol. 1<sup>b</sup>, in which the author gives remarkable and important notices on the earlier Persian literature, including that of India, and on his own life and literary activity; see fol. 39<sup>b</sup>: در سرگذشت حال خویش و پیوستن با ملوک و سلاطین و مشهور گشتن غرة الکمال انسان از دیباجة

حمد مختار است که مطلع دیوان الخ

Kasidas, without alphabetical order, on fol. 54<sup>b</sup>, each preceded by a distich, not corresponding with the rhyme of the poem itself (compare on these links of the chain, or 'Silsilah,' which fasten together, as it were, the single poems of the diwân, and are usually styled here بیت سرخ, because they are written in red ink on the first pages, Rieu's remarks, ii. p. 609). Beginning of the first introductory distich:

چون آفتاب روشن توحید ذو الجلال

بنمود رخ ز مطلع این غرة الکمال

All the following distichs of this class rhyme of course in ال; see, for instance, fol. 62<sup>a</sup>, l. 2, ff. 69<sup>a</sup>, 76<sup>a</sup>, etc.

Beginning of the first kasidah itself:

چو زهره خاک مسکین را که توحید خدا گوید

بدین آلودگی ذاتی مقدس را ثنا گوید

Tarjîât, on fol. 160<sup>b</sup>. Beginning:

ای دل جا مانده خیز و ره سوی جانان طلب

وز نفس اهل درد (!) مایه درمان طلب

Kit'as, on fol. 172<sup>b</sup>. Beginning:

هر که گوید که من از عقل شناسم هر یکی الخ

Each kit'ah is preceded by a distich, rhyming in ال.

A mathnawî in the metre of هزج, on fol. 193<sup>b</sup>, entitled نامه, 'the song of victory,' a poem in praise of the first campaigns of Sultân Firûzshâh, who ascended the throne in A. H. 689 = A. D. 1290, see fol. 196<sup>b</sup>, l. 11:

بگاہ چاشت با فیروزی فال

ز هجرت ششصد و هشتاد و نه سال

Beginning:

سخن بر نام شاهی کردم آغاز

که بر شاهان در دولت کند باز



comp. Rieu ii. p. 611, where the title appears as مفتاح الفتح, 'the key of victories,' and Elliot, History of India, iii. pp. 536-544.

Other mathnawiyât, on fol. 216<sup>a</sup>. Beginning of the first:

این نامه که جان درو سرشتم - هر حرف بخون دل نوشتم

The fathnâma, as well as this series of mathnawis, is preceded by the introductory distich or بیت سرخ (in Elliot 79 even the smaller subdivisions of them).

Ghazals, on fol. 239<sup>a</sup>. Beginning:

ای زخیال ما برون در تو خیال کی رسد  
با صفت تو عقل را لاف کمال کی رسد

Rubâ'is, on fol. 346<sup>b</sup>. Beginning:

پاکبست خداوند کریم اکبر  
بیرون زخیال دانش و عقل بشر

Both parts preceded by the بیت سرخ.

Ff. 397, 2 coll., each ll. 17; careless Nasta'lik; the original leaves are put into a modern margin; no illuminated frontispiece nor any other ornament, except gilt edges and a splendid binding in red and gold; size, 9 in. by 5½ in. [ELLIOT 78.]

## 755

Another copy of the same *third* diwân of Amir Khusrau.

This very beautiful and splendid copy fairly agrees with Elliot 78.

Contents:

The author's preface, on fol. 1<sup>b</sup>.

Kašidas, on fol. 63<sup>a</sup>, incomplete at the beginning (in consequence of a blank on fol. 62<sup>b</sup>). The first bait, on fol. 63<sup>a</sup>, is the eighth of the first poem, خیال است الخ.

The two بیت سرخ on ff. 120<sup>a</sup> and 120<sup>b</sup> are transposed (when compared with Elliot 78, ff. 107<sup>b</sup> and 108<sup>a</sup>); likewise ff. 134<sup>b</sup>, l. 9-137<sup>a</sup>, last line, and 138<sup>a</sup>, l. 1-140<sup>b</sup>, l. 8 (when compared with Elliot 78, ff. 121<sup>a</sup>, l. 1-126<sup>a</sup>, l. 10), ff. 145<sup>b</sup>, l. 10-146<sup>b</sup>, l. 3, and 146<sup>b</sup>, l. 6-147<sup>a</sup>, l. 10.

Ff. 152<sup>a</sup>, l. 2-152<sup>b</sup>, l. 4, are missing in Elliot 78.

Tarji'ât, on fol. 179<sup>a</sup>.

Kit'as, on fol. 193<sup>a</sup>.

Fathnâma and the other mathnawis, on fol. 218<sup>b</sup>.

Ghazals, on fol. 276<sup>b</sup> (the order a little different from that in Elliot 78).

Rubâ'is, on fol. 343<sup>b</sup>.

The beginning of all subdivisions the same as in Elliot 78.

Not dated.

Ff. 390, 2 coll., each ll. 15; Nasta'lik; the original leaves are put into a modern margin of different colours; the first two pages sumptuously ornamented; illuminated frontispieces and headings on ff. 1<sup>b</sup>, 218<sup>b</sup>, 276<sup>b</sup>, and 343<sup>b</sup>; binding red and gold, gilt edges; size, 11½ in. by 7¼ in. [ELLIOT 79.]

## 756

Bakiyya-i-nakiyyah (بقیة نکیة).

The *fourth* diwân of Amir Khusrau, containing the author's poems of old age (Sprenger calls it نکیة بقیة, and Cat. des. MSS. et Xyll, p. 351, کتاب بقیة و نکیة).

Contents:

Preface, on fol. 238<sup>b</sup>, in which the poet enumerates his four well-known diwâns, تحفة الصغر (not found in the Bodleian Collections), وسط الحیات, وغرة الکمال, and غرة النقیة, and brings them into comparison with the four elements آتش, آب, هوا, خاک. Beginning: حمدی که بقیة نکیة آن در تحریر بر جراند الخ.

Kašidas, on fol. 240<sup>b</sup>, each preceded by an introductory distich rhyming in ین (except a few blanks in the last pages); the first headed by a rubâ'i of the same rhyme, beginning:

بقیة است نکیة زفیض طبع من این  
که چون طبائع افلاک محکم است و متین

The first kašidah itself opens thus:

زبان که بر در معنی کلید گفتار است  
زهر شکر و سپاس یکی جهاندار است

Mathnawis, on fol. 272<sup>b</sup> (جلوسنامه قطبی, etc.), and kit'as. Beginning:

چو فرقدان و چو جوزاست جمله مشنوم الخ

There is also found occasionally such a distich rhyming in ین, for instance, on fol. 275<sup>b</sup>.

Ghazals, on fol. 290<sup>a</sup>, likewise preceded by a distich rhyming in ین. Beginning:

ای سپهر آفریده و انجم - نی فلک مدرک تو نی مردم

Rubâ'is, on fol. 323<sup>b</sup>, with a similar initial distich. Beginning:

صانع احدی که ساخت نه چرخ کهن الخ

Dated the 10th of Jumâdâ-alawwal, A.H. 1008 = A.D. 1599, November 28; see the colophon: تمام شد دقبیة نکیة حضرت امیر خسرو دهلوی بخط ماکهن راجو موسوی روز سه شنبه بتاریخ دهم جمادی الاول سنه 1008.

Ff. 238-335, 2 coll., each ll. 15, and a third on the margin, ll. 26; illuminated frontispiece, splendid ornaments on the first two pages; Nasta'lik; size, 10½ in. by 6 in. [ELLIOT 82.]

## 757

Nihâyat-alkamâl (نهایة الکمال).

The *fifth* diwân of Amir Khusrau, containing the poems of the last years of his life, see Rieu ii. p. 613.

Contents:

A short preface, on fol. 155<sup>b</sup>. Beginning: بسم اللہ الواهب الذی وهب الشعراء الخ.

Kašidas, without any order, on fol. 157<sup>a</sup>. Beginning: سپاس آن کردگاری را که شد زامرش جهان پیدا

نہان از دیده ام پیدا و در چشم نہان پیدا

Tarji'bands, on fol. 180<sup>a</sup>. Beginning:

این چه فتنه است این که بیدار انجم و افلاک شد الخ

Mathnawis and kit'as, on fol. 184<sup>b</sup>. Beginning:

صد شکر زجان ما خدارا الخ

Ghazals, on fol. 191<sup>b</sup>; and a series of rubâ'is, on ff. 235<sup>a</sup>-237<sup>a</sup>. Beginning:

ای ز تو کار سازي همه کس  
همه کس را تو کار سازي و بس

تمام شد نهایت الکمال : Conclusion of this diwân : تصنيف حضرت امير خسرو دهلوی

Ff. 155-237, 2 coll., each ll. 15, and a third on the margin, ll. 26; Nasta'lik; illuminated frontispiece, the first two pages richly adorned; size, 10½ in. by 6 in. [ELLIOT 82.]

## 758

A selection of Amir Khusrau's minor poems from his different diwâns, in four volumes.

This splendid selection contains:

Ghazals in alphabetical order, except the first two poems, on fol. 1<sup>b</sup>.

Beginning of the initial ghazal agreeing with that of the second diwân: حمد رانم النج

Beginning of the first alphabetical ghazal, on fol. 3<sup>a</sup>:

آنکو شناخت گردش خورشید و ماه را  
جوید برای خفتن خود خوابگاه را

Kiṭ'as, on fol. 494<sup>b</sup>. Beginning:

هر که گوید که من از عقل شناسم حق را  
بی خرد باشد و بر وی صفت عقل میند

comp. Elliot 78, fol. 172<sup>b</sup>.

Rubā'is, on fol. 500<sup>b</sup>. Beginning:

داکست خداوند کرم و البر  
بیرون زخیال دانش و عقل بشر

comp. Elliot 78, fol. 346<sup>b</sup>.

Mufradât, on fol. 509<sup>a</sup>. Beginning:

خواهی که ازین کتاب حظی یابی  
از چشم بدان نیک نگاهش میدار

Copied A. H. 860 = A. D. 1456, at the court of Mirzâ Shâh Mahmûd (the great-grandson of Shâhrukh); see the colophon:

چنین گلدستۀ معنی که خسرو  
درون آورد از شاخ ضمیرش  
بامر خسرو عالم که بادا  
قرین بخت جوان با رای پیرش  
کمینه بنده درگاه محمود  
رقم کرد این سیاهی بر حریرش  
طلب تأریخ آن از نام شاعر  
ولی بفکن ازو حرف اخیرش

See similar selections in Rieu ii. p. 614 sq.

Ff. 510, 2 coll., each ll. 17; excellent Nasta'lik; a vignette in blue, gold, and other colours, on fol. 1<sup>a</sup>; ff. 1<sup>b</sup> and 2<sup>a</sup> beautifully adorned; illuminations throughout; size, 9½ in. by 6½ in. [FRASER 65-68.]

## 759

Another selection from Khusrau's diwâns.

This selection contains:

Ghazals, on fol. 1<sup>b</sup>, in alphabetical order, except the first twelve poems, the first of which is the initial

ḳaṣidah of the second diwân, Elliot 82, fol. 7<sup>a</sup>: حمد رانم النج, and the fourth the initial ghazal in the same second diwân, Elliot 82, fol. 68<sup>a</sup>. Beginning of the first alphabetical ghazal, on fol. 6<sup>b</sup>:

ای باد برقع بر فکن آن روی آشناک را  
ای دیده گر سودا کنم آبی بزن این خاک را

Kiṭ'as and rubā'is, on fol. 360<sup>b</sup>, the latter beginning (like those in the fourth diwân) on fol. 367<sup>a</sup>:

صانع احدی که ساخت نه چرخ کهن النج

Dated by Mun'im-al-din alauḥadî, A. H. 898 = A. D. 1492, 1493.

Ff. 377, 2 coll., each ll. 15; very distinct Nasta'lik; the first two pages richly adorned; the last baits of every ghazal written partly in blue, partly in gold; the columns framed with small gold stripes; size, 9½ in. by 5½ in. [ELLIOT 80.]

## 760

A third selection from the same diwâns.

This selection contains:

Ghazals in alphabetical order, except the first five, on fol. 1<sup>b</sup>. Beginning the same as in the third diwân, Elliot 78, fol. 239<sup>a</sup>, and 79, fol. 276<sup>b</sup>:

ای زخیال ما النج

comp. Rieu ii. p. 610, and J. Aumer, p. 21.

Kiṭ'as and rubā'is (there is no heading), on fol. 328<sup>a</sup>.

Beginning:

مبا در سحر در گلستان گذشت النج

Not dated; it seems to have been written in the tenth century of the Hijrah.

Ff. 357, 2 coll., each ll. 13; Nasta'lik; illuminated frontispiece; size, 9½ in. by 7 in. [OUSELEY 250.]

## 761

A fourth selection from the same diwâns.

This collection, smaller than the preceding ones, contains:

Ghazals, in alphabetical order, on fol. 1<sup>b</sup>. Beginning:

ای از مؤثۀ تو رخنه در جانها  
وای درد تو کیمیای درمانها

corresponding to Elliot 80, fol. 10<sup>a</sup>, l. 3.

Kiṭ'as and rubā'is, on fol. 218<sup>a</sup>. Beginning:

مطربی میگفت خسرو را که ای کنج هنر  
علم موسیقی زحسن شعر نیکوتر بود

comp. Elliot 80, fol. 366<sup>b</sup>, l. 1.

The transcriber was Muḥammad Ḥasan alḥusainî, the date is missing, see the conclusion of this copy on fol. 221<sup>a</sup>: باتمام رسید و بحسن اتمام انجامید در: لآلی من منظومات جامع فنون صوری و حاوی علوم معنوی امیر خسرو دهلوی نور مرقدۀ عطر مشهده در کتابخانۀ ثواب نامدار گردون مدار فلک اقتداری که خلاصۀ عرصۀ غیرا بلکه ساکنان ارض و سما هریک جدا جدا



متفق اللفظ والمعنى بدین ترانه مترنم و بدین کلام  
متکلمند که

تا زبانه در دهن گویا و در تن جان بود  
در دعای دولت مرشد قلی سلطان بود  
امید که چون از شائبه ریا مصونست بجز اجابت مقرون  
گردد آمین یا رب العالمین کاتبها الفقیر الحقیر محمد  
حسن الحسینی غفر ذنوبه و ستر عیوبه

After fol. 88 there is wanting at least one leaf, comp. Elliot 80, fol. 221<sup>a</sup>, last line, and fol. 222<sup>a</sup>, last line.

Ff. 221, 2 coll., each ll. 14; large and distinct Nasta'lik; illuminated frontispiece; binding red with gold arabesques, gilt edges; the original leaves are put into a modern margin of various colours; size, 10½ in. by 6½ in. [ELLIOT 81.]

### 762

Selections from Amir Khusrau's ghazals.

This selection contains only ghazals, at the end of which thirteen rubā'is are added. The ghazals are arranged alphabetically, except the first four poems. Beginning corresponding to the initial ghazal of Elliot 82, fol. 68<sup>a</sup>, comp. Elliot 80, fol. 3<sup>b</sup>:

ای بدرماندگی الخ

The first alphabetical ghazal runs here thus:

ایرمی بارد و من میشوم از یار جدا  
چون کنم دل بچنین وقت زلدار جدا

The two verses on fol. 126<sup>a</sup>, ll. 1 and 2, must be removed, as they belong to another ghazal, which begins on fol. 117<sup>b</sup>, and are repeated on fol. 128<sup>a</sup>, ll. 2-3. One hemistich is omitted on fol. 185<sup>a</sup>.

Copied A. H. 839=A. D. 1435, 1436. At the end a beautiful gold arabesque.

Centre-columns, ff. 1<sup>b</sup>-204, ll. 13; a very beautiful frontispiece on fol. 1<sup>a</sup>; ff. 1<sup>b</sup> and 2<sup>a</sup> are most splendidly adorned; the headings and corners richly illuminated throughout; distinct Nasta'lik; beautiful binding with flowers; size, 8 in. by 5 in.

[ELLIOT 121.]

### 763

The same.

Another smaller selection from Amir Khusrau's ghazals, in two sections, arranged alphabetically, except the first poem, which is the same as in Ouseley 250, etc.: ای زخیال الخ.

The first alphabetical ghazal begins:

چه اقبالست این رب که دولت داد رو مارا  
که در کوی فراموشان گذر شد یار زیبا را  
agreeing with Elliot 81, fol. 3<sup>b</sup>.

The second section begins, on fol. 82<sup>a</sup>, with the letter د thus:

عاشقان نقل غمت با بادۀ احمر خورند  
گرچه غم تلخست بر یاد نو چون شکر خورند  
agreeing with Elliot 81, fol. 45<sup>b</sup>. There seems to be a lacuna after fol. 81. Ff. 58<sup>b</sup> and 59 are rather effaced.

Ff. 58<sup>b</sup>-127<sup>b</sup>, 2 coll., each ll. 11; Nasta'lik; illuminated frontispiece; size, 7 in. by 4½ in. [ELLIOT 135.]

### 764

The same.

This selection of ghazals (arranged alphabetically) begins like the preceding one: ای زخیال الخ.

No date.

Ff. 50-102, 2 coll., each ll. 11; Nasta'lik; size, 6½ in. by 4½ in. [SALE 25.]

### 765

The same.

A very small selection. Beginning: ای زخیال الخ.

No date.

Ff. 25<sup>b</sup>-34<sup>b</sup>, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4½ in. [ELLIOT 167.]

### 766

Khamsa-i-Amir Khusrau (خمسة امیر خسرو).

Contents:

I. Centre-columns:

1. مطلع الانوار, the rising of the lights, composed A. H. 698=A. D. 1298, 1299, on fol. 2<sup>b</sup>. Beginning:

بسم الله الرحمن الرحيم - خطبة قدسست بملك قدیم

2. شیرین, the loves of Khusrau and Shirin, composed A. H. 698, on fol. 83<sup>b</sup>. Beginning:

خداوندا دلم را چشم بکشی - بمعراج یقینم راه بنمای

3. مجنون و لیلی, the loves of Lailā and Majnūn, composed A. H. 698, on fol. 177<sup>b</sup>. Beginning:

ای داده بدل خزینۀ راز - عقل از توشده خزینۀ پرداز

Printed at Calcutta, 1811; lithographed, 1818; Lucknow, 1869; see Trübner's Record, No. 65, p. 81.

II. Margin-column:

4. هشت بهشت, the eight paradises, an imitation of Nizāmi's Haft Paikar, composed A. H. 701=A. D. 1301, 1302, on fol. 2<sup>b</sup>. Beginning:

ای کشایندۀ خزائن جود - نقش پیوند کارگاه وجود

5. آئینۀ اسکندری, the mirror of Alexander, composed A. H. 699=A. D. 1299, 1300, on fol. 88<sup>b</sup>. Beginning:

جهان پادشاه خدائی تراست - ازل تا ابد پادشاهی تراست

Besides these five famous mathnawis, this copy contains two smaller ones, which are not mentioned anywhere, viz.:

روح العاشقین, the spirit of the lovers, on fol. 203<sup>b</sup>, ten poetical love-letters, intermixed with ghazals, etc., beginning:

بنام خدای که جان بوی اوست

کریمی که خلق و کرم خوی اوست

and منطق العشاق, the language of the lovers, on fol. 226<sup>b</sup>, also a collection of ten love-letters, with ghazals, etc. The last verses of this mathnawi are found in the centre-columns of fol. 240<sup>a</sup>. It begins:

بنام آنک مارا نام بخشید - زبانرا در فصاحت کام بخشید

Copied A. H. 840=A. D. 1436, 1437 (so it seems at least, but only ثمانماهه is distinctly written).

Ff. 240, 2 centre-columns, each ll. 20, and 1 margin-column, ll. 38; small Nasta'lik, sometimes like Shikasta; three illuminated frontispieces on ff. 2<sup>b</sup>, 83<sup>b</sup>, and 177<sup>b</sup>; illuminated headings on the margin of ff. 88<sup>b</sup>, 203<sup>b</sup>, and 226<sup>b</sup>; the first two pages richly adorned; size, 7½ in. by 5 in. [ELLIOT 191.]

## 767

The same.

1. مطلع الأنوار, on fol. 1<sup>b</sup>. Beginning here with transposition of the two hemistichs:

خطبة قدس است بملك قديم - بسم الله الرحمن الرحيم

2. ليلى و مجنون, on fol. 48<sup>b</sup>.

3. خسرو و شیرین, on fol. 85<sup>b</sup>. After fol. 132 there is a lacuna of eight leaves (corresponding to fol. 75<sup>a</sup>, l. 11-fol. 81<sup>a</sup>, l. 17 in the following copy, Elliot 189).

4. آئینه اسکندری, on fol. 134<sup>b</sup>.

5. هشت بهشت, on fol. 195<sup>b</sup>.

This copy was finished at the end of the month Šafar, A.H. 848 = A.D. 1444, middle of June, by Fadl-allāh bin Luṭf-allāh al-hāfiẓ ازدر of Sabzwār. Some headings in the text are omitted.

Ff. 240, 4 coll., each ll. 19; Nasta'liq; illuminated frontispiece at the beginning of each mathnawī; gilt edges; binding green and gold; size, 9½ in. by 6 in. [ELLIOT 188.]

## 768

The same.

1. مطلع الأنوار, on fol. 2<sup>b</sup>.

2. شیرین و خسرو, on fol. 38<sup>b</sup>. One bait is wanting at the beginning of fol. 79<sup>a</sup>.

3. مجنون و لیلی, on fol. 82<sup>b</sup>. Copied A.H. 866.

4. (کتاب سکندر نامه) آئینه اسکندری, on fol. 110<sup>b</sup>. Finished the 27th of Jumādā-alawwal, A.H. 867, at Shirāz.

5. هشت بهشت, on fol. 156<sup>b</sup>. Copied at Shirāz, A.H. 867, at the beginning of Rajab = A.D. 1463, March. The name of the transcriber is effaced.

Ff. 192, 4 coll., each ll. 25; small Nasta'liq; the last leaves are put into another modern margin; illuminated frontispiece at the beginning of each mathnawī; pictures on ff. 1<sup>b</sup>, 2<sup>a</sup>, 191<sup>b</sup>, and 192<sup>a</sup>; binding red velvet; size, 9½ in. by 6½ in. [ELLIOT 189.]

## 769

The same.

1. مطلع الأنوار, on fol. 1<sup>b</sup>.

2. شیرین و خسرو, on fol. 49<sup>b</sup>.

3. مجنون و لیلی, on fol. 105<sup>b</sup>.

4. هشت بهشت, on fol. 141<sup>b</sup>.

5. آئینه اسکندری, on fol. 187<sup>b</sup>.

A full account of Amir Khusrau's Khamsah on the basis of Daulatshāh's and Shirkhān Lūdi's tadhkiras, the Ātashkada, Haft Iklim, and Khazāna-i-Āmirah is written by Sir Gore Ouseley on the fly-leaves, but in giving the date of this copy as 920 the learned gentleman has made a mistake; it was transcribed, according to the colophon on fol. 187<sup>a</sup>, at the end of the Hasht Bahisht, A.H. 902 = A.D. 1496, 1497 (اثنین و تسعمائة).

Ff. 241, 4 coll., each ll. 19; illuminated frontispiece at the beginning of each mathnawī; the first two pages richly adorned; all the headings written in gold; Nasta'liq; bound in leather with gold ornaments; size, 9½ in. by 6½ in. [ELLIOT 190.]

## 770

The same.

1. کتاب خسرو و شیرین, on fol. 2<sup>b</sup>.

2. کتاب لیلی و مجنون, on fol. 57<sup>b</sup>. Dated Muḥarrar, A.H. 987 = A.D. 1579, March.

3. کتاب آئینه سکندر, on fol. 92<sup>b</sup>. Dated Dhū-al-ka'dah (year forgotten) by Ramaḍān bin Shams-al-din Aljāmi.

4. کتاب هشت بهشت (must be so read instead of the wrong heading مطلع الأنوار, which belongs to the following poem), on fol. 149<sup>b</sup>.

Dated the 5th of Rabī'-alawwal, A.H. 1043 = A.D. 1633, September 9.

5. کتاب مطلع الأنوار (must be so read here instead of the wrong heading هفت پیکر), on fol. 197<sup>b</sup>.

Dated the end of Rabī'-alawwal, A.H. 1063 = A.D. 1653, end of February, that is, seventy-six lunar years after the copy of the second mathnawī!

Ff. 243, 4 coll., each ll. 19; Nasta'liq, written by various hands at very different times; a little worm-eaten; the original leaves are put into another margin; illuminated frontispiece at the beginning of each mathnawī; two pictures on ff. 1<sup>b</sup> and 2<sup>a</sup>; size, 11¼ in. by 7½ in. [ELLIOT 185.]

## 771

The same.

1. مطلع الأنوار, No. 78. The scribe's name is قاسم ابن شیخ محمد چشمی (جسی) (or جسی).

2. خسرو و شیرین, No. 79.

3. هشت بهشت, No. 80.

4. لیلی و مجنون, No. 81. Beginning here:

ای کرده ز گنج خانه راز - بر آدمیان در سخن باز

5. آئینه اسکندری, No. 82.

Six verses, missing at the end, are added by Sir W. Ouseley from another MS.

None of these volumes bears a date; they seem to have been copied in the eleventh century of the Hijrah.

No. 78, ff. 45; No. 79, ff. 66; No. 80, ff. 55; No. 81, ff. 42; No. 82, ff. 73; 2 coll., each ll. 17, and margin; each volume has an illuminated frontispiece, and the first two pages of each are interlined with gold; size, 7½ in. by 4½ in. [OUSELEY 78-82.]

## 772

Three of Amīr Khusrau's great mathnawīs.

1. مطلع الأنوار, on fol. 1<sup>b</sup>. Dated the 5th of Rajab, A.H. 970 = A.D. 1563, February 28, by Maḥmūd bin Mīr Bābā Shāhidī.

2. خسرو و شیرین, on fol. 49<sup>b</sup>. Dated Rajab, A.H. 970, by Kuṭb-al-din Muḥammad Kātib.

3. هشت بهشت, on fol. 107<sup>b</sup>. Not dated.

Between the first and second poem on ff. 47<sup>b</sup> and 48<sup>a</sup> there is written a ghazal by Nizām of Astarābād, rhyming in ʿ, and beginning:

لبت کز آب لطافت برو دمیده گیاه  
ز غصه کرده جهان بر زلال خضر سیاه  
O o



Regarding the author, see A. Sprenger, Catal., p. 518; he died A. H. 921=A. D. 1515.

Ff. 153, 4 coll., each ll. 18; each poem has an illuminated frontispiece, and all the headings are written in blue ink and gold; Nasta'lik; size, 9 $\frac{1}{2}$  in. by 7 in. [OUSELEY 256.]

## 773

Kirân-alsa'dain (قران السعدين).

Amir Khusrau's historical mathnawî, 'The conjunction of the two lucky planets.' Beginning:

شکر گویم کہ بتوفیق خداوند جهان  
بر سر نامه زتوحید نبشتم عنوان

It was completed in Ramadân, A. H. 688=A. D. 1289, September; comp. Rieu ii. p. 612. On the margin are scattered some explanatory notes.

According to the subscription this rough copy (مسوده) was finished the 17th of the 1st Jumâdâ, in the thirty-fourth year of the reign (سنه جلوس سی وچهارم). We suppose this to be the thirty-fourth year of Aurangzib, A. H. 1102=A. D. 1691, February 16.

The work was edited at Lucknow, A. H. 1259 and 1261 (lithographed). See an account of it by Prof. Cowell, in the Journal of the Asiatic Society of Bengal, 1860, vol. xxix. pp. 225-239. Some extracts in English translation were given in Elliot's History of India, vol. iii. p. 524 sq.

Ff. 1-108, 2 coll., each ll. 19; Nasta'lik; without any ornament; size, 8 $\frac{1}{2}$  in. by 4 $\frac{1}{4}$  in. [OUSELEY 14.]

## 774

The same.

This copy is dated the 9th of Muharram, A. H. 1169=A. D. 1755, Oct. 15, by Muhammad Shafi', the son of Muhammad Masih.

Ff. 154, 2 coll., each ll. 13; large Nasta'lik; size, 8 $\frac{1}{4}$  in. by 4 $\frac{3}{4}$  in. [OUSELEY ADD. 85.]

## 775

The same.

This copy is not dated; many explanatory glosses on the margin and between the lines; on fol. 6<sup>a</sup> there is wanting at the beginning one bait; comp. Ouseley 14, fol. 4<sup>a</sup>, l. 13.

Ff. 182, 2 coll., each ll. 11 (on ff. 116-118 only 6); distinct Nasta'lik; illuminated frontispiece; binding adorned with beautiful flowers; worm-eaten; size, 8 $\frac{1}{4}$  in. by 5 $\frac{1}{4}$  in. [ELLIOT 198.]

## 776

Nuh Sipih (نه سپهر).

Amir Khusrau's mathnawî, 'The nine spheres.' Beginning:

خدا را کتم بر سر نامه یاد - که بر بنده درهای معنی کشاد  
It was composed A. H. 718=A. D. 1318; comp. Rieu ii. p. 612.

It is not dated, but seems to have been copied in the eleventh century of the Hijrah.

Comp. the extracts, in English translation, in Elliot's History of India, vol. iii. p. 557 sq.

Ff. 151, 2 coll., each ll. 15; small Nasta'lik; the first leaf has two frontispieces, and the first two pages are interlined with gold; the paper is of various colours; size, 8 $\frac{1}{4}$  in. by 4 $\frac{3}{4}$  in. [OUSELEY 33.]

## 777

Khidrkhân u Duwal Râni (خضرخان و دول رانی).

Amir Khusrau's love-story of Khidrkhân, the son of Sultân 'Alâ-aldin Khilji (who reigned from A. H. 695 to 715), and Duwal Râni, the daughter of the Râja of Gujarât, otherwise entitled عشيقه or عشقیه; composed A. H. 715=A. D. 1316; comp. Rieu ii. p. 612; A. Sprenger, Catal., p. 470; J. Aumer, p. 20; Catal. des MSS. et Xylographes, p. 351. See also Elphinstone, History of India, p. 395 (fifth edition). Some extracts are published, in English translation, in Elliot's History of India, vol. iii. p. 544 sq.

Beginning:

سر نامه بنام آن خداوند - که خویانرا بدلهای داد پیوند

Copied in the month Sha'bân, A. H. 1012=A. D. 1604, January. Mounted MS.

Ff. 101, 2 coll., each ll. 19; Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 in. [OUSELEY ADD. 128.]

## 778

The same.

This copy was finished the 27th of Rabi'-alawwal, A. H. 1064=A. D. 1654, February 15. Both on the fly-leaf and in the colophon it is styled عشقیه. Ff. 1-10 and 64-72 were supplied later by another hand on much whiter paper. After fol. 13 one leaf is missing (corresponding to fol. 16<sup>b</sup>, l. 1-17<sup>b</sup>, l. 6, in the following copy, Ouseley 145).

Ff. 153, 2 coll., each ll. 15; Nasta'lik, on different paper; worm-eaten throughout; no ornaments; size, 9 $\frac{1}{4}$  in. by 5 $\frac{3}{4}$  in. [ELLIOT 124.]

## 779

The same.

Not dated; the copy is adorned with several pictures. The right order of ff. 46-53 is: 46, 52, 48, 49, 50, 51, 47, 53; and of ff. 134-141: 134, 140, 136, 137, 138, 139, 135, 141.

Ff. 186, 2 coll., each ll. 12; small Nasta'lik; size, 5 $\frac{3}{4}$  in. by 3 $\frac{1}{4}$  in. [OUSELEY 145.]

## 780

Diwân-i-Hasan-i-Dihlawi (دیوان حسن دهلوی).

Diwân of Amir Najm-aldin Hasan Sanjari, who died A. H. 727=A. D. 1327; also 738 and 745 are given as the year of his death. See H. Khalfa iii. p. 275, No. 5381; Rieu ii. p. 618; A. Sprenger, Catal., p. 418; Catal. des MSS. et Xylographes, p. 356; J. Aumer, p. 22, etc.

Contents:

Kašîdas, on fol. 1<sup>b</sup>. Beginning:

ای حاکم جهان وجهان داور حکیم  
محدث همه بدائع وتو مبدع قدیم

Ghazals, on fol. 77<sup>b</sup>. Beginning:

ای سرهر نامه نقش نام تو - نام ما در دفتر انعام تو  
Arranged alphabetically.

Muḳaṭṭa'ât, on fol. 216<sup>b</sup>. Beginning:

شهنشاهها زمان دولت تو - زمشوق تا بمغرب باد آمین

Rubâ'is, on fol. 222<sup>b</sup>. Beginning:

ای فضل تو تخته شوی نادانیهما الخ

Mathnawîs, on fol. 239<sup>b</sup>; the copyist forgot to add a heading. Beginning:

شاهی که باتفاق شاهنساہست الخ

There is a lacuna after fol. 239.

A romance called عاشق ناکوری, on fol. 258<sup>b</sup>. Beginning:

دلا تا چند ازین آرایش خاک - بپاکی یاد کن از حضرت پاک

A poem in praise of Shaikh Nizâm-al-dîn Auliya, the teacher of Amîr Hasan, on fol. 283<sup>b</sup>. Beginning:

بنام پادشاه بنده پرور - کزوشد هرکه شد بر خلق سرور

This copy was finished by Muḥammad bin Ilyâs, A. H. 862, the 20th Shawwâl=A. D. 1458, August 31.

Ff. 292, 2 coll., each ll. 14; small Nasta'liq; each part has an illuminated frontispiece; on the first page a فهرست کتاب, beautifully ornamented; size, 7½ in. by 4½ in. [OUSELEY 122.]

## 781

The same.

This copy of Hasan of Dihli's diwân is about twenty-three years older than the preceding one, but not so complete, and therefore put into the second place. It contains—

Kaṣidas and ghazals, mixed together, on fol. 204<sup>b</sup>. From fol. 243<sup>b</sup> down to fol. 475<sup>b</sup> there is alphabetical order. Beginning the same as in Ouseley 122:

ای حاکم جهان الخ

The first alphabetical poem runs thus:

ای غرّ چون ماه نو رونق فزوده عبد را

لعل تو بکشاده دری هم فتح و هم امّید را

Kiṭ'as, on fol. 475<sup>b</sup>. Beginning:

شهنشاهها زمان الخ

Rubâ'is, on fol. 478<sup>a</sup>, intermixed with some mufradât and a short mathnawî, incomplete at the beginning in consequence of fol. 487 being left entirely blank. This mathnawî is the same which is found in Elliot 57 (see further below), on ff. 211, 212, but here are wanting the first twenty-three baits. Beginning of the rubâ'is the same as in Ouseley 122.

Copied A. H. 839=A. D. 1435, 1436.

Centre-columns, ff. 204-490, ll. 13; Nasta'liq; small, but splendid frontispiece; illuminated headings and corners; size, 8 in. by 5 in. [ELLIOT 121.]

## 782

The same.

This copy begins with the sixth bait of the initial kaṣidah of Ouseley 122 (the first leaf, containing the first five baits, being missing). On fol. 18<sup>b</sup> ghazals follow in alphabetical order. Beginning:

یا رب بکش خطّ کرم بر سیئات ما مضا الخ

On ff. 201-203 there are inserted three longer poems in homage of the festival of breaking the fast (در عید الفطر). Beginning of the first:

عید است اسباب طرب یکیک مهیا داشته الخ

The initial ghazal of Ouseley 122 is found here on fol. 198<sup>a</sup>.

A mathnawî on fol. 221<sup>b</sup>. Beginning:

شیرمردی چه خوش بگفت امروز

باری از سنگ طریق فقر آموز

Kiṭ'as and rubâ'is, mixed, on fol. 222<sup>b</sup>. Beginning:

جماعتی بعرب باده نوش میکردند

دل از شراب شده جوش و جان زیاده خراب

This copy was finished the 29th of Muḥarram, A. H. 1033=A. D. 1623, November 22.

Ff. 241, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5½ in. [THURSTON 15.]

## 783

The same.

This copy is defective both in the middle and at the end. After fol. 92 there are missing, according to the Arabic paging, forty-one leaves.

Contents:

Kaṣidas, on fol. 1<sup>b</sup>. Beginning as in Ouseley 122.

Ghazals in alphabetical order, on fol. 38<sup>b</sup>. Beginning:

ای بر فراز سرو بر آورده ماه را الخ

Muḳaṭṭa'ât, on fol. 208<sup>a</sup>. Beginning as in Ouseley 122.

A mathnawî, on fol. 211<sup>a</sup>. Beginning:

بیا ای گهر جوی دریای غیب الخ

corresponding to the incomplete poem on fol. 240<sup>a</sup> in Ouseley 122, after the lacuna; the first verse appearing there, فلك گرچه الخ, is the eighth of this mathnawî; see here fol. 211<sup>b</sup>, l. 1.

Rubâ'iyyât, on fol. 213<sup>a</sup>. Beginning as in Ouseley 122. No date.

Ff. 225, 2 coll., each ll. 14; two illuminated frontispieces on ff. 1<sup>b</sup> and 38<sup>b</sup>; the first two pages richly ornamented; Nasta'liq; size, 7½ in. by 4 in. [ELLIOT 57.]

## 784

Diwân-i-'Alâ-aldaulah (دیوان علاء الدوله).

The poetical works of the great Sûfic Shaikh (or Shâh, as the Âtashkada and the tadhkirat-alauliyyâ call him) 'Alâ-aldaulah of Simnân (between Rai and Dâ-maghân), who died A. H. 736=A. D. 1335, 1336; comp. Khulâṣat-alafkâr, Elliot 181, No. 181, and Âtashkada, Ouseley Add. 183, No. 192; see Rieu i. p. 413. The three rubâ'is quoted in these two tadhkiras are found here on ff. 131<sup>b</sup> (repeated on fol. 159<sup>a</sup>), 172<sup>a</sup>, and 164<sup>a</sup>.

Contents:

Kaṣidas in praise of God and Muḥammad, on fol. 1<sup>b</sup>. Beginning:

بدین زبان ملطّخ بصد هزار گناه

چگونه گویم من لا اله الا الله

Ghazals, on fol. 8<sup>b</sup>, alphabetically arranged, occa-



sionally intermixed with *kašidas* (for instance, on fol. 107<sup>a</sup>). Beginning:

کس را خبری نیست ز سر دفتر اسما  
از صوفی و از زاهد و از مفتی و قرا

*Kitās*, on fol. 115<sup>a</sup>. Beginning:

نجیب الدین هزاران گنج قارون الخ

*Mathnawī*, on fol. 121<sup>b</sup>. Beginning:

پس از هفتاد سالم حال افتاد - کز آن شد خانه ویرانم آباد

*Rubā'is*, on fol. 125<sup>b</sup>. Beginning:

هر دل که وی از سر خدا آگاهست  
دست خرد از دامن او کوتاهست

Copied at the end of the month *Shawwāl*, A.H. 864 = A.D. 1460, August 17.

Ff. 178, 2 coll., each ll. 17; *Nasta'lik*; small illuminated frontispiece; the columns framed with gold stripes, and the headings ornamented throughout, except ff. 144-159 and ff. 176-178; binding green and gold; size, 8 $\frac{3}{8}$  in. by 4 $\frac{5}{8}$  in. [ELLIOT 112.]

### 785

*Jām-i-Jam* (جام جم).

A *mathnawī*, called *Jām-i-Jam*, being an imitation of *Sanā'i's* *Ḥadīkah*, composed by *Rukn-al-din Iṣfahānī* (or *Marāghī*), with the *takhalluṣ* *Aḥādī*, in A.H. 733 = A.D. 1332, 1333, or, according to one copy in the British Museum, A.H. 732. He died A.H. 738. See *Rieu* ii. p. 619; *A. Sprenger, Catal.*, pp. 360-363.

Beginning:

قل هو الله لامرء قد قال - من له الحمد دائما متوال

The poem is divided, as we learn from another copy of the same, into three great *dawrs* or *bābs*, the first treating of the مبداء آفرینش, the *second* of the معاش واحوال, and the *third* of the شرح حال معاد آخرت.

This copy was finished by *Husaini Aḥmad bin Hasan*, A.H. 961, the 17th of *Muḥarram* = A.D. 1553, December 23.

On the last page are two notes of former possessors—one from the thirty-fifth year of *Aurangzib*, A.H. 1103 = A.D. 1691, 1692; the other from the fifteenth year.

The one leaf between ff. 136 and 137 is misplaced; it belongs to the end between ff. 145 and 146.

Ff. 146, 2 coll., each ll. 15; small *Nasta'lik* on reddish paper; the first two pages are richly illuminated, and the headings are written in blue ink; size, 7 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. [OUSELEY 119.]

### 786

The same.

This copy is much older than the preceding one, having been finished the 17th of *Jumādā-althānī*, A.H. 884 = A.D. 1479, September 5, by *Shaiḫ Muḥammad bin Shaiḫ Isma'il*, when he was a captive in the town of the infidels (Moscow?); but it is unfortunately very defective. There is a large lacuna after fol. 67 (corresponding to fol. 5<sup>a</sup>, l. 16-fol. 17<sup>b</sup>, l. 15, in the following copy, *Laud* 75). Moreover, fol. 63 must be inserted between ff. 65 and 66. The poem concludes

on fol. 185<sup>a</sup>, and ff. 185<sup>b</sup>-187<sup>b</sup> are filled with a selection from the *rubā'is* and *naṣā'ih* of *Attār*.

Ff. 63-187, 2 coll., each ll. 16; *Nasta'lik*; the first leaves are very much damaged; size, 7 $\frac{7}{8}$  in. by 5 $\frac{1}{4}$  in. [LAUD 77.]

### 787

The same.

A very good and correct copy, rather old, and written by *Muḥammad Latīf bin Muḥammad Sharīf* of *Balkh*, در قصبه سلطان بیور. It came into *Archbishop Laud's* library in 1635.

Ff. 123, 2 coll., each ll. 19; *Nasta'lik*; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [LAUD 75.]

### 788

The same.

Both text and chapter-divisions are in many places very different from the other copies, especially from *Ouseley* 119. The *Sultān Abū Sa'id's* wazir, *Ghiyāth-al-din Muḥammad*, is twice addressed here, in the introduction as well as in the conclusion. No date.

Ff. 93-250, 2 coll., each ll. 15; *Nasta'lik*; size, 9 $\frac{1}{2}$  in. by 7 $\frac{1}{4}$  in. [ELLIOT 114.]

### 789

The same.

This copy, dated A.H. 1097 = A.D. 1685, 1686, is very much abridged, being scarcely half as long as the preceding ones.

Ff. 140-181, 2 coll., each ll. 15; *Nasta'lik*; size, 9 in. by 4 $\frac{5}{8}$  in. [ELLIOT 258.]

### 790

*Diwān-i-Ibn Yamin* (دیوان ابن یمن).

Lyrical poems by *Amir Fakhr-al-din Mahmūd bin Amir Yamin-al-din Muḥammad Mustaufi* of *Faryūmad* (a three days' journey from *Sabzwār*), commonly called *Ibn Yamin*, who died A.H. 745 = A.D. 1344, 1345; see *Rieu* ii. p. 825; *A. Sprenger, Catal.*, p. 433; *G. Flügel* i. p. 545. The notice in the preface of his *diwān*, quoted in the *Catal. des MSS. et Xylographes*, p. 358, that he wrote these poems A.H. 756, is, no doubt, an error; comp. the other preface mentioned by *Sprenger*, p. 434, which was composed by one of his friends, A.H. 753. If *Ibn Yamin* had been still alive at that time, very probably he would have written the introduction himself. This collection contains:

*Ghazals* in alphabetical order, on fol. 1<sup>b</sup>. Beginning:

ای خداوند قادر یکتا - مبدی کون خالق اشیا

A *tarji'band*, on fol. 102<sup>a</sup>. Beginning:

چون نور ذات در تابد ز ذرات - دو عالم محو گردد در یکی ذات

And a few *mukhammasāt* and *rubā'is* at the end.

Dated the 21st of *Sha'bān*, A.H. 1128 = A.D. 1716, August 10. Ff. 89<sup>a</sup>-111<sup>b</sup> are turned upside down, and must be read in this order: 111<sup>b</sup>, 111<sup>a</sup>, 110<sup>b</sup>-90<sup>a</sup>, 89<sup>b</sup>, 89<sup>a</sup>.

Ff. 1-111, 2 coll., each ll. 13; clear and distinct *Nasta'lik*; size, 8 $\frac{3}{8}$  in. by 5 in. [BODL. 102.]

### 791

The same.

Another collection of *Ibn Yamin's* lyrical poems, containing:

Ghazals in alphabetical arrangement, on fol. 1<sup>b</sup>. Beginning:

ابتدا میکنم بنام خدا - کز دو حرف آفرید هر دو سرا  
The same tarjiband, as in the preceding copy, on fol. 96<sup>a</sup>.

A few rubā'is, fards, and ta'rikhs, on fol. 100<sup>a</sup>. Beginning:

رخسار تو آئینه حیرانی ماست  
ما شاهد و رخسار تو آئینه ماست

Short mathnawis, defective at the end. Beginning on fol. 103<sup>a</sup>:

پیش از آن دم که بود کون و مکان الخ

On the fly-leaf, before fol. 1, there is written a full and interesting account of Ibn Yamin, by Sir Gore Ouseley. In A. H. 1216 = A. D. 1801, 1802, this copy came into his library. A lacuna seems to be after fol. 9.

Ff. 128, 2 coll., each ll. 12; Nasta'liq; illuminated frontispiece; the first two pages luxuriously adorned; size, 8½ in. by 5½ in. [ELLIOT 118.]

## 792

The same.

This collection contains only Ibn Yamin's famous kit'as (translated into German verse by Schlecht-Wssehred, 'Ibn Yamin's Bruchstücke,' Vienna, 1852), in alphabetical order. Beginning:

بیا زاین یمن ای دوست بشنو  
مر این شایسته بند رایگانرا

corresponding to the initial bait of Flügel's second copy; that of Flügel's first copy is not found here. In many places a word or two are omitted. No date.

Ff. 1-92, 2 coll., each ll. 15; Nasta'liq; gilt edges and splendid binding in red and gold; size, 9½ in. by 7¼ in. [ELLIOT 117.]

## 793

Diwân-i-Badr-i-Câc (دیوان بدر چاچ).

The diwân of Badr-al-din (or, according to others, Fakhr-al-din) Muḥammad Câcî, generally called Badr-i-Câc, the full moon of Câc, or Tâshkand in Mâwarâ-nahr, who spent the greater part of his life at the court of Sultân Muḥammadshâh bin Tughluḳ of Dihli (reigned from A. H. 725 to 752), and died after A. H. 746 = A. D. 1345, 1346; comp. Rieu iii. pp. 1032 and 1046; A. Sprenger, Catal., p. 367; Elliot, History of India, iii. p. 567 sq.

Contents:

Ḳaṣidas, on fol. 122<sup>b</sup>, without alphabetical order. Beginning the same as in Sprenger:

حمد آن سلطان عالم را که عالم بروراست الخ

Lithographed editions, Cawnpore, A. H. 1261, and Râm-pûr, 1289 (with commentary).

Muḳaṭṭa'ât, on fol. 182<sup>a</sup>. Beginning:

حاکم روی زمین سلطان محمد شاه دین  
ای امامت بر همه آفاق والی ساخته

Not dated. Very modern handwriting.

Ff. 122-194, 2 coll., each ll. 15; Nasta'liq; without ornaments; size, 9½ in. by 7¼ in. [ELLIOT 64.]

## 794

Kulliyât-i-Khwâjû (کلیات خواجو).

The poetical works of Khwâjû Kirmânî, i.e. Abû-al'atâ Kamâl-al-din Maḥmûd bin 'Alî Murshidi, who was born in Shawwâl, A. H. 679 = A. D. 1281, Jan., and died, probably, A. H. 753 = A. D. 1352; comp. Rieu ii. p. 620 sq.; A. Sprenger, Catal., p. 471; Erdmann in Zeitschrift der D. Morgenl. Ges. ii. pp. 205-215; H. Khalfa iii. p. 279, No. 5415, and vi. p. 504; W. Pertsch, pp. 6 and 70; Cat. des MSS. et Xyll., p. 357; Cat. Codd. Or. Lugd., p. 111; G. Flügel i. p. 544, etc.

Contents:

I. Centre-columns (ff. 1-179<sup>a</sup>):

1. Ḳaṣidas, kit'as (on ff. 45<sup>b</sup> and 48<sup>a</sup>-60), tarkib-bands (on fol. 30<sup>b</sup> sq.), different sorts of tasmi'ât, mukhammasât, mu'ashsharât, etc., without alphabetical order. They are introduced by a preface in prose. Beginning on fol. 1<sup>b</sup>:

لطائف تحمید که بارشاد خلق الانسیان الخ

According to this preface the diwân of Khwâjû is divided into five sections (قسم), viz.:

القسم الأول فی التوحید والتعبد والمواظعة والحکم

القسم الثاني فی المدائح والتنهانی والمقطعات والهاجی

القسم الثالث فی الغزلیات

القسم الرابع فی الرباعیات والمعمیات

القسم الخامس فی المثنویات وآن مشتملست بر دو کتاب  
همای و همایون و گل و نوروز

The first two sections (the second beginning on fol. 12<sup>b</sup>), both consisting of ḳaṣidas, kit'as, etc., are contained in this part. Beginning of the first ḳaṣidâh:

ای غرّه ماه از اثر صنع تو غرّا

وی طرّه صبح از دم لطف تو مطرّا

2. Ghazals, in alphabetical order, except the first four, on fol. 61<sup>b</sup> (i.e. the third section of the diwân). Beginning of the initial ghazal:

سبحان من تقدّس بالعزّ والجلال

سبحان من تقدّر بالجود والجمال

Beginning of the first alphabetical ghazal:

چو در کره فکنی آن کمند پر چین را الخ

3. Rubâ'is and riddles, on fol. 159<sup>b</sup> (i.e. the fourth section of the diwân). Beginning:

ای رافع نه منظر و شش در تو

وی صانع چار ارقم نه سر تو

4. A short collection of different poems, ghazals, kit'as, and mathnawis, entitled merely کتاب المقطعات, on fol. 173<sup>b</sup>. Beginning:

این چه کاخ است آستانش اوج کیوان آمده

واسمانش غرّه در جنب ایوان آمده

This part, together with the following two mathnawis, seems to form the fifth section of the diwân.



## II. Margin-column (ff. 1-183):

5. همای و همایون, or the love-story of prince Humâi of Zamin Khâwar and princess Humâyûn of China, completed A.H. 732, see Rieu ii. p. 620, on fol. 1<sup>b</sup>. Beginning:

بنام خداوند بالا و پست الخ

6. گل و نوروز, or the love-story of prince Naurûz of Khurâsân and princess Gul of Rûm, completed A.H. 742, see Rieu ii. p. 622, on fol. 87<sup>b</sup>. Beginning:

بنام نقش بند صفحہ خاک الخ

(the heading of this mathnawî is left blank).

With this second mathnawî the first larger half of the complete poetical works, or what is called in the preface the 'diwân,' is concluded.

III. Centre-columns (ff. 184<sup>b</sup>-239):

7. Another large collection of *kaşidas* and *kit'as*, entitled *کتاب القصائد*, on fol. 184<sup>b</sup>. Beginning:

ای نهاده خشت زر بر روزن سیمین بام الخ

8. A new series of alphabetical ghazals, on fol. 239<sup>b</sup>, entitled *فی الغزلیات المجلد الثاني*, breaking off in the middle of a ghazal rhyming in *ش*, on fol. 274<sup>b</sup>, in consequence of a large lacuna between ff. 274 and 275. Beginning:

سمحان من تستبحه الرمل فی الفقار  
سمحان من تستبحه الحوت فی البحار

9. A treatise in prose on various verses of the *Kurân*, incomplete in the beginning. It opens abruptly on fol. 275<sup>a</sup> with the words of the *Kurân* (Sûrah 38, 21):

بالحق ولا تشطط واهدنا الى سواء الصراط الخ

IV. Margin-column (ff. 184<sup>b</sup>-274<sup>b</sup>):

10. روضة الانوار, the garden of lights, a *Şûfic* mathnawî, completed A.H. 743, see Rieu ii. p. 621, on fol. 184<sup>b</sup>. Beginning:

زینت الروضة فی الاول الخ

11. کمال نامه, the book of perfection, another ethical mathnawî, completed A.H. 744, see Rieu ii. p. 620, on fol. 225<sup>b</sup>, incomplete at the end, in consequence of the lacuna after fol. 274. Beginning:

بسم من لا اله الا هو الخ

The last bait, on fol. 274<sup>b</sup>:

نه هراخرکه هستش ماه خوانند  
نه هر سرورکه هستش شاد خوانند

apparently belongs to another mathnawî, probably the *گوهر نامه*, or book of jewels; see Rieu ii. p. 622<sup>b</sup>.

No date.

Ff. 276, 2 centre-columns, each ll. 25, and a third on the margin, ll. 52; small, but distinct Nasta'lik; illuminated headings on ff. 1<sup>b</sup>, 61<sup>b</sup>, 150<sup>b</sup>, 173<sup>b</sup>, 184<sup>b</sup>, 225<sup>b</sup>, and 239<sup>b</sup>; the centre-columns of ff. 179<sup>b</sup>-184<sup>a</sup> are left blank; the original leaves are put into a modern margin; size, 10½ in. by 7 in. [ELLIOT 217.]

## 795

Humâi u Humâyûn (همای و همایون).

Another copy of Khwâjû Kirmânî's mathnawî, 'Humâi u Humâyûn.' Beginning here:

بنام خدای بلند (? بلندی) و پست الخ

The right order of ff. 148-160 is: 148, 157-159, 155, 156, 149-154, 160.

Dated the 14th of Rajab, A.H. 991 = A.D. 1583, August 3.

Centre-columns, ff. 1-171, ll. 13; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in. [FRASER 91.]

## 796

Selections from Khwâjû's diwân.

Selected ghazals. Beginning:

در چمن دوش بیوی تو نظر میگردم  
قدح لاله پر از خون جگر میگردم

agreeing with the first ghazal, rhyming in *م*, Elliot 217, fol. 129<sup>a</sup>.

Copied A.H. 839 = A.D. 1435, 1436.

Margin-column, ff. 444<sup>a</sup>-447<sup>b</sup>, ll. 24; Nasta'lik. [ELLIOT 121.]

## 797

Kitâb-i Mûsh u Gurba (کتاب موش و گربه).

A metrical story of the Mouse and the Cat, composed by 'Ubaid Zâkânî, who died A.H. 772 = A.D. 1370, 1371; see A. Sprenger, Catal., p. 527; Fleischer, Cat. Lips., p. 537; Rieu ii. p. 809<sup>b</sup>. The poet's name occurs in the last verse:

هست این قصه عجیب و غریب - یادگار عبید زاکانا

Beginning:

ای خردمند عاقل ودانا - قصه موش و گربه برخانا  
قصه موش و گربه را تو بنظم - نیک برخوان چه دروکتانا

On the last page, second column, the beginning of another similar story is written: کتاب سنگ تراش.

سنگ تراشی بود اندر کوه طور

سنگ تراشیدی و گفתי یا غفور

Not dated.

Ff. 1-5; each page 2 coll., ll. 8; careless Nasta'lik; size, 7½ in. by 3½ in. [OUSELEY 152.]

## 798

This seems to be the continuation of the story of Sang-tarâsh (the stone-cutter), by 'Ubaid Zâkânî, the beginning of which is contained in the preceding MS.

Beginning:

خانده سنگی تراشم بهر تو الخ

On fol. 12<sup>b</sup> follows a ghazal by Kuṭrah (Muḥammad Bini), the copyist. Title: غزل لمحتره محمد بینی (?). مختلص بقطره.

Beginning: کسی کز جان خریدار تو باشد الخ

In the colophon he states that he copied this for a Mr. Franklin (?), A.H. 1202 = A.D. 1787, 1788, at Başrah.

Ff. 8-12; writing, paper, and size identical with No. 797. [O.]

## 799

Another copy of the story of the Mouse and the Cat. Beginning here:

ای خردمند طبع موزونا - قصّة موش و گربه بخوانا  
With very rude drawings. On the fly-leaf this note:  
'From the original MS. June, 1797. W.O.' The original seems to be Ouseley 152.

Ff. 104-111; Sir W. Ouseley's writing; size,  $7\frac{3}{8}$  in. by  $5\frac{1}{2}$  in.  
[OUSELEY 87.]

## 800

Hazliyyât-i-'Ubaid Zākânî (هزلیات عبید زاکانی).

Pleasantries by the same famous and witty poet, composed A.H. 751=A.D. 1350, 1351, that is to say, in the same year in which he collected his diwân; comp. A. Sprenger, Catal., p. 527.

Beginning: شکر و سپاس خالق را که اکثر مخلوقات  
بر وحدانیت ظاهر و دلیلی واضح و برهانی ساطعت  
و صلوات تامیات نثار ..... بر رای اصحاب خرد و  
کیاست و ارباب نظر و فراست عرضه می افتد که محرّر  
این حروف عبید زاکانی الخ.

No date.

Ff. 90-101, ll. 19; Nasta'lik; size,  $7\frac{5}{8}$  in. by  $4\frac{3}{4}$  in.  
[OUSELEY ADD. 115.]

## 801

Selections from Nâsir's diwân.

Ghazals of Nâsir, that is, no doubt, Khwâjah Nâsir-aldin of Bukhârâ, Salmân of Sâwa's friend, who died A.H. 772=A.D. 1370, 1371; comp. Rieu ii. p. 735; Tornberg, p. 103; A. Sprenger, Catal., p. 18, No. 77; W. Pertsch, p. 73; Khulâsat-ulafkâr, No. 274; Butkhâna, No. 70.

Beginning:

میکشد عشق تو سوی خود دل دیوانه را

هست سوری کان به شمع میکشد پروانه را

Copied A.H. 839=A.D. 1435, 1436.

Margin-column, ff. 457<sup>b</sup>-464<sup>b</sup>, ll. 24; Nasta'lik.

[ELLIOT 121.]

## 802

Selections from 'Abd-almajid's diwân.

Ghazals of 'Abd-almajid, a poet mentioned in Butkhâna, No. 88; Makhzan-algharâ'ib, No. 1526; and in Takî Auhâdi's tadhkirah. The date of his death is not given anywhere, but there is no doubt that he lived at the same period as Nâsir of Bukhârâ.

Beginning:

ای دل ناتوان سودائی - بس کن آشتی و خودائی

Copied A.H. 839=A.D. 1435, 1436.

Margin-column, ff. 488<sup>a</sup>-490<sup>a</sup>, ll. 24; Nasta'lik.

[ELLIOT 121.]

## 803

Kulliyyât-i-'Imâd (کلیات عماد).

The complete poetical works of Khwâjah 'Imâd-aldin Fakih, a native of Kirmân, who lived under Shâh

Muẓaffar and Shâh Shujâ', and died A.H. 773=A.D. 1371, 1372. Takî Kâshî fixes his death in A.H. 793=A.D. 1391; comp. A. Sprenger, Catal., pp. 436-438; Ouseley, Biographical Notices, pp. 195-200 (where, on the basis of this very copy, a detailed account of 'Imâd's works is given); H. Khalfa iii. p. 298, No. 5579; W. Pertsch, p. 73; Rieu ii. p. 869<sup>b</sup>.

Contents:

1. مؤنس الابرار, the companion of the righteous, a mathnawî, composed A.H. 766. Beginning on fol. 1<sup>b</sup>:

حمد الهی بنکارای دبیر - چون رقم از مشک زنی برحریر

2. صحبت نامه, the book of friendly discourse, another mathnawî, composed A.H. 731. Beginning on fol. 40<sup>a</sup>:

بنام خدائی که توفیق ازوست

دل زنده را نور تحقیق ازوست

3. محبت نامه صاحب‌الدان, the love-book of the Şâfis, a third mathnawî, composed A.H. 722 (the title is a chronogram), with a short preface in prose. Beginning on fol. 70<sup>b</sup>:

الحمد لله الذى ابدع الخلق محبة لعرفانه و اودع الخ

Beginning of the mathnawî:

بنام آنک در کاشانه دل - محبت را معین کرد منزل

4. ده نامه, the ten letters, a fourth mathnawî. Beginning on fol. 99<sup>b</sup>:

بنام آنکه معجز نامه اوست - حروف کائنات از خامه اوست

5. A collection of short mathnawis (poems on particular occasions, as Ouseley styles them), the first of which is headed فى نعت سيد المرسلين. Beginning on fol. 121<sup>b</sup>:

بنام آنکه ذکرش درد جانست

مبارک‌نامه اش معجز نشانست

The headings of the other short poems are:

در بیان بعضی احوال منشی کتاب در حسب حال

در بیان بخواب دیدن قدس سره حضرت رسالت را

در سبب فرستادن قدس سره دبان را بکتابخانه سعد

شهید الخ

فی مدح السلطان الماضی نورقبره

فی الموعظة و النصيحة (!) السلطان الماضی

خواب دیدن قدس سره سلطان سعید غازی را

الدعا و الخاتمة

6. مصباح الهداية, the torch of guidance, another mathnawî, also styled طریقت نامه; comp. the last bait but one:

طریقت نامه چون آمد بپایان

زحق در خواستم تأریخی آسان

It begins on fol. 128<sup>b</sup>:

بنام آنکه جانرا دانش آموخت

بنور عقل شمع دل بر افروخت



The date of its composition is contained in this chronogram:

چو دل در شهریار از مهر بستم  
فتاد از غیب تأریخش بدستم

that is, A. H. 750.

7. Kašidas and kit'as, on fol. 214<sup>b</sup>. Beginning:

ای حکمت زبانا فضل الخطاب داده  
کشت امید جانرا از دیده آب داده

At the end a chronogram and one short mathnawi (فی المراسله), on fol. 248<sup>b</sup>.

8. Ghazals in alphabetical order and some rubâ'is. Beginning of the ghazals on fol. 250<sup>b</sup>:

ای هر دم از عطای تو کامی دگر مرا  
وز شکر نعمت تو دهن پرشکر مرا

Beginning of the rubâ'is on fol. 386<sup>b</sup>:

هرچند که خواهش از خداوند رواست  
حسن طلب از اهل کرم رسم گداست

There seem to be some small lacunas after ff. 281 and 341.

This copy was finished by Azhar, the 26th of Dhû-alhijjah, A. H. 834 = A. D. 1431, September 4.

Ff. 390, 2 coll., each ll. 19; distinct Nasta'lik; a richly-adorned star, with the inscription بسم خزانه السلطان الاعظم بایسنغر شاه بهادر خان خلد الله ملكه, with Kûfic inscriptions, on ff. 1<sup>b</sup>, 40<sup>b</sup>, 70<sup>b</sup>, 99<sup>b</sup>, 121<sup>b</sup>, 128<sup>b</sup>, 214<sup>b</sup>, 250<sup>b</sup>, and another heading on fol. 72<sup>a</sup>; bound in brown leather with gold; size, 9½ in. by 5½ in. [ELLIOT 210.]

### 804

Another very defective copy of the same.

Contents:

1. Seven large kašidas, which are not found in the preceding copy. Beginning of the first on fol. 1<sup>b</sup>:

چو زهره خاک مسکین را که توحید خدا گوید  
بدین آلودگی ذات مقدس را ثنا گوید

On fol. 2<sup>a</sup> several baits are left blank.

The fifth kašidah (on fol. 16<sup>a</sup>) is styled قصیده مرآة قصیده بحر العبر الصفا.

2. The same collection of short mathnawis as in the preceding copy, No. 5, on fol. 32<sup>b</sup>.

3. کتاب نامه صفا الملقب بمؤنس الابرار, on fol. 39<sup>b</sup>.

4. کتاب صحبت نامه, on fol. 81<sup>b</sup>.

5. کتاب محبت نامه, on fol. 113<sup>b</sup>, with the preface in prose.

6. (مصباح الهداية or) کتاب طریقت نامه, on fol. 143<sup>a</sup>. This mathnawi is defective at the end; the last bait, بپایان آمد این فرخنده تألیف الخ, agrees with Elliot 210, fol. 213<sup>a</sup>, l. 8; the remaining five baits, as well as the نامه, the ghazals, kit'as, etc., are entirely missing in this copy.

Ff. 231, 2 coll., each ll. 17; Nasta'lik; no ornaments; the original leaves are put into a modern margin; size, 10½ in. by 6½ in. [ELLIOT 256.]

### 805

Diwân-i-'Imâd (دیوان عماد).

This collection of 'Imâd Faḳih's lyrical poems contains:

Ghazals in alphabetical order, on fol. 1<sup>b</sup>. Beginning:

ای هر دم الخ Comp. Elliot 210, fol. 250<sup>b</sup>.

Rubâ'is and riddles, on fol. 171<sup>b</sup>. Beginning:

کیسوی تو با مشک ختن بازی کرد الخ

No date.

Ff. 177, 2 coll., each ll. 17; the original leaves are put into a modern margin; Nasta'lik; size, 10½ in. by 6½ in. [ELLIOT 59.]

### 806

Short selections from the same diwân.

Selected ghazals. Beginning:

زهی بوعده وصل تو شادمان دل ما  
خیال روی تو پیوسته در مقابل ما

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 437<sup>b</sup>-440<sup>a</sup>, ll. 24; Nasta'lik.

[ELLIOT 121.]

### 807

Diwân-i-Salmân (دیوان سلمان).

The lyrical poems of Jamâl-aldîn Muḥammad Salmân of Sâwa, who died A. H. 778 or 779 = A. D. 1376 or 1377; comp. Rieu ii. p. 624 sq., and Khulâsat-alafkâr, Elliot 181, No. 129, fol. 121<sup>b</sup>. The dates given by Daulatshâh and Takî Kâshî, viz. 769 and 799, are obviously wrong. See also Ouseley, Biographical Notices, p. 117; A. Sprenger, Catal., p. 555; and Erdmann, in Zeitschrift der D. M. G. xv. p. 758 sq.

Contents:

Kašidas, on fol. 1<sup>b</sup>, tarji'bands and marâthi (on ff. 2<sup>a</sup>-6<sup>a</sup>, 48<sup>b</sup>-54<sup>b</sup>, 67<sup>a</sup>-69<sup>a</sup>, 90<sup>a</sup>-91<sup>b</sup>, 102<sup>b</sup>-104<sup>a</sup>, 136<sup>b</sup>-138<sup>b</sup>, 141<sup>b</sup>-143<sup>a</sup>, 163<sup>b</sup>-174<sup>b</sup>), without any order. Beginning (as in Sprenger):

هردل که در هوای هویت مجال یافت الخ

Ff. 135 and 140 are supplied later.

Muḥatta'ât, on fol. 174<sup>b</sup>, and two tarji'bands at the end. Beginning:

گر سر ترک کلاه فقر داری ای فقیر  
چار ترکت باید اول تا رود کاری زیش

Ghazals, on fol. 209<sup>b</sup>, without alphabetical order. Beginning (as in Sprenger's Lucknow copies):

اگر حسن تو بکشاید نقاب از چهره دعوی را الخ  
Rubâ'is and mufradât, on fol. 312<sup>a</sup>. Beginning:  
ای کار از آن (کار گزاران) درت شمس و زحل الخ

This part is larger in this copy than in the two following ones. The date is effaced. The transcriber's name seems to be محمّد بن محمول بن عفا بن سکندر بن دهلوی.

Ff. 322, 2 coll., each ll. 19; Naskhi; old, mounted MS., without ornaments; size, 11¼ in. by 7½ in. [ELLIOT 107.]

## 808

The same.

Contents :

Kaṣidas, on fol. 1<sup>b</sup>; tarjī'bands and marāthī (on ff. 4<sup>a</sup>-8<sup>b</sup>, 57<sup>a</sup>-64<sup>a</sup>, 78<sup>b</sup>-80<sup>b</sup>, 104<sup>b</sup>-106<sup>a</sup>, 119<sup>a</sup>-120<sup>b</sup>, 158<sup>a</sup>-160<sup>a</sup>, 187<sup>b</sup>-200<sup>b</sup>), in number and arrangement completely agreeing with Elliot 107.

Muḳaṭṭa'ât, on fol. 200<sup>b</sup>, entirely corresponding to Elliot 107. At the end (ff. 233-239) there are the same two tarjī'bands.

Ghazals, on fol. 239<sup>a</sup>. Beginning and order the same as in Elliot 107.

Rubâ'is, on fol. 352<sup>a</sup>. Beginning the same as in Elliot 107. The mufradât are wanting here.

Not dated. A small blank on fol. 312<sup>a</sup>. Many corners injured and effaced.

Ff. 358, 2 coll., each ll. 17; Nasta'lik; old, mounted MS., without ornaments; size, 12½ in. by 7½ in. [ELLIOT 105.]

## 809

The same.

Contents :

Kaṣidas, on fol. 1<sup>b</sup>; tarjī'bands and marāthī (on ff. 58<sup>b</sup>-66<sup>b</sup>, 83<sup>a</sup>-85<sup>b</sup>, 112<sup>b</sup>-114<sup>a</sup>, 129<sup>a</sup>-130<sup>b</sup>, 173<sup>a</sup>-175<sup>b</sup>, 179<sup>b</sup>-181<sup>a</sup>, 206<sup>b</sup>-220<sup>a</sup>). The arrangement differs a little from that in Elliot 107 and Elliot 105.

Beginning agreeing with Elliot 105, fol. 9<sup>a</sup>, l. 1:

خاک خون آغشته لب تشنگان کربلاست  
آخرای چشم بلا بین جوی خونايت کجاست

Muḳaṭṭa'ât, on fol. 220<sup>a</sup>, quite agreeing with Elliot 107 and Elliot 105, only the second tarjī'band is wanting here.

Ghazals without any order, on fol. 263<sup>b</sup>. Beginning:

آنها که مقیمان خرابات مغانند  
ره جز بدر خانه خیار ندانند

Comp. Elliot 105, fol. 245<sup>a</sup>.

Rubâ'is, on fol. 383<sup>a</sup>, without the mufradât. Beginning the same as in Elliot 107 and Elliot 105.

Not dated.

Ff. 393, 2 coll., each ll. 15; Nasta'lik; old, mounted MS., without ornaments, except a splendid binding in red and gold and gilt edges; size, 8½ in. by 5½ in. [ELLIOT 106.]

## 810

Selections from Salmân's diwân.

A few selected ghazals of Salmân's. Beginning like Elliot 107 (fol. 209<sup>b</sup>):

اگر حسن تو بکشايد آنچه

Copied A.H. 839=A. D. 1435, 1436.

Margin-column, ff. 453-457, ll. 24; Nasta'lik.

[ELLIOT 121.]

## 811

Mihr u Mushtari (مهر و مشتري).

The Sun and Jupiter, a romantic poem by Shams-al-din Muhammad 'Aṣṣâr of Tabriz, who died A.H. 784=A. D. 1382, 1383. This poem was completed the 10th of Shawwâl, A. H. 778=A. D. 1377, Feb. 20; see fol. 175<sup>a</sup>, l. 12:

بروز و زوال از ماه شوال - ز هجرت رفته حا و عین با ذال

Comp. Rieu ii. p. 626 sq. and p. 817; A. Sprenger, Catal., p. 311; Ouseley, Biographical Notices, p. 201 sq.; Peiper, Comment. de Mihri et Musht. amoribus, Berlin, 1839; G. Flügel i. p. 547; Catal. des MSS. et Xylographes, p. 359; Zeitschrift der D.M.G. xv. p. 389 sq. etc. Beginning:

بنام پادشاه عالم عشق - که نقش اوست نقش خاتم عشق

The right order of ff. 31-47 is: 31, 39-46, 32-38, 47. At the beginning of fol. 107<sup>a</sup> two baits are wanting; comp. the following copy, fol. 155<sup>b</sup>, ll. 8 and 9.

Copied A. H. 955=A. D. 1548, by Muḥammad bin Ḥusain the Kâtib.

Ff. 176, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; the first two pages richly adorned, but a little injured; pictures on ff. 19<sup>a</sup>, 35<sup>b</sup>, 76<sup>a</sup>, 89<sup>a</sup>, 113<sup>b</sup>, and 141<sup>a</sup>; size, 9½ in. by 5½ in. [ELLIOT 257.]

## 812

The same.

Beginning as in the preceding copy. In the date on fol. 257<sup>b</sup>, l. 9, there appears the same various reading as in Rieu ii. p. 817, حا و عین instead of عین (748 instead of 778). The right order of ff. 21-156 is: 21, 23-80, 82, 81, 84, 83, 85-155, 22, 156.

This copy was finished by Muḥammad Ḥusain of Harât the 22nd of Shawwâl, A. H. 990=A. D. 1582, November 19.

Centre-columns, ff. 1-260, ll. 10; Nasta'lik; illuminated frontispiece on fol. 3<sup>b</sup>; ff. 3<sup>b</sup> and 4<sup>a</sup> splendidly adorned; two large pictures on ff. 1<sup>b</sup> and 2<sup>b</sup>, smaller ones on ff. 56<sup>a</sup>, 61<sup>a</sup>, 73<sup>b</sup>, 81<sup>b</sup>, 116<sup>b</sup>, 138<sup>b</sup>, 151<sup>a</sup>, 219<sup>a</sup>, and 234<sup>a</sup>; illuminated headings throughout; size, 10 in. by 5½ in. [ELLIOT 239.]

## 813

The same.

Excellent copy, not dated. Beginning as in the preceding copies.

Ff. 216, 2 coll., each ll. 12; very distinct Nasta'lik; rich ornaments; the first two pages luxuriously embellished, likewise the pages before and after a picture; all the headings written in gold or silver on coloured (red, blue, or black) ground; miniature paintings on ff. 15<sup>a</sup>, 54<sup>a</sup>, 114<sup>a</sup>, 134<sup>b</sup>, 161<sup>b</sup>, and 189<sup>a</sup>; splendid binding with flowers; size, 9½ in. by 6 in.

[OUSELEY ADD. 21.]

## 814

The same.

Not dated. Most of the leaves a little injured. The proper order of ff. 157-167 is this: 157, 165, 164, 163, 162, 161, 160, 159, 158, 166, 167. The line which contains the date of the composition on fol. 173<sup>b</sup>, l. 5, is greatly damaged, and therefore not readable.

Ff. 174, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in. [BOEL. 134.]

Hâfiz (Nos. 815-853).

## 815

Diwân-i-Hâfiz (ديوان حافظ).

Collection of the poems of Muḥammad Shams-al-din Hâfiz, who died at Shirâz, A. H. 791 (خاک مصلی) =



A.D. 1389. His death is also dated A.H. 792 = A.D. 1390; comp. Rieu ii. p. 627 sq. For his biography, we refer to S. de Sacy, *Notices et Extraits*, tom. iv. p. 238 sq.; Sir Gore Ouseley, *Biographical Notices*, p. 23; M. Defrémery, *Journ. As.*, tom. xi, 1858, p. 406; S. Robinson, *Persian Poetry*, 1883, p. 385 sq.

For editions, see Zenker ii. p. 40, and Rieu, loc. cit.; the text, with Sûdî's commentary, was edited by Brockhaus, 1854; text and metrical German translation, by V. v. Rosenzweig-Schwannau, 3 vols., Vienna, 1858, 1863, and 1864. Other translations in German by Fr. Bodenstedt, *Der Sängervon Shiraz*, Berlin, 1877 and 1880; in English by H. Bicknell, *Hâfiz of Shirâz*, Selections from his Poems, London, 1875; by the late E. H. Palmer, *The Odes of Hafiz*, 2 vols., in Trübner's Oriental Series, London, 1883; comp. also S. Robinson, *Persian Poetry*, p. 397 sq., and the 'Select Translations from the original Persian of Hafiz,' Calcutta, 1877, etc.

For other MSS. see Catal. des MSS. et Xylographes, p. 362; G. Flügel i. p. 561; J. Aumer, p. 23; W. Pertsch, p. 99; A. F. Mehren, p. 38; A. Sprenger, Catal., p. 415; Catal. Codd. Or. Lugd., p. 118; and Rieu, loc. cit.

This MS. is dated the 9th of Jumâdâ II, A.H. 843 = A.D. 1439, November 17, fifty-two lunar years after the author's death, by one Isma'il bin Maḥmûd Alrazmî. See fol. 263<sup>a</sup>:

فرغ من تحریر هذا الكتاب بعون الله الملك الوهاب  
العبد الضعيف المحتاج الى الله الغنى . . . اسمعيل بن  
محمود الرزنى فى تاسع جمادى الاخر المفصح عنه اسم  
الملك فى سنة تأريخها بالخير غفر الله له بحق محمد وآله  
وصحبه اجمعين

The copyist has wrongly reckoned بالخیر as ۸۴۶; ۶, however, is an alteration, where originally there was something different. The characters of بالخیر added together give 843.

Contents:

Ghazals in alphabetical order, on ff. 1<sup>b</sup>-236<sup>a</sup>. Beginning: الا يا ايها الساقى الخ

Mukatta'ât, on fol. 236<sup>b</sup>. They are thirty-seven in number, whilst the edition of Brockhaus has 42.

The Mughanni- and Sâkî-nâma in one, on fol. 247<sup>a</sup>.

Mathnawîyyât, on fol. 254<sup>a</sup>. They are two in number — الا اى آهو الخ and ايا ربح المبالى الخ (Brockhaus, 685).

Rubâ'îyyât, on ff. 256<sup>a</sup>-263<sup>b</sup>. They are thirty-five, whilst Brockhaus has sixty-nine.

From this it would appear that the present MS. does not contain all the poems which are at present attributed to Hâfiz. This text varies considerably from the redaction of Sûdî, edited by Brockhaus. The copyist distinguishes carefully between د and ذ in Persian words; this distinction was scarcely regarded by the original redactor, Muḥammad Gulandâm, because in

this case he would have divided the letter د into two parts.

Ff. 263, 2 coll., each ll. 10 or 11; very small, but clear and regular Nasta'lik; on the first page a vignette painted in different colours; ff. 1<sup>b</sup> and 2<sup>a</sup> are beautifully adorned and interlined with gold and different colours; the first leaf is destroyed in the middle; each page is surrounded by a gold border and all the headings by a gold painting; the whole is very carefully executed and entirely preserved; size, 4½ in. by 3¼ in. [OUSELEY 148.]

## 816

The same.

This copy of Hâfiz' poems contains:

Preface of Muḥammad Gulandâm, who collected the poems of his friend Hâfiz at the request of Kiwâm-al-din 'Abdallâh (see Rieu ii. p. 628 sq.), on ff. 1<sup>b</sup>-6<sup>b</sup>. Beginning:

حمد بى حد و ثنائى بيعد و سپاس بى قياس الخ

Ghazals in alphabetical order, on fol. 12<sup>b</sup>. Beginning as usual.

Two ḡasidas (Brockhaus, 691 and 692) and seven mathnawîs, on fol. 204<sup>a</sup>. The first mathnawî corresponds to Brockhaus, 685; the second begins: سرفتنه بيا ساقى از من برو (ساقى نامه); دارد الخ; the third agrees with Brockhaus, 686; the fourth begins: پيش شاه الخ; the fifth begins: بيا ساقى از باده پرکن بطى الخ; the sixth is identical with Brockhaus, 690; and the seventh consists only of three baits, beginning, درين وادى الخ.

One tarjîband, on fol. 214<sup>a</sup>. Beginning:

اى داده بباد دوستدارى . اين بود وفا و عهد و يارى

One mukhammas (Brockhaus, 693), on fol. 218<sup>b</sup>.

Mukatta'ât, on fol. 220<sup>a</sup>.

Rubâ'îs, on fol. 228<sup>b</sup>. Beginning: برگير شراب طرب الخ (Brockhaus, 656).

This copy was finished the 1st of Şafar, A.H. 927 = A.D. 1521, January 11, by Mir 'Ali, who, according to a notice on the fly-leaf by Sir Gore Ouseley, was emphatically styled 'alkâtib,' being the best writer of Nasta'lik in the world. A very elaborate account of Hâfiz' life and poetry, by Sir Gore Ouseley, comprising nearly eight pages, is also found on the fly-leaves.

Two centre-columns, ff. 1-6 and 12<sup>b</sup>-236, ll. 14; beautifully ornamented throughout in gold and ultramarine; illuminated frontispieces on ff. 3<sup>b</sup> and 12<sup>b</sup>; highly finished miniatures on ff. 1<sup>b</sup>, 2<sup>a</sup>, 2<sup>b</sup>, 3<sup>a</sup>, 148<sup>b</sup>, 149<sup>a</sup>, and 198<sup>a</sup>; excellent Nasta'lik; splendid binding, rich in gold; size, 12½ in. by 7¾ in. [OUSELEY ADD. 175.]

## 817

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>.

Two ḡasidas (Brockhaus, 691 and 692), on fol. 170<sup>a</sup>. Four mathnawîs, on fol. 173<sup>a</sup>, the first and last identical with Brockhaus, 685 and 690. Beginning of the second, on fol. 174<sup>b</sup>: سرفتنه دارد الخ; beginning of the third, on fol. 177<sup>a</sup>: بيا ساقى از ما مکن سرکشى الخ.

<sup>1</sup> Here is one word rubbed out.

Kit'as and a few rubá'is, on fol. 179<sup>a</sup>. Beginning: **دل منه بر دینی** (Brockhaus, 574).

Copied in the month Sha'bân, A.H. 943=A.D. 1537, January-February.

Ff. 189, 2 coll., each ll. 14; clear and distinct Nasta'lik; the first two pages splendidly adorned; illuminations throughout; pictures on ff. 35<sup>a</sup>, 67<sup>a</sup>, 92<sup>b</sup>, 128<sup>a</sup>, and 162<sup>b</sup>; splendid binding in gold; size, 9½ in. by 5½ in. [OUSELEY ADD. 16.]

## 818

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>.

One mukhammas, on fol. 140<sup>a</sup>. Beginning: **در عشق تو** (Brockhaus, 693).

One tarji'band, entitled **ساقی نامه**, on fol. 141<sup>a</sup>. Beginning: **ساقی اگر تو هوای**.

Two mathnawiyyât, on fol. 143<sup>b</sup>, corresponding to Brockhaus, 685 and 686.

Mukatta'ât, on fol. 149<sup>b</sup>. Beginning:

**بر تو خوانم ز دفتر اخلاق - آیتی در وفا و در بخشش** (Brockhaus, 583).

Rubá'is, on fol. 155<sup>b</sup>, beginning with Brockhaus, 617.

Dated the 12th of Jumâdâ-alâkhar, A.H. 945=A.D. 1538, November 5.

Ff. 160, 2 coll., each ll. 14; distinct Nasta'lik; the first two pages brilliantly illuminated; pictures on ff. 50<sup>a</sup>, 99<sup>a</sup>, 117<sup>a</sup>, and 135<sup>a</sup>; size, 8½ in. by 5 in.; splendid eastern binding.

[OUSELEY ADD. 26.]

## 819

The same.

Contents:

Ghazals, on ff. 1<sup>a</sup>-202<sup>b</sup>.

Mathnawiyyât, on fol. 202<sup>b</sup>.

Mukatta'ât, on fol. 205<sup>b</sup>.

Rubá'iyât, on fol. 210<sup>a</sup>-215<sup>a</sup>.

Dated the 1st Rabi', A.H. 956=A.D. 1549, March 30.

Ff. 215, 2 coll., each ll. 12; Nasta'lik; the first two pages are beautifully adorned; all the pages are surrounded by green, white, gold, and blue borders, and by flowers; there are several pictures, which have been disfigured by a later hand; size, 8½ in. by 4½ in. [OUSELEY 20.]

## 820

The same.

Contents:

Muhammad Gulandâm's preface, on fol. 1<sup>b</sup>.

Kasidas, on fol. 7<sup>b</sup>.

Tarkibbands, on fol. 15<sup>a</sup>.

Tarji'ât, on fol. 17<sup>b</sup>.

Ghazals, on fol. 20<sup>b</sup>.

Mathnawiyyât, on fol. 197<sup>a</sup>.

Mukatta'ât, on fol. 202<sup>b</sup>.

Mukhammasât and rubá'iyât, on ff. 208<sup>b</sup>-213<sup>a</sup>.

The scribe was Kiwâm bin Muhammad Shirâzi. The date, which is not stated, is about the same as that of Ouseley 20. On the first page there is a seal (probably of an owner), 'Abd-alshakûr, 1143.' In many places a

more modern hand has made additions on the margin from other copies. In a few places it is injured by wet.

Ff. 213, 2 coll., each ll. 12; Nasta'lik; ff. 1<sup>b</sup> and 2<sup>a</sup>, 7<sup>b</sup> and 8<sup>a</sup>, 20<sup>b</sup> and 21<sup>a</sup> are richly ornamented, and so is every page with borders of various colours and flowers; a small lacuna on fol. 206; size, 9½ in. by 5½ in. [OUSELEY 200.]

## 821

The same.

This copy contains:

Gulandâm's preface, on fol. 1<sup>b</sup>.

Ghazals, on fol. 5<sup>b</sup>, arranged alphabetically, but different in order and text from Brockhaus' edition.

Beginning the same: **الا يا الی**.

Kasidas, on fol. 211<sup>b</sup> (agreeing with Brockhaus, 691 and 692).

Mathnawiyyât, on fol. 214<sup>b</sup> (the first agreeing with Brockhaus, 685); there are besides a sâkinâma and a mughanninâma, quite different from those in Brockhaus, 686 and 687.

Tarji'bands and one mukhammas (Brockhaus, 693), on fol. 222<sup>a</sup>.

Mukatta'ât, on fol. 228<sup>b</sup>. Beginning: **ز خواب مستی الی**.

Ta'rikhât and rubá'is, on fol. 236<sup>a</sup>. Beginning of the latter: **بر گیر شراب الی** (Brockhaus, 656). There seems to be a lacuna after fol. 33; on fol. 179 the scribe has made a mistake, fol. 179<sup>b</sup> must be read before 179<sup>a</sup>. This copy was finished in the month Jumâdâ-alawwal, A.H. 988=A.D. 1580, June-July.

Ff. 246, 2 coll., each ll. 13; without any particular ornaments; many large waterspots; occasionally short marginal notes, introduced by **یعنی**; the writing, both at the beginning and towards the end, a little effaced; Nasta'lik; size, 9½ in. by 5½ in. [ELLIOT 52.]

## 822

The same.

This copy, written in Persia and dated the middle of Ramadân, A.H. 1011=end of February, A.D. 1603, contains only Ghazals, in the usual order, on fol. 1<sup>b</sup>.

Two mathnawis and a few rubá'is at the end. Beginning of the first mathnawi: **سر فتنه دارد الی**.

Ff. 155, 2 coll., each ll. 12; Nasta'lik; a portion of fol. 109<sup>a</sup> written by another hand; a rather effaced frontispiece; size, 7½ in. by 4½ in. [BODL. 385.]

## 823

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>, beginning with Brockhaus, 8.

Mukhammasât, on fol. 142<sup>a</sup>.

Mukatta'ât, on fol. 143<sup>b</sup>.

Mathnawiyyât, on fol. 149<sup>b</sup>.

Rubá'iyât, on fol. 155<sup>a</sup>.

The name of the scribe seems to have been Mirzâ Muhammad Husain Harawi; he wrote in Harât; the year is not entirely preserved; it seems to have been either 10 or 11 (A.H. 1010 or 1017=A.D. 1601 or 1608).

Ff. 161, 2 coll., each ll. 17; written in a very small, but clear Nasta'lik; it is greatly injured, especially at the beginning and end, by worms, etc.; at the beginning one leaf seems to be missing; ornamented with gold; size, 7½ in. by 4½ in. [OUSELEY 144.]



## 824

The same.

Another copy of Ḥāfiẓ' diwān, containing the ghazals in alphabetical order with the usual beginning, on fol. 1<sup>b</sup>; two mathnawis, on fol. 142<sup>b</sup> (Brockhaus, 686 and 685); and some kit'as and rubā'is at the end, on ff. 144<sup>b</sup>-148<sup>b</sup>, the first of which corresponds to Brockhaus, 592. Beginning:

بمن پیغام فرستاد دوستی دی روز آینه

Dated the 20th of Jumādā-alūlā, A. H. 1019 = A. D. 1610, August 10.

Ff. 148, 2 coll., each ll. 17; Nasta'lik; size, 10½ in. by 6½ in. [HUNT. 126.]

## 825

The same.

This copy is imperfect at the beginning; it opens with Brockhaus, 156, second bait.

Ghazals, on fol. 1<sup>b</sup>.

Ḳaṣidas, on fol. 133<sup>a</sup>.

Mathnawiyyāt, on fol. 148<sup>a</sup>.

Mukhammasāt, on fol. 149<sup>b</sup>.

Muḳaṭṭa'āt, on fol. 151<sup>a</sup>.

Rubā'iyāt, on fol. 163<sup>a</sup>.

On the margin several additions are made.

There is no date; it may be somewhat later than Ouseley 144 and Hunt. 126.

Ff. 174, 2 coll., each ll. 15; small Nasta'lik; size, 6¾ in. by 3½ in. [OUSELEY 142.]

## 826

The same.

Contents:

Gulandām's preface, on fol. 1<sup>b</sup>.

Five ḳaṣidas, on fol. 4<sup>b</sup>. Beginning of the first:

سفیده دم که صبا بوی آینه

Ghazals in alphabetical order, on fol. 10<sup>a</sup>. Beginning as usual.

A tarkibband (beginning: ماهی چو تو آسمان آینه) and a mukhammas (corresponding to Brockhaus, 693), on fol. 160<sup>a</sup>.

Mathnawis, on fol. 162<sup>b</sup>. Beginning of the first:

الا ای آموی آینه

see Brockhaus, 685.

Kit'as, on fol. 166<sup>b</sup>. Beginning:

زمانه کره گهر پاک داشتی در اصل آینه

comp. Brockhaus, 580. This poem is wrongly headed فی المثنوی.

Rubā'is, on fol. 171<sup>a</sup>. Beginning:

امشب ز غمت میان خون آینه

agreeing with Brockhaus, 626.

This copy was transcribed from an Oriental MS. (dated the 27th of Rabi'-alawwal, A. H. 1052), A. D. 1642. Many leaves are misplaced, the right order being this: ff. 1-12, 63-70, 53-62, 43-52, 33-42, 13-22, 32-23 (the last ten leaves are turned upside down), 81-90, 71-80, 91-175. Most of the Persian words are ex-

plained in Latin (written in pencil) on the margin and between the lines.

Ff. 175, 2 coll., each ll. 17; European handwriting; size, 13½ in. by 8½ in. [MARSH. 450.]

## 827

The same.

Extract from Daulatshāh's article on Ḥāfiẓ, on fol. 1<sup>b</sup>. Introduction of Muḥammad Gulandām, on fol. 3<sup>a</sup>.

Ghazals, on fol. 6<sup>a</sup>.

Mathnawiyyāt, on fol. 200<sup>a</sup>.

Tarkibbands, on fol. 207<sup>a</sup>.

Muḳaṭṭa'āt, on fol. 210<sup>b</sup>.

Mukhammasāt, on fol. 218<sup>a</sup>.

Rubā'iyāt, on fol. 219<sup>a</sup>.

Small collection of explanations of Ṣūfī terms, on ff. 227<sup>b</sup>-232<sup>a</sup>.

Copied by Ghulām Ḥusain, and dated the 16th of the 1st Rabi', A. H. 1074 = A. D. 1663, October 18.

Ff. 232, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 4½ in. [OUSELEY 182.]

## 828

The same.

Contents:

The first portion of Gulandām's preface, on fol. 1<sup>b</sup>, going down to the bait مستغرق درو دو ثنا آینه comp. Ouseley 200, fol. 3<sup>b</sup>, l. 3.

Ghazals in usual order, on fol. 3<sup>b</sup>.

One tarji'band, incomplete at the beginning, agreeing with Ouseley 200, fol. 17<sup>b</sup>, on fol. 116<sup>a</sup>. It commences with the tarji'-bait of the first strophe:

آن به که ز صبر رخ نتابم - باشد که مراد دل بیابم

One ḳaṣidah (جوزا سحر نهاد آینه) and one kit'ah (دل آینه), on ff. 117<sup>b</sup>-118<sup>a</sup>, including fol. 119, which ought to be placed before fol. 118.

One mukhammas (Brockhaus, 693), on fol. 118<sup>a</sup>.

Mathnawiyyāt and kit'as, on fol. 120<sup>b</sup>, but the greater part different from those in the other MSS. as well as in the printed editions. Beginning:

فرب جهان قصه روشن است آینه

Rubā'is, on fol. 133<sup>a</sup>, beginning with Brockhaus, 617.

Dated by Ḳuṭb-al-din, in the month Rabi'-alākhar, A. H. 1001 (according to the Arabic ciphers), or, more probably, 1101 (according to the words, where between الف and احدى a distinct مایه is written) = A. D. 1690, January-February.

Ff. 138, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; pictures on ff. 2<sup>b</sup>, 11<sup>b</sup>, 55<sup>b</sup>, and 88<sup>b</sup>; a blank on fol. 125; size, 9 in. by 5½ in. [ELLIOT 163.]

## 829

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>, concluded by one or two ḳaṣidas.

Mathnawiyyāt, on fol. 247<sup>a</sup>, the first agreeing with Brockhaus, 685, the second and third with the sākināma and mughannināma in Elliot 52, ff. 217<sup>a</sup> and 220<sup>a</sup>; the fourth and fifth with Elliot 52, ff. 221<sup>b</sup> and 222<sup>a</sup>.

Two tarkibbands and one mukhammas, on fol. 256<sup>a</sup>, quite agreeing with Elliot 52, ff. 222<sup>a</sup>-228<sup>b</sup>. Beginning:

ای داده بباد دوستداری الخ

Mukatta'ât, on fol. 263<sup>b</sup>. Beginning as in Elliot 52.  
Rubâ'iyât, on fol. 274<sup>a</sup>. Beginning as in Elliot 52, fol. 237<sup>b</sup>.

This copy was transcribed from that of the famous calligrapher Zarrin Raḡam (died A.H. 1118, comp. Rieu iii. p. 1078<sup>a</sup>), preserved in the emperor 'Ālamgir's library: see the colophon:

در کتابخانه پادشاه دین پناه حضرت عالمگیر غازی  
دیوان خواجہ شیراز بدستخط استادى زرین رقم مرقوم  
گشته بود، این دیوان نقل برداشته از آن دیوانست

Ff. 284, 2 coll., each ll. 11; large and distinct Nasta'lik; illuminated frontispiece; the two initial pages greatly adorned; gilt edges; binding in red and gold; some of the first leaves injured; size, 6½ in. by 4½ in. [ELLIOT 164.]

## 830

The same.

Contents:

Ghazals, alphabetically arranged, on fol. 1<sup>a</sup>.

Two ḡaṣidas, on fol. 190<sup>b</sup>.

Rubâ'is, on fol. 194<sup>a</sup>. Beginning as in Brockhaus.

The right order of the leaves is as follows: 1-15, 20-28, 16-19, 29-110, 113, 114, 111, 112, 115-122, 126-129, 123-125, 130-197. Lacunas after fol. 31 and fol. 89.

This copy was finished the 17th of Dhû-alhijjah, A.H. 1155=A.D. 1743, February 12.

Ff. 197, 2 coll., each ll. 9; Nasta'lik; size, 5½ in. by 3½ in. [WALKER 26.]

## 831

The same.

Contents:

Ḡaṣidas, on fol. 1<sup>b</sup>. Beginning as in the Calcutta edition of 1791:

مقدّری که زائر صنع کرد اظهار الخ

Mathnawis, on fol. 10<sup>a</sup>, the first of which corresponds to Brockhaus, 685: الا ای آهوی الخ; the second to 690. The remaining ones are not found in any of the previous copies or in the printed editions.

Ghazals in usual order, on fol. 14<sup>b</sup>.

This part has a separate colophon, according to which it was finished فی یوم الثانی من الشهر الثانی عشر من العام العاشر من العشر التاسع من المایة الثانية من الالف الحجرة الخ, the 2nd of Dhû-alhijjah, A.H. 1189=A.D. 1776, January 24.

Mukatta'ât, on fol. 202<sup>b</sup>. Beginning: دل منه الخ.

Rubâ'is, on fol. 212<sup>b</sup>. Beginning: برگیر شراب الخ (Brockhaus, 656).

Ff. 220, 2 coll., each ll. 15; Shikasta; two illuminated frontispieces on ff. 1<sup>b</sup> and 14<sup>b</sup>; splendid ornaments on ff. 1<sup>b</sup>, 2<sup>a</sup>, 14<sup>b</sup>, and 15<sup>a</sup>; the columns of all the other leaves surrounded by stripes of gold; gilt edges; binding red and gold; size, 6½ in. by 4½ in. [ELLIOT 165.]

## 832

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>.

Mukhammasât, on fol. 195<sup>a</sup>.

Tarkibbands, on fol. 196<sup>b</sup>.

Mathnawiyyât, on fol. 198<sup>b</sup>.

Mukatta'ât, on fol. 204<sup>b</sup>.

No date; it was written in the last century. It is imperfect at the end, and in many other places, where the copyist could not read the original.

Ff. 210, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5½ in. [OUSELEY 201.]

## 833

The same.

Contents:

Gulandâm's preface, on fol. 1<sup>b</sup>, in the full length of the Calcutta edition (the text in Ouseley 182 and 200, for instance, is much shorter).

Another, but incomplete, preface, on fol. 6<sup>a</sup>. Beginning: حمد و ثنای که الخ.

Ghazals, on fol. 8<sup>b</sup>. Alphabetical order, but quite different from that in Brockhaus, Rosenzweig, and the Calcutta edition. Beginning as usual.

Ḡaṣidas, on fol. 214<sup>a</sup>, beginning with Brockhaus, 692:

زدلمبران نتوان الخ.

One tarjībānd (comp. Ouseley 200, fol. 17<sup>b</sup>), one mukhammas (Brockhaus, 693), some ghazals, ḡitās, and two mathnawis (Brockhaus, 685 and 687), on fol. 223<sup>b</sup>.

Rubâ'is, on fol. 236<sup>b</sup>, beginning with Brockhaus, 641:

کفتم که لب الخ.

No date.

Ff. 246, 2 coll., each ll. 14; the original leaves are put into another margin; splendid binding, without gold and blue, within yellow silk; each page surrounded by stripes of gold and other colours; two illuminated frontispieces on ff. 1<sup>b</sup> and 8<sup>b</sup>; small ornaments on ff. 8<sup>b</sup> and 9<sup>a</sup>; gilt edges; pictures on ff. 31<sup>a</sup>, 87<sup>a</sup>, 128<sup>a</sup>; Nasta'lik; size, 9½ in. by 5½ in. [ELLIOT 51.]

## 834

The same.

Contents:

A preface, different from Gulandâm's, on fol. 1<sup>b</sup>. Beginning:

این گنج معانی که تهی از عیب است  
نقشی است که بر صیغه لا رب است

Gulandâm's preface, on fol. 5<sup>b</sup>.

Nine ḡaṣidas, on ff. 8<sup>b</sup>-12<sup>a</sup> and 15<sup>b</sup>-21<sup>b</sup>; three tarjībānds and tarkibbands, on ff. 12<sup>b</sup>-14<sup>b</sup> and 22<sup>a</sup>-26<sup>a</sup>; six mathnawis, among them the sâḡinâma and the mughanninâma contained in Elliot 52, fol. 214<sup>b</sup>, three on ff. 27<sup>a</sup>-30<sup>a</sup>, and three on ff. 34<sup>b</sup>-40<sup>b</sup>; one ḡitāh, on fol. 21<sup>b</sup>, beginning زخواب مستی الخ, comp. Elliot 52, fol. 228<sup>b</sup>; and four mukhammasât, on ff. 26<sup>a</sup> and 31<sup>b</sup>-33<sup>a</sup>, the first corresponding to Brockhaus, 693, concluded by the following ta'rikh on the death of Hâfiz:

چراغ اهل معنى خواجہ حافظ  
که شمعی بود از نور تجلی



چو بر خاک مصلی ساخت منزل  
بجو تاربخش از خاک مصلی

Ghazals, on fol. 41<sup>b</sup>.

Muḳaṭṭa'ât, on fol. 229<sup>a</sup>. Beginning:

ای که از دهر دون همی رنجی الخ

Rubâ'iyât, on fol. 240<sup>a</sup>. Beginning:

امشب ز غمت میان خون خواهم خفت الخ

corresponding to Brockhaus, 625.

After fol. 256<sup>b</sup> there is added on the following three fly-leaves Daulatshâh's article on Ḥâfiz (تذکره), and a short instruction for that kind of divination which is well known under the name of فال.

Not dated.

Ff. 256, 2 coll., each ll. 17; richly ornamented frontispieces on ff. 1<sup>b</sup>, 5<sup>b</sup>, 8<sup>b</sup>, and 41<sup>b</sup>; illuminated headings throughout; gilt edges; Nasta'liq; size, 9½ in. by 5½ in. [ELLIOT 53.]

### 835

The same.

This copy contains:

Gulandâm's preface, on fol. 1<sup>b</sup>, incomplete at the beginning (there are two leaves wanting).

Ghazals, on fol. 4<sup>b</sup>, in alphabetical order, but slightly differing from those in Brockhaus.

Tarjibands, on fol. 231<sup>b</sup> (the first corresponding to Ouseley 200, fol. 17<sup>b</sup>), and mathnawiyât (the first beginning: سر فتنه دارد الخ).

Muḳaṭṭa'ât, beginning the same as in Elliot 52 (among these a short mathnawi, consisting of four baits, on fol. 250<sup>b</sup>, یکی کوه الخ, and the well-known mukhammas, on fol. 255<sup>a</sup>, در عشق الخ).

Rubâ'iyât, on fol. 258<sup>a</sup>, beginning with Brockhaus, 651.

Not dated. On the fly-leaf after fol. 270 a notice written by a certain kâfi on the subject of this copy, but so indistinctly that the date cannot be accurately fixed.

Ff. 270, 2 coll., each ll. 13; gilt edges; illuminated frontispiece on fol. 4<sup>b</sup>; small, but very clear Nasta'liq; size, 7¼ in. by 4¼ in. [ELLIOT 55.]

### 836

The same.

This copy contains:

Ghazals, on fol. 1<sup>b</sup>, arranged alphabetically, but quite different from those in Brockhaus, Rosenzweig, the Calcutta edition, and the other Elliot MSS. Beginning as usual.

Ḳaṣidas, on fol. 197<sup>a</sup>; the first agreeing with Elliot 51, fol. 216<sup>b</sup>: سپیده دم که صبا الخ.

Mathnawiyât, on fol. 200<sup>a</sup>; the first three corresponding to Brockhaus, 685-687; the sixth to Brockhaus, 688.

Muḳaṭṭa'ât, on fol. 203<sup>b</sup>, beginning with Brockhaus, 592.

Rubâ'iyât, on fol. 210<sup>b</sup>, beginning with Brockhaus, 617.

Margin-column, ff. 1-216, ll. 22; Nasta'liq. [ELLIOT 62.]

### 837

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>.

Muḳaṭṭa'ât, on fol. 176<sup>b</sup>. Beginning as in Ouseley Add. 26.

The same two mathnawis as in Ouseley Add. 26, on fol. 187<sup>a</sup>.

One tarjiband, on fol. 192<sup>a</sup>. Beginning:

ماهی چو تو آسمان ندارد - سروی چو تو بوستان ندارد

One mukhammas (Brockhaus, 693) and one mathnawî (Brockhaus, 690), on fol. 195<sup>a</sup>.

Rubâ'is, on fol. 196<sup>b</sup>. Beginning:

نه قصه آن شمع چگل بتوان گفت الخ  
comp. Brockhaus, 633.

The copy breaks off on fol. 204<sup>b</sup>. No date.

Ff. 204, 2 coll., each ll. 25; careless Nasta'liq; very worm-eaten throughout; size, 9 in. by 5½ in. [OUSELEY ADD. 150.]

### 838

The same.

This copy is remarkable in several respects: (a) there is almost throughout an interlinear paraphrase or explanation, together with marginal glosses added to the text; (b) there are several pieces of poetry in this MS. not found in any other copy of Ḥâfiz' diwân.

Contents:

Gulandâm's preface, on fol. 1<sup>b</sup>.

The Arabic ḳaṣidah, from which the first hemistich in Ḥâfiz' first ghazal is taken, on fol. 5<sup>a</sup>.

Ghazals, on fol. 9<sup>b</sup>.

Ḳaṣidas, on fol. 200<sup>b</sup>. Beginning: جوزا سحر نهاده الخ.

Sâḳinâma, on fol. 207<sup>a</sup>. Beginning: الا ای آهوی الخ.

One musaddas, on fol. 208<sup>a</sup>. Beginning:

دوش بودم در طواف روضه خیر الانام الخ  
Mathnawiyât, on fol. 210<sup>b</sup>. Beginning: ایا ریح  
الصبا الخ.

Another Sâḳinâma, on fol. 213<sup>a</sup>. Beginning:

بیا ساقی از من به بر پیش شاه الخ  
Mughanninâma, on fol. 215<sup>b</sup>. Beginning: مغنی

کجائی الخ.  
A series of tarjibands, beginning on fol. 216<sup>b</sup>: ای  
داده بباد الخ.

The usual mukhammas, on fol. 220<sup>b</sup>.

Ḳit'as and rubâ'is, on fol. 221<sup>b</sup>.

No date.

Ff. 245, 2 coll., each ll. 17; Nasta'liq; illuminated frontispieces on ff. 1<sup>b</sup>, 5<sup>a</sup>, and 9<sup>b</sup>; size, 9¼ in. by 4½ in. [BODL. 488.]

### 839

The same.

Contents:

Ghazals, defective at the beginning. They open on fol. 1<sup>b</sup> abruptly thus:

عنقا شکار کس نشود دام باز چین الخ  
corresponding to Brockhaus, 4, second bait.

Two *kaşidas*, on fol. 154<sup>a</sup>; the second identical with Brockhaus, 691.

Four *mathnawis*, on fol. 156<sup>b</sup>; the first of which corresponds to Brockhaus, 685.

A few *kit'as* and *rubâ'is*, on fol. 161<sup>b</sup>, beginning with Brockhaus, 602.

This copy is worm-eaten throughout and spoiled by water, especially in the beginning. No date.

Ff. 168, 2 coll., each ll. 15; Nasta'lik; size, 5 $\frac{3}{8}$  in. by 3 $\frac{3}{8}$  in. [BODL. 366.]

## 840

The same.

On the first leaves there are some marginal glosses, various readings, and additions. The date is torn away.

Ghazals, on fol. 1<sup>b</sup>.

*Mathnawiyât*, on fol. 136<sup>b</sup>; the first agrees with Brockhaus, 685.

They are intermixed with a long *tarkibband*.

The well-known *mukhammas* (Brockhaus, 693), on fol. 144<sup>a</sup>.

*Kit'as* and *rubâ'is* at the end.

Ff. 154, 2 coll., each ll. 17; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{7}{8}$  in. [BODL. 525.]

## 841

The same.

Contents:

*Gulandâm's* preface, on fol. 1<sup>b</sup>.

*Kaşidas* and one *tarkibband*, on fol. 5<sup>b</sup>. The first of the *kaşidas* begins: *جوزا سحر نهاد حمائل برابم الخ* (agreeing with Elliot 53, fol. 19<sup>b</sup>); the *tarkibband* on fol. 14<sup>b</sup> begins: *دوش بودم در طواف الخ* (Elliot 53, fol. 12<sup>b</sup>).

Ghazals in alphabetical order, on fol. 17<sup>b</sup>. Beginning as usual.

The well-known *mukhammas* (Brockhaus, 693), on fol. 197<sup>b</sup>.

*Mathnawis*, on fol. 200<sup>a</sup>; the first is identical with Brockhaus' *ساقینامه* (686).

*Kit'as*, on fol. 206<sup>a</sup>. Beginning: *بگوش جان رمی الخ* (see Brockhaus, 576).

*Rubâ'is*, on fol. 215<sup>a</sup>. Beginning: *مردی زکننده الخ* (Brockhaus, 617).

Not dated.

Ff. 226, 2 coll., each ll. 14; clear Nasta'lik; three illuminated frontispieces on ff. 1<sup>b</sup>, 5<sup>b</sup>, and 17<sup>b</sup>; size, 8 $\frac{3}{8}$  in. by 4 $\frac{7}{8}$  in. [FRASER 71.]

## 842

The same.

Contents:

Ghazals, alphabetical, on fol. 1<sup>b</sup>. Beginning as usual.

*Kit'as*, on fol. 174<sup>a</sup>. Beginning:

*سرای مدرسه و بحث علم و طاق و رواق الخ* (see Brockhaus, 584).

*Mathnawis*, on fol. 180<sup>a</sup>; the first is Brockhaus' *ساقینامه*.

*Rubâ'is*, on fol. 183<sup>b</sup>. Beginning: *مردی زکننده الخ* (Brockhaus, 617).

Not dated.

Ff. 186, 2 coll., each ll. 14; Nasta'lik; a little effaced frontispiece; size, 7 $\frac{1}{2}$  in. by 4 $\frac{3}{8}$  in. [SALE 28.]

## 843

Shorter selections from *Ĥâfiẓ' diwân*.

Contents:

Ghazals, in alphabetical order, on fol. 1<sup>b</sup>.

Some ghazals, *kit'as*, and parts of the first two *mathnawis* in Brockhaus (685 and 686), on ff. 146<sup>a</sup> and 147<sup>a</sup> (two baits of it repeated and the whole continued on fol. 151<sup>a</sup>); concluded by *rubâ'is*, the first of which, on fol. 156<sup>a</sup>, corresponds to Brockhaus, 635.

Copied A. H. 839=A. D. 1435, 1436.

Margin-column, ff. 1-159, ll. 24; Nasta'lik. [ELLIOT 121.]

## 844

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>.

Two *mathnawis* (Brockhaus, 685 and 686) and some *kit'as* (the first identical with Brockhaus, 574), on fol. 161<sup>a</sup>.

This copy was finished in the month *Şafar*, A. H. 980=A. D. 1572, June-July.

Ff. 167, 2 coll., each ll. 13; illuminated frontispiece, the first two pages adorned; size, 8 in. by 5 $\frac{1}{2}$  in. [LAUD 44.]

## 845

The same.

This copy contains chiefly ghazals in alphabetical order, with a few *kit'as* at the end. Dated the 14th of *Şafar*, A. H. 1057=A. D. 1647, March 21.

Ff. 165, 2 coll., each ll. 14; Nasta'lik; small illuminated frontispiece; size, 6 $\frac{3}{8}$  in. by 4 in. [CAPS. OR. F. 3.]

## 846

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>.

*Kit'as*, on fol. 178<sup>b</sup>, beginning with Brockhaus, 605.

*Rubâ'is*, on fol. 182<sup>a</sup>, beginning with Brockhaus, 626.

Not dated.

Ff. 185, 2 coll., each ll. 13; clear and distinct Nasta'lik; the first twenty-two and the last three leaves supplied by another hand; size, 8 $\frac{3}{8}$  in. by 4 $\frac{5}{8}$  in. [FRASER 72.]

## 847

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>.

A few *kit'as* and *rubâ'is* at the end, on ff. 134<sup>b</sup>-140<sup>b</sup>, beginning: *دل منه الخ*. Copied by *Nûr Muḥammad ibn Pir Muḥammad*. No date.

Ff. 140, 2 coll., each ll. 17; Nasta'lik, by different hands; size, 9 $\frac{5}{8}$  in. by 5 $\frac{1}{2}$  in. [BODL. 570.]



## 848

The same.

Ghazals in alphabetical order, with some *kit'as*, *kašidas* fragments, and four *rub'is* at the end. No date.

Ff. 187, 2 coll., each ll. 15; Nasta'lik; size,  $8\frac{1}{4}$  in. by  $5\frac{1}{4}$  in. [BODL. 67.]

## 849

The same.

Only ghazals in alphabetical order, with three or four *mathnawi*-baits at the end. No date.

Ff. 135, 2 coll., each ll. 14; Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup> and 2<sup>a</sup>; size,  $7\frac{1}{2}$  in. by  $4\frac{1}{2}$  in. [MARSH. 634.]

## 850

A short fragment of the same.

Beginning of the *diwân* of *Hâfiz*, ghazals as far as the letter ت.

Ff. 24<sup>a</sup>-40<sup>a</sup> on the outer margin; Nasta'lik, written in the eleventh century of the Hijrah. [OUSELEY 302.]

## 851

*Jild-i-awwal az sharh-i-diwân-i-Hâfiz* (از جلد اول از شرح دیوان حافظ للسروری).

The first volume of *Surûri's* (died A. H. 969=A. D. 1561, 1562) well-known Turkish commentary on *Hâfiz'* poems. Beginning:

الحمد لله الذي حفظ الذكر الخ

comp. Rieu ii. p. 631; H. Khalfa iii. p. 273; and J. Aumer, p. 27. It comprises the ghazals from ا to ط. Several leaves are misplaced, for instance, fol. 90 must be followed by fol. 99. Colophon: *صاحبه ومالكه فقير* (A. H. 1025) ١٠٢٥ سنه الكاتب سني. It came into Archbishop Laud's library in 1635.

Ff. 313, ll. 21; Turkish handwriting; many marginal glosses and additions; size,  $8\frac{3}{8}$  in. by  $5\frac{3}{8}$  in. [LAUD 45.]

## 852

Another copy of the same.

The same first volume of *Surûri's* commentary, quite agreeing with the preceding copy. It goes likewise down to the letter ط. Not dated. It came into Archbishop Laud's library in 1635.

Ff. 256, ll. 21; Turkish handwriting; size,  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$  in. [LAUD 218.]

## 853

*Jild-i-duvum az sharh-i-diwân-i-Hâfiz* (از جلد دوم از شرح دیوان حافظ للسروری).

The second volume of *Surûri's* Turkish commentary on *Hâfiz'* poems. Beginning: الحمد لله الذي عيّن اعيان الدين الخ

It comprises the remaining ghazals from ع to ي, the *kit'as* (on fol. 202<sup>b</sup>, beginning دل منه الخ, Brockhaus, 574), the *rub'is* (on fol. 212<sup>b</sup>, beginning من حاصل عمر خود الخ, Brockhaus, 616), the *mathnawis* (on fol. 225<sup>a</sup>, beginning الا اي اعوى الخ, Brockhaus, 685), two

*kašidas* and one *mukhammas* (on ff. 240<sup>a</sup> and 245<sup>b</sup>, Brockhaus, 691-693).

According to the colophon this commentary was finished by *Surûri* the 4th of Dhû-al-hijjah, A. H. 966=A. D. 1559, Sept. 7, that is, three years before his death.

The copy is dated A. H. 974=A. D. 1566, 1567; on the last fly-leaf the same notice is found as in the colophon of the first volume (Laud 45): صاحبه ومالكه فقير وحقير ابراهيم الكاتب سنه ١٠٢٥.

Ff. 153<sup>b</sup> and 154<sup>a</sup> and portions of some other pages are left blank.

Ff. 247, ll. 25; Turkish handwriting; several leaves seem to have been supplied by a later hand; many marginal glosses; size,  $8\frac{3}{8}$  in. by  $6\frac{3}{8}$  in. [LAUD 78.]

## 854

Selections from *Jalâl-i-'Adud's* *diwân*.

Ghazals of Sayyid *Jalâl-aldin bin 'Adud-aldin* of Yazd, who died A. H. 793=A. D. 1391. His father was *wazir* of *Muhammad Muza'far*; comp. *Makhzan-al-gharâ'ib*, Elliot 395, No. 490, fol. 78<sup>b</sup>; *Butkhâna*, No. 32; Rieu ii. p. 869<sup>b</sup>; A. Sprenger, Catal., p. 18, No. 71. Beginning:

عاشقان اول قدم بر هر دو عالم ميزند

بعد از آن در كوي عشق از عاشقي دم ميزند

Copied A. H. 839=A. D. 1435, 1436.

Margin-column, ff. 464<sup>b</sup>-482<sup>b</sup>, ll. 24; Nasta'lik. [ELLIOT 121.]

## 855

Selections from *Tabib's* *diwân*.

Ghazals of *Tabib*, that is, *Jalâl-aldin Ahmad Tabib*, the physician of *Shâh Shujâ'*, died A. H. 795=A. D. 1393; comp. *Makhzan-al-gharâ'ib*, Elliot 395, No. 494, fol. 79<sup>b</sup>; Rieu ii. p. 867; A. Sprenger, Catal., p. 18, No. 83. See also *Butkhâna*, No. 86. Beginning:

اي نرگس سرمست تو آشفته جهانرا

وز دست ببرده دل صاحب نظرانرا

Copied A. H. 839=A. D. 1435, 1436.

Margin-column, ff. 482<sup>b</sup>-488<sup>a</sup>, ll. 24; Nasta'lik. [ELLIOT 121.]

## 856

*Diwân-i-Mas'ûd-i-Bakk* (ديوان مسعود بك).

The lyrical poems of *Khawâjah Mas'ûd* of Bakk (near *Bukhârâ*), with his full name (as given here on fol. 57<sup>b</sup>, l. 13), *Ahmad bin Muhammad Nakhshabi*, who after renouncing the world became an enthusiastic disciple of the *Cishti* order; comp. *Makhzan-al-gharâ'ib*, Elliot 395, No. 2306, fol. 384<sup>b</sup>; Rieu ii. p. 632; A. Sprenger, Catal., p. 486, etc. His death is stated to have taken place A. H. 800=A. D. 1397, 1398.

This *diwân* consists of a prose-preface of a few lines, an introductory ghazal, *kašidas*, ghazals in alphabetical order, one fard, and eleven *rub'is*. The title usually given to the *diwân* is, according to the *Makhzan-al-gharâ'ib*, نور العين; according to *Ilâhi's tadhkirah* (see A. Sprenger, Catal., p. 84), نور العيون; and

according to Rieu and the introductory ghazal in our copy, نور اليقين.

Beginning of the prose-preface, on fol. 1<sup>b</sup>:

الحمد لله... الحمد لله الذى نور فؤاد العارفين

Beginning of the غزل در فهرست:

این سوادىست که در دیده دهد نور يقين

Beginning of the first *kaşidah*:

ای خدای کاندرون جان هر انسان توئی

ظلمت کفرست از تو نور هر ایمان توئی

Beginning of the first alphabetical ghazal, on fol. 9<sup>b</sup>:

سپاس و شکر بگوئیم جمله یزدان را

که داد خلعت توحید روح انسان را

Beginning of the first *rubâ'i*, on fol. 57<sup>b</sup>:

از نور رسول است چو روح و تن ما

The last leaf is a little injured. No date.

Ff. 58, 2 coll., each ll. 23; Nasta'lik; size, 9½ in. by 5½ in. [SELD. 33.]

### 857

Diwân-i-Kamâl Khujandî (دیوان کمال خجندی).

The lyrical works of Kamâl-aldin Mas'ûd of Khujand in Transoxania, a contemporary of Hâfiz. He died A.H. 803=A.D. 1400, 1401, according to other authorities A.H. 808=A.D. 1405, 1406, at Tabriz; comp. Rieu ii. p. 632; Ouseley, Biographical Notices, p. 192; A. Sprenger, Catal., p. 454; J. Aumer, p. 27; G. Flügel i. p. 557, etc. etc. The date assigned to Kamâl Khujandî's death by Daulatshâh and the author of the *Âtashkada*, viz. 792, is obviously wrong; see Rieu, loc. cit.

Contents:

One *kaşidah*, on fol. 159<sup>b</sup>. Beginning:

افتتاح سخن آن به که کنند اهل کمال

بنیای ملک الملک خدای متعال

agreeing with the initial poem in the two Munich copies and the *kaşidah* in Sprenger's Catalogue.

Ghazals, on fol. 161<sup>a</sup>, arranged alphabetically. Beginning:

ای سرابردۀ سلطان خیالت دل ما

کردۀ درد و غم تو خانه بآب و گل ما

*Kiṭ'as* and *rubâ'is*, on fol. 387<sup>a</sup>. Beginning:

الا ای صوفی مکشوف باطن - که بنمائی ره ارباب و رع را

Copied A.H. 839=A.D. 1435, 1436.

Margin-column, ff. 159-396, ll. 24; Nasta'lik.

[ELLIOT 121.]

### 858

Intikhâb-i-diwân-i-Kamâl (انتخاب دیوان کمال).

Extracts from the diwân of Kamâl Khujandî, containing ghazals in alphabetical order. Beginning:

بی غمت شاد مباد این دل غم پرور ما

غم خور ای دل که بجز غم نبود در خور ما

agreeing with the last of Kamâl's ghazals, selected by Bland in his 'Century,' on p. 17.

Copied at Samarqand, by Mîrak, A.H. 988=A.D. 1580.

Ff. 69-99, 2 coll., each ll. 15; illuminated frontispiece; a splendid star on fol. 69<sup>a</sup>; Nasta'lik; size, 9 in. by 6½ in. [ELLIOT 200.]

### 859

Diwân-i-Maghribî (دیوان مغربی).

The lyrical poems of Mullâ Muhammad Shirin Maghribî, who died at Tabriz in the reign of Sultân Shâhrukh, Timûr's son, A.H. 809=A.D. 1406, 1407; comp. Rieu ii. p. 633; A. Sprenger, Catal., p. 476; Ouseley, Biographical Notices, p. 106. An account of the poet is given by Sir Gore Ouseley on the fly-leaves.

Contents:

Dibâca in prose, and some Arabic poems by Maghribî, on ff. 3<sup>b</sup>-6<sup>b</sup> (only margin-column), and ff. 7<sup>a</sup>-12<sup>a</sup> (both margin- and centre-columns). Beginning:

الحمد لله الذى انشاء عروض الكون

Ghazals, in alphabetical order, on fol. 12<sup>b</sup>. Beginning:

خورشید رخت چو گشت پیدا - ذرات دوگون شد هوبدا

*Kaşidas*, *tarji'bands*, and one short *mathnawî*, on fol. 100<sup>a</sup>. Beginning:

آفتاب وجود کرد اشراق - نور او سر بسر گرفت آفاق

*Rubâ'is*, on fol. 120<sup>a</sup>. Beginning:

ای گشته عیان روی تو در جام جهان

پیدا شده از نام خوش نام جهان

Copied by Mîr 'Alî, A.H. 927=A.D. 1521.

Margin-column on ff. 3<sup>b</sup>-124<sup>b</sup>, ll. 12, and 2 centre-columns on ff. 7<sup>a</sup>-12<sup>a</sup>, each ll. 14; excellent Nasta'lik, written on ground of various colours; illuminated in gold and ultramarine throughout; a picture on fol. 12<sup>a</sup>; size, 12½ in. by 7½ in. [OUSELEY ADD. 175.]

### 860

Bisâṭi's ghazals (غزلیات بساطی).

The ghazals of Sirâj-aldin Bisâṭi of Samarqand, who was originally a mat weaver, and died probably A.H. 815=A.D. 1412. Others fix his death in A.H. 808=A.D. 1405, 1406; comp. Rieu ii. p. 735; A. Sprenger, Catal., p. 19, No. 107. His first *takhalluṣ* was Haṣiri (حمیری), which he afterwards exchanged for Bisâṭi at the request of his spiritual guide, 'Iṣmat-allâh of Bukhârâ; see the *Âtashkada*, Ouseley Add. 183, No. 734, fol. 194<sup>b</sup>, and the *Makhzan-algharâ'ib*, Elliot 395, No. 304, fol. 58<sup>b</sup>. Beginning:

ای ز مهر عارضت در تاب شمع خاوری

حلقه درگوشی زخورشید جمالت مشتری

Some *rubâ'is* at the end, on ff. 434<sup>b</sup>-437<sup>a</sup>.

Copied A.H. 839=A.D. 1435, 1436.

Margin-column, ff. 396<sup>a</sup>-437<sup>a</sup>, ll. 24; Nasta'lik.

[ELLIOT 121.]

### 861

Selections from 'Iṣmat's diwân.

Ghazals of Fakhr-aldin 'Iṣmat-allâh ibn Khwâjah

Q q



Mas'ūd of Bukhārā, with the takhalluṣ 'Iṣmat (عصمت), the teacher of the preceding poet Bisāṭi. He died A. H. 829 = A. D. 1426; comp. A. Sprenger, Catal., p. 19, No. 106, and p. 434; Rieu ii. p. 736; W. Pertsch, p. 72. See besides the Ātashkada, Ouseley Add. 183, No. 722, fol. 188<sup>a</sup> (where 826 and 829 must be read instead of 726 and 729). The Makhzan-algharā'ib, Elliot 395, No. 1545, fixes his death by a ta'rikh in A. H. 840 = A. D. 1436, 1437. Beginning:

ای دیده اسرار بیدار تو پیدا  
خورشید در انوار تو چون دژه هویدا

Copied A. H. 839 = A. D. 1435, 1436.

Margin-column, ff. 447<sup>b</sup>-453<sup>a</sup>, ll. 24; Nasta'lik.  
[ELLIOT 121.]

### 862

Diwān-i-Kāsim-i-Anwār (دیوان قاسم انوار).

The complete poetical and prose works of Sayyid Mu'in-al-din 'Alī Kāsim-i-Anwār or Kāsimi of Tabriz, who was born A. H. 757 = A. D. 1356, and died at Kharjird, near Jām, A. H. 835 or 837 = A. D. 1431, 1432 or 1433, 1434; comp. Rieu ii. p. 635 sq.; A. Sprenger, Catal., p. 532; Bland, Century of Persian Ghazals, vi; Butkhāna, No. 37; Flügel i. p. 558; J. Aumer, p. 28; W. Pertsch, p. 101, No. 75, etc.

Contents:

Ghazals, in alphabetical order, on fol. 1<sup>b</sup>, introduced by the initial poem and the panegyric of Muḥammad, quoted in Rieu, Flügel, etc.: من بیچاره سودا الخ. At the end some short poems, partly or even entirely in Turkish (headed ترکیه فی), the first of which begins thus:

بیا ای ساقی جانها بیار آن باده در گلشن  
بغایت خوش شدم کان یار می پرسد که سن کیم سن  
Marāṭhi, tarjī'āt, mukatṭa'āt, and some short mathnawis, etc., on fol. 207<sup>b</sup>. Beginning of the first mar-thiyyah:

میر مخدوم سفر کرد و وداعی فرمود  
همه دلهای عزیزان بفراقش فرسود

Rubā'is, on fol. 225<sup>b</sup>. Beginning:

مارا ز عنایتش جمیلست و جمال  
عالم همه تشنه اند وما آب زلال

A mathnawī, entitled امیر تیمور گورگان, on fol. 231<sup>a</sup>, identical with that quoted by Aumer. It is preceded here by a short preface in prose. Beginning of the preface:

Beginning of the poem: الا ای شاه باز ملک لاهوت الخ.

A larger mathnawī, entitled انیس العارفین, also with a preface in prose, on fol. 233<sup>b</sup>; comp. Rieu ii. p. 636; G. Flügel iii. p. 506; W. Pertsch, p. 101, etc.

Beginning of the preface: منت خدایرا جلّت عظمته  
و علّت کلمته الخ.  
Beginning of the poem: یا مغیث المذنبین معطی  
السؤال الخ.

A Ṣūfī treatise in prose, interspersed with verses, entitled رساله انیس العاشقین, on fol. 257<sup>a</sup>. Begin-

ning: شکر و سپاس و حمد بی قیاس الخ. It is identical with the treatise, without title, described by Pertsch, and the رسالة الامانة in Rieu ii. pp. 636 and 637.

Six shorter prose-pieces, on ff. 277<sup>a</sup>-283<sup>a</sup>. Beginning of the first: قال خطور الخواطر امواج لجة افعال الخ; of the second: اول نصیحتی که سلامت دین الخ; of the third: قال التبی صلی الله علیه وسلم اعمال البر الخ; of the fourth (headed: القاب واسامی وشجرة): يعملها الخ; of the fifth (headed: معین الدین ابوقاسم الخ): (امیر قاسم الانوار عن قاسم الحسینی العلوی عن: (سلسلة مشایخ) ابی بکر الخ; of the sixth (headed: الدعوات): نافع القدوس (الدعوات) ابی بکر الخ. لا اله الا الله الخ.

This copy was finished by Muḥammad bin Hājī Hasan bin Muzaḥfar the 5th of Jumādā-al-ūlā, A. H. 876 = A. D. 1471, October 20.

Ff. 283, 2 coll., each ll. 15; excellent Nasta'lik; illuminated frontispiece; the first two pages adorned; size, 8 $\frac{3}{8}$  in. by 4 $\frac{7}{8}$  in. [SALE 5.]

### 863

The same.

Contents:

Ghazals, in alphabetical order, with the same introductory poems as in the preceding copy, on fol. 124<sup>b</sup>. The first alphabetical ghazal, on fol. 125<sup>b</sup>, begins thus:

ای صبح سعادت ز جبین تو هویدا الخ

Miscellaneous poems, consisting of unalphabetical ghazals, short mathnawis, kit'as, kaṣīdas, and rubā'is, on fol. 288<sup>b</sup>. Beginning of the first:

بیا ای عشق عالمسوز بی غم  
قدم بر چشم من نه خیر مقدم

The right order of ff. 282-285 is: 282, 284, 283, 285. An account of Kāsim-i-Anwār's life, by Sir Gore Ouseley, is found on the fly-leaves.

Dated by Mir 'Alī alkātib, the 21st of Šafar, A. H. 933 or 943 = A. D. 1526, November 27, or 1536, August 9.

Margin-column, ff. 124<sup>b</sup>-317<sup>b</sup>, ll. 24, and two centre-columns, ff. 236<sup>b</sup>-317<sup>b</sup>, each ll. 14; excellent Nasta'lik, written on a ground of various colours; illuminated throughout in gold and ultramarine; three large pictures at the end, on ff. 318<sup>a</sup>, 318<sup>b</sup>, and 319<sup>a</sup>; size, 12 $\frac{3}{8}$  in. by 7 $\frac{3}{8}$  in. [OUSELEY ADD. 175.]

### 864

The same.

Contents:

Ghazals in usual order, on fol. 1<sup>b</sup>.

Tarjī'āt, mukatṭa'āt, rubā'iyyāt, etc., on fol. 210<sup>b</sup>. Beginning: بیا ای عشق الخ.

Copied by Nīmat-allāh bin Sayyid bin Husainī, A. H. 958 = A. D. 1551. This copy came into Sir Gore Ouseley's Library at Ṭaharān, A. H. 1217 = A. D. 1802, 1803.

Ff. 228, 2 coll., each ll. 14; Nasta'lik; illuminated frontispiece; gold arabesques on the margin of the first two pages; size, 8 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in. [ELLIOT 70.]

## 865

The same.

Contents :

Ghazals in usual order, on fol. 1<sup>b</sup>.

Tarji'ât, mukatta'ât, and rubâ'iyyât, on fol. 199<sup>a</sup>.

Beginning the same as in Elliot 70.

A short fragment of the first mathnawî of Sale 5 (see No. 862 above), on fol. 207<sup>b</sup>, containing only eight baits. Beginning :

الا ای شاه باز ملک الخ  
No date.

Ff. 208, 2 coll., each ll. 15; Nasta'lik; the first two pages very sumptuously ornamented; illuminated headings on the third and fourth pages; seven very fine pictures on ff. 10<sup>a</sup>, 42<sup>b</sup>, 60<sup>b</sup>, 89<sup>a</sup>, 132<sup>b</sup>, 173<sup>b</sup>, and 194<sup>a</sup>; size, 7<sup>5</sup>/<sub>8</sub> in. by 4<sup>1</sup>/<sub>2</sub> in. [ELLIOT 71.]

## 866

The same.

Contents :

Ghazals, arranged alphabetically, but different in order from Elliot 70 and 71, on fol. 1<sup>b</sup>. Beginning as usual.

Tarji'ât, ghazals, kit'as, and rubâ'is, on fol. 201<sup>a</sup>. They break off with the bait :

سید ره روان الخ

corresponding to Elliot 70, fol. 219<sup>a</sup>, l. 5.

Ff. 209, 2 coll., each ll. 15; Nasta'lik; quite without ornaments; many corners injured; the first nine leaves are put into another margin; incomplete at the end; size, 7<sup>3</sup>/<sub>4</sub> in. by 4<sup>3</sup>/<sub>4</sub> in. [ELLIOT 72.]

## 867

Kulliyyât-i-Kâtibi (کلیات کاتبی).

Complete poetical works of Shams-al-din Muḥammad bin 'Abdallāh Kâtibi, who was born not far from Tarshiz, and died at Astarābād, A.H. 838 or 839 = A.D. 1434-1436. He is commonly called al-Nishâpûrî, since he came in early youth to Nishâpûr; comp. Rieu ii. p. 637 sq.; A. Sprenger, Catal., p. 457; Ouseley, Biographical Notices, p. 188 sq.; G. Flügel i. p. 561; H. Khalfa iii. p. 302, No. 5625; W. Pertsch, p. 76; Tornberg, p. 104; Cat. des MSS. et Xylographes, p. 366. The following title, belonging to the first part of this collection, appears on ff. 1<sup>b</sup> and 2<sup>a</sup> :

دیوان املاح المتأخرین و افصح المتکلمین مولانا شمس

الدین محمد المعروف بکاتبی النیشاپوری

Contents :

Kaṣidas without any order, on fol. 1<sup>b</sup>. Beginning :

ای گل آدم بخمرجان مختر ساخته الخ

A tarkibband, some musaddasât, and murabba'ât, on ff. 4-8.

Ghazals in alphabetical order, on fol. 96<sup>b</sup>. Beginning :

آفاق پر صداست زکوه گناه ما الخ

Mukatta'ât, on fol. 187<sup>b</sup>. Beginning :

ای دل ار خواهی که باشی در ره عزت سوار الخ

Rubâ'is and fards, on fol. 195<sup>a</sup>. Beginning :

هر جا که حدیث می احمر گذرد الخ

Gulshan-i-Abrâr (گلشن ابرار), or the garden of the pure, a mystical mathnawî (identical with the first mathnawî of Sprenger's Moty Mahall copy), on fol. 202<sup>b</sup>. Beginning :

بسم الله الرحمن الرحيم - تاج کلامست و کلام قدیم

Majma'-albahrain (مجمع البحرين), or the combination of two metres, another mathnawî (also styled ناظر ناظر), with a preface in prose, on fol. 228<sup>b</sup>. Beginning :

ای شده از قدرت تو ما و طین

لوحه دیباچه دنیا و دین

(identical with the second mathnawî of Sprenger's Moty Mahall copy).

Dah Bâb (ده باب), or the ten chapters, a third mathnawî, on fol. 266<sup>b</sup>. Beginning :

ای برحمت در دو عالم کار ساز - جمله عالم برحمت کار ساز

According to the initial bait and the index of this copy (where opposite ده باب is written تجنیسات (تجنیسات) the Dah Bâb is identical with the 'Tajnisât' described in W. Pertsch, pp. 76, 77, and in A. Sprenger, p. 458; see also Rieu ii. p. 638.

Si Nâma (سی نامه), or thirty epistles, a fourth mathnawî, on fol. 303<sup>b</sup>. Beginning :

زهی سی نامه ام نامی ز نامت - حدیثم حرفی از جزو کلامت

Dilrubâ'i (دلربائی), a fifth mathnawî, on fol. 347<sup>b</sup>.

Beginning :

زهی روح را رحمتست رائحه الخ

This copy was finished at the end of the month Ramaḍân, A.H. 889 = A.D. 1484, October.

Ff. 363, 2 coll., each ll. 17; Nasta'lik; the first two pages richly adorned; an illuminated index of the whole work on fol. 1<sup>a</sup>; illuminated headings on ff. 96<sup>b</sup>, 202<sup>b</sup>, 228<sup>b</sup>, 266<sup>b</sup>, 303<sup>b</sup>, and 347<sup>b</sup>; binding with flowers; size, 8<sup>1</sup>/<sub>2</sub> in. by 4<sup>3</sup>/<sub>4</sub> in. [ELLIOT 177.]

## 868

Another, but defective copy of the same.

Another copy of Kâtibi's Kulliyyât, sixteen years older than the preceding one, but very defective and incomplete.

Contents :

Kaṣidas, on fol. 1<sup>b</sup>, preceded by the same tarkibband, the same musaddasât, and murabba'ât, which are found in Elliot 177, fol. 4 sq. Beginning of the tarkibband :

ای یک رقم کتابه کل از کمال تو

لوح دو کون نقطه جیم جمال تو

The first kaṣidah, on fol. 4<sup>b</sup>, begins thus :

مرا غمیت شتوراها بحجره تن الخ

(see Elliot 177, fol. 8<sup>a</sup>).

Ghazals in alphabetical order, on fol. 63<sup>b</sup>. Beginning as in Elliot 177.

Mukatta'ât, rubâ'is, and fards, on fol. 111<sup>a</sup>, quite agreeing with Elliot 177, but incomplete at the end. There is a large lacuna after fol. 120, corresponding to Elliot 177, fol. 201<sup>b</sup>, l. 14—fol. 210<sup>b</sup>, l. 6.



Gulshan-i-Abrâr, on fol. 121<sup>a</sup>, incomplete at the beginning. The first bait here,

کاتیبی اوصاف تو دارد سبق الـ

corresponds to Elliot 177, fol. 210<sup>b</sup>, l. 7.

Majma'-albahrain, with the preface in prose, on fol. 133<sup>b</sup>, defective at the end. After fol. 157 there is a second large lacuna, corresponding to Elliot 177, fol. 264<sup>a</sup>, l. 7—fol. 274<sup>a</sup>, l. 16.

Dah Bâb, on fol. 158<sup>a</sup>, defective at the beginning. The first bait here,

هرکرا دلدار پرسد خسته نیست الـ

agrees with Elliot 177, fol. 274<sup>a</sup>, last line.

Si Nâma, on fol. 178<sup>b</sup>, complete.

Dilrubâ'i, on fol. 208<sup>b</sup>, defective in the middle. There is a third lacuna after fol. 212, comprising seventy-five missing baits (Elliot 177, fol. 354<sup>a</sup>, l. 2—fol. 356<sup>a</sup>, l. 13); fol. 215<sup>b</sup> is left blank besides.

This copy is dated the 10th of Dhû-alka'dah, A. H. 873=A. D. 1469, May 22; the kašidas were finished already the 13th of Ramaḍân, in the same year.

Ff. 218, 2 coll., each ll. 19, and a third on the margin, ll. 12; illuminated frontispieces on ff. 1<sup>b</sup>, 63<sup>b</sup>, 133<sup>b</sup>, 178<sup>b</sup>, 209<sup>b</sup>, and 213<sup>b</sup>; Nasta'liq; size, 8½ in. by 4½ in. [ELLIOT 216.]

### 869

Another copy of Kâtibi's Dah Bâb.

This copy is defective both at the beginning and end. Its initial bait,

آن شنیدستی که در وقت اجل  
گفت ذو القرنین سلطان اجل

corresponds to Elliot 177, fol. 268<sup>a</sup>, l. 5; and its last bait,

بادۀ آخر دقتی آردت - شرب غم همچون ریحی آردت

is found in Elliot 177, on fol. 302<sup>b</sup>, l. 15 (with a few modifications). There are consequently missing in this copy forty-seven baits at the beginning and seventeen at the end. Copied A. H. 991=A. D. 1583.

Margin-column, ff. 101<sup>b</sup>–148<sup>a</sup>, 157<sup>a</sup>–159<sup>b</sup>, and 155<sup>a</sup>–156<sup>b</sup> (the leaves being misplaced), ll. 23; Nasta'liq. [FRASER 91.]

### 870

Selections from Kâtibi's ghazals.

The ghazals are arranged alphabetically. Beginning the same as in Elliot 177 and 216:

آفاق پر صداست الـ

No date.

Ff. 1–22, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in. [ELLIOT 329.]

### 871

Selections from Khayâli's ghazals.

Ghazals by Maulânâ Khayâli (خیالی) of Bukhârâ, Khwâjah 'Ismat-allâh's pupil, who died during Ulughbeg's reign (A. H. 850–853=A. D. 1446–1449); comp. Rieu ii. p. 639, and A. Sprenger, Catal., p. 465. Beginning:

ترك چشمت بی سپاه حسن خنجر میزند  
تا هنوز از جانب رویت چه سر بر میزند

No date.

Ff. 45<sup>b</sup>–66<sup>a</sup>, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 9¼ in. by 5½ in. [ELLIOT 329.]

### 872

Hâlnâma or Gûi u Caugân (حوالنامه اوگوی و چوگان).

The book of ecstasy, or the ball and the bat, a mystical mathnawî, by Maulânâ Maḥmûd al-Ârifî, who lived in Harât under Sultân Shâhrukh and died A. H. 853=A. D. 1449; see the author's name quoted on fol. 2<sup>b</sup>, l. 7: تا نام بعارفی برآرم; on fol. 24<sup>b</sup>, l. 9: این حال; etc. He composed this work in a fortnight at the age of fifty years, comp. fol. 24<sup>b</sup>, last line:

کردم بدو هفته بهر نامش - همچو مه چارده تمامش  
and ff. 24<sup>a</sup>, l. 3:

بنجاه گذشت سال عمرم - يك نیمه شکست بال عمرم

The chronogram گوی خور (A. H. 842=A. D. 1438, 1439), as quoted by Flügel, Rieu, etc., is not found here; the respective bait runs in this copy, thus:

چون کوبۀ سحر نماید - روشن بتو گوی زر نماید

There are two other statements, differing from those in Flügel's and Rieu's copies, viz. (1) on fol. 25<sup>a</sup>, l. 2, the author remarks that his poem contains 501 baits (پانصد و يك), not 510, as in Flügel (both calculations being wrong, however, since the actual number of baits in this MS. is 505); (2) the last verse but one tells us that Sultân Shâhrukh presented the poet with a mallet and 1000 dinârs (چوگانی و هزار دینار).

Beginning:

زان پیش که حسب حال گویم  
از خالق ذو الجلال گویم

Not dated. Other copies of this interesting allegorical poem, by which Hilâli's mystical mathnawî, شاه شاه, has been greatly influenced, are found in G. Flügel i. p. 560 sq.; Rieu ii. p. 639; J. Aumer, p. 36; Cat. des MSS. et Xylographes, p. 379; and Cat. Codd. Or. Lugd. Bat. ii. p. 123; comp. also H. Khalfa v. p. 266, and Ethé, Ueber persische Tenzen (Abhandlungen des 5ten internat. Orientalisten-Congresses, vol. ii. p. 123 sq., where extracts are given in text and translation).

Ff. 25, 2 coll., each ll. 11; small illuminated frontispiece; Nasta'liq; size, 6 in. by 4¾ in. [ELLIOT 35.]

### 873

Another copy of the same.

In this copy the chronogram for A. H. 842 is found in the same form as in Flügel, Rieu, etc., viz.: روشن بتو گوی خور نماید.

The number of baits is given on fol. 100<sup>a</sup>, l. 1, according to the usual calculation, as 510 (پانصد و ده).

No date.

Ff. 72–100, 2 coll., each ll. 9; distinct Nasta'liq; illuminated frontispiece; size, 6½ in. by 4¼ in. [BODL. 413.]

## 874

Khamsa-i-Ashraf (خمسة اشرف).

Five mathnawis, composed by Ashraf, who lived at Harât under the reign of Sultân Shâhrukh (A. H. 807-850=A. D. 1405-1446), and died probably A. H. 854=A. D. 1450; see Rieu iii. p. 1092<sup>b</sup>, and Sprenger, Catal., p. 20, No. 139. The poet praises Shâhrukh at the end, on fol. 252<sup>a</sup>; as to Harât, see fol. 204<sup>a</sup>, l. 2, and fol. 251<sup>b</sup>, l. 6, col. 4.

1. Manhaj-alabrâr (منهج الابرار), the road of the righteous, on fol. 1<sup>b</sup>. Beginning:

بسم الله الرحمن الرحيم - هست سر آغاز کتاب کریم

Composed A. H. 832=A. D. 1428, 1429, see fol. 46<sup>b</sup>, l. 9, col. 4.

2. Riyâd-alfâshikîn (رياض العاشقين), the gardens of the lovers, on fol. 48<sup>a</sup>. Beginning:

خداوند را بهبود بنمای - نقاب از چهره مقصود بکشای

Composed A. H. 836=A. D. 1432, 1433, see fol. 128<sup>a</sup>, l. 7, col. 3.

3. 'Ishk-nâma (عشق نامه), the book of love, on fol. 129<sup>a</sup>. Beginning:

ای دل ز تو دیدم روشنائی - وز تو بتو کرده آشنائی

Composed A. H. 842=A. D. 1438, 1439, see fol. 163<sup>b</sup>, l. 19, col. 3.

4. Haft Aurang (هفت اورنگ), the seven thrones, or the seven-starred constellation, on fol. 165<sup>a</sup>. Beginning:

ای زمین گستر زمان آرای - وی جهان پرور جهان پیرای

Composed A. H. 844=A. D. 1440, 1441, see fol. 203<sup>b</sup>, lin. penult., col. 4.

5. Zafarnâma (ظفرنامه), the book of victory, on fol. 205<sup>a</sup>. Beginning:

خدایا توئی پادشاه همه - خداوندی تو پناه همه

Composed A. H. 848=A. D. 1444, 1445, see fol. 251<sup>b</sup>, l. 6, col. 1.

Copied by Nizâm bin 'Alî al-mikâlî al-bukhârî alashrafî and dated A. H. 861, Rabi' I=A. D. 1457, January, February, not more than thirteen years after the composition of the last mathnawî.

Ff. 252, ll. 25, each page 4 coll.; small Nasta'lik; illuminated frontispiece at the beginning of each mathnawî; size, 9 $\frac{1}{2}$  in. by 6 $\frac{3}{8}$  in. [OUSELEY 237.]

Shâhî (Nos. 875-881).

## 875

Diwân-i-Shâhî (دیوان شاهی).

The lyrical works of Akâ Malik bin Jamâl-aldîn Amir Shâhî of Sabzwâr in Khurâsân, who died A. H. 857=A. D. 1453, in Astarâbâd; comp. Rieu ii. p. 640; A. Sprenger, Catal., p. 563; Ouseley, Biographical Notices, pp. 139-143; G. Flügel i. p. 562 sq.; Cat. des MSS. et Xylographes, p. 366; Cat. Codd. Or. Lugd. Bat. ii. p. 119, etc. According to the Mirât-alkhayâl, Shâhî died A. H. 859; see Ouseley Add. 2, No. 53.

This copy contains:

Ghazals in alphabetical order, on fol. 1<sup>b</sup>. Beginning as in Rieu, Sprenger, and Flügel:

ای نقش بسته نام خطت با سرشت ما الخ

Mukatta'ât and rubâ'is, on fol. 36<sup>b</sup>. Beginning:

در آن گوش من بعد شامی بدمر الخ

The heading is by mistake prefixed to the second kit'ah.

No date. A full notice of Shâhî, written by Sir Gore Ouseley on the basis of the best tadhkiras, is added to this MS.

Ff. 37, ll. 15; 2 coll., and occasionally a third on the margin; Nasta'lik; small illuminated frontispiece; size, 6 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. [ELLIOT 98.]

## 876

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>, beginning as in the preceding copy. The arrangement, although alphabetical, differs entirely from that in Elliot 98.

Kit'as and rubâ'is, on fol. 34<sup>b</sup>. Beginning:

شبی با صراحی همی گفت شمع  
که ای هر شبی مجلس آرای دوست

corresponding to the third kit'ah in Elliot 98.

On fol. 1<sup>a</sup> some seals are found, one of which belongs to Shâhjahân. The same notice of Shâhî as in Elliot 98 is added to this MS.

Ff. 36, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; the first two pages adorned; size, 9 $\frac{1}{4}$  in. by 5 $\frac{3}{4}$  in. [ELLIOT 99.]

## 877

The same.

Contents:

Ghazals, on fol. 1<sup>b</sup>, again in a different alphabetical order. Beginning the same as in the previous copies.

Kit'as and rubâ'is, on fol. 42<sup>a</sup>. Beginning the same as in Elliot 98: در آن گوش الخ.

Not dated.

Ff. 45, 2 coll., each ll. 12; Nasta'lik; the first two pages richly ornamented; the frontispiece and all the headings throughout splendidly illuminated; size, 9 in. by 6 $\frac{1}{4}$  in. [ELLIOT 100.]

## 878

The same.

This copy of Shâhî's diwân begins with a tarji'band:

یا رب بسوز سینۀ زندان پاک باز الخ

The initial ghazal of the preceding copies is found here on fol. 5<sup>b</sup>. No rubâ'is; no date.

Ff. 87, 6 baits on every page in oblique lines; small, but clear Nasta'lik; pictures on ff. 1<sup>b</sup> and 2<sup>a</sup>; ff. 2<sup>b</sup> and 3<sup>a</sup> sumptuously adorned; illuminations throughout; size, 6 $\frac{3}{8}$  in. by 3 $\frac{3}{8}$  in. [SELD. 98 SUP.]

## 879

Selections from Shâhî's diwân.

Only ghazals in alphabetical order. Beginning:

ای نقش بسته الخ

No date.

Ff. 22<sup>b</sup>-45<sup>a</sup>, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; a miniature painting on fol. 26<sup>a</sup>; size, 9 $\frac{1}{4}$  in. by 5 $\frac{1}{2}$  in. [ELLIOT 329.]



## 880

Sharh-i-Diwan-i-Shāhi (شرح دیوان شاهی).

A Turkish commentary on Shāhi's diwān, by the famous Mullā Sham'i, the well-known commentator of Jalāl-al-din Rūmī, Hāfiz, Sa'di, etc. (died about A. H. 1010 = A. D. 1601, 1602, according to Rieu ii. p. 607; others fix his death in A. H. 1000, 1001, or 1005; see Flügel i. p. 574). This commentary is also mentioned by H. Khalfa iii. p. 286, No. 5480. Sham'i compiled it at the request of a certain Ahmad bin Muhammad یکی از ارباب جود و سخا که سرو جویبار کرم و نهال (بوستان ارم و فخر الاقران و نادره الدوران الخ) of proceeding is, that at first he gives a literal Turkish translation of every Persian bait, and then, wherever he finds it necessary, adds a longer or shorter explanation of its meaning. Beginning of the Persian preface: سپاس و حمد بی پایان پادشاهی را که در بارگاه عظمتش همه شاهان بنده است الخ.

The first ghazal, explained by Sham'i, is the initial poem of all the preceding copies. This copy was acquired by Archbishop Laud in 1633.

Ff. 105, ll. 17; pretty Turkish handwriting; size, 8½ in. by 5½ in. [LAUD 80.]

## 881

Another copy of the same commentary.

Beginning the same as in Laud 80. No date.

Ff. 66, ll. 21; Nasta'liq; size, 8½ in. by 6 in. [SALE 3.]

## 882

Dilsūznāma (دلوسوز نامه).

A poetical version of the story of the Rose and Nightingale (آکل و بلبل), by Badi'-al-din Minūcihr Altā-jiri Altabrizi. The title occurs on fol. 6<sup>a</sup>, l. 4; ib. l. 5, the town, where the poet lived, is called محروسه این.

Beginning:

بنام آنکه دل را وصل جان داد - تعشق را برو حکم روان داد

Copied at Adrianople, A. H. 860 = A. D. 1456. According to a note on the first page it was once in the possession of one Muṣṭafā bin Ibrāhīm. The copy contains several pictures.

Ff. 105, 2 coll., each ll. 12; Nasta'liq; size, 6¾ in. by 4½ in. [OUSELEY 133.]

## 883

Kulliyyāt-i-Dā'i (کلیات داعی).

The complete works of Nizām-al-din Maḥmūd bin alḥasan alḥusaini of Shirāz, with the takhalluṣ Dā'i (see this name in the preface, fol. 3<sup>a</sup>, ll. 9 and 10; Butkhāna, No. 104; A. Sprenger, Catal., p. 387; and Rieu ii. p. 791<sup>b</sup>), which have been collected by the author himself with the assistance of his son, in the 55th year of his age, A. H. 865 = A. D. 1460, 1461 (fol. 3<sup>b</sup>, l. 1 sq. : در تاریخ سنه خمس و ستین و ثمانمائه که سن ناظم به پنجاه و پنج رسیده بود آنچه در عرض چهل سال تقریبا

از مفوتات باقی مانده بمدد قلم فرزندی ارجمند در (طریقت مستقیم رقم مجموعیت یافت).

He divides his diwān into three kisms: *Kiḥsiyyāt* (فوائد انجام مذیل بکتاب مناجات ونعت, i. e. قدسیات), *Wāridāt* (حقائق نظام منضم باو, i. e. واردات), and *Ṣādirāt* (ترجیعات و قصائد و نظم عربی و ملمع و اشعار متنوعه لطائف, i. e. صادرات), and gives an interpretation of these terms in the following words: تسمیه قسم اول بقدسیات از برای آن رفتہ که از شوائب طبع و هوس پاک افتاده و قسم دوم را واردات از آن جهت گفته که از پیشگاه معنی پی قصد مطابقه صورت ورود یافته و قسم سوم را بواسطه صدور از فکری صادرات نام نهاده. He promises two other kisms, entitled *Sakhun-i-tāza* and *Faid-i-mujaddad* (سخن تازه اگر در), if he should live long enough (و فیض مجدد اگر در), and these supplements are really found in this copy, which after the preface in prose, ff. 1<sup>b</sup>-4<sup>a</sup>, contains *qasidas*, *ghazals*, *mukatta'āt*, *rubā'is*, *ta'rikhāt*, *tarji'āt*, etc. in the following sections:

1. *Kitāb-i-ḥudsiyyāt* (کتاب قدسیات), on ff. 4<sup>b</sup>-50<sup>a</sup>. Beginning the same as in Sprenger:

ای مرا مؤنس جان بسم الله - دائم ورد زبان بسم الله

With the subdivisions:

*Kitāb-al-munājāt* (کتاب المناجات), on fol. 29<sup>a</sup>, and *Kitāb-al-nu'ūt* (کتاب النعوت), on fol. 35<sup>b</sup>.

2. *Kitāb-i-Wāridāt* (کتاب واردات), on ff. 50<sup>b</sup>-170<sup>a</sup>.

With the subdivisions:

*Kitāb-al-mukatta'āt fi-al-tauhid* (کتاب المقطعات فی التوحید), on fol. 86<sup>b</sup>.

*Fi-al-rubā'iyyāt min jumlat-al-wāridāt* (فی الرباعیات), on fol. 94<sup>b</sup>.

*Kitāb-'arā'is-altarji'* (کتاب عرائس الترجیع), on fol. 109<sup>b</sup>.

Ff. 127-134 have been turned upside down, the beginning is therefore on fol. 134<sup>b</sup>, and the end on fol. 127<sup>a</sup>.

*Kitāb-al-qasā'id* (کتاب القصائد), on fol. 127<sup>b</sup>. Beginning:

آمدیم از سخن خلق بتوحید خدا

چند افسانه بگوئیم وحدیت من و ما

3. *Kitāb-i-Ṣādirāt* (کتاب صادرات), on ff. 170<sup>b</sup>-232<sup>a</sup>. Beginning:

ابتدای سخن بنام خدا - آن سخن بخش معرفت آرا

With the subdivisions:

*Kitāb-i-kān-i-malāḥat* (کتاب کان ملاحات), on fol. 199<sup>b</sup>.

*Kitāb-i-guftār-i-tauhid-u-na't-u-manḥabat* (کتاب گفتار توحید و نعت و منقبت), on fol. 224<sup>b</sup>.

4. *Kitāb-i-sakhun-i-tāza* (کتاب سخن تازه), on ff. 232<sup>b</sup>-283<sup>a</sup>. Beginning:

سخن تازه زتوحید خدا باز کشا

که سخن راست زتوحید خدا نشو و نما

5. Kitâb-i-faîd-i-mujaddad (کتاب فیض مجدد), on ff. 283<sup>b</sup>-391<sup>a</sup>. Beginning:

لله الحمد که از فیض مجدد مارا  
میدهد حضرت حق طبع معانی آرا

With the subdivisions:

Fi-almathnawiyyât-almutafarriḳah (فی المثنویات), on fol. 373<sup>b</sup>.

Fi-almuḳaṭṭa'ât (فی المقطعات), on fol. 376<sup>a</sup>.

Fi-alrubâ'iyât (فی الرباعیات), on fol. 380<sup>b</sup>.

In the margin-columns which surround the pages, there are written the following works in verse and prose by the same Dâ'i:

1. Kitâb-i-mashâhid or در سبع اقلیم حقائق طلبان, a sûfic treatise, on ff. 2<sup>a</sup>-29<sup>a</sup>. The seven İklîm are:

توحید, حقیقه, معرفه, کشف, ذوق, تجرید, طلب.

2. Ganj-i-rawân, or the soul's treasure (گنج روان), on ff. 30<sup>a</sup>-64<sup>a</sup>, containing ten chapters:

1. در معرفه الذات باری سبحانه.

2. در معرفه صفات او.

3. معرفه اسماء الله.

4. معرفه الله.

5. در معرفه علم.

6. در معرفه انسان.

7. در معرفه اخلاق انسان.

8. در احوال انسان.

9. در مقامات انسان.

10. در معرفه کمال انسان.

The conclusion of this book is formed by an epilogue (در معذرت ناظم خاتمه), on fol. 63<sup>b</sup>.

3. Kitâb-i-ċihîl şabâh, or the forty mornings (کتاب چهل صبح), on ff. 64<sup>b</sup>-98<sup>b</sup>.

4. Kitâb-i-ċâr ċaman, or the four meadows (کتاب چار چمن), on ff. 98<sup>b</sup>-140<sup>a</sup>.

5. Kitâb-i-ċashma-i-Zindagâni, or the fountain of life (کتاب چشمه زندگانی), on ff. 140<sup>b</sup>-174<sup>b</sup>.

6. Ishḳnâma, or the book of love (کتاب عشقنامه), on ff. 175<sup>a</sup>-247<sup>a</sup>.

7. Kalimât-i-bâḳiyah (کلمات باقیه), on ff. 247<sup>b</sup>-278<sup>a</sup>.

8. Nizâm u Saranjâm (نظام و سرانجام), on ff. 278<sup>a</sup>-288<sup>a</sup>.

9-11. Eleven risâlas on sûfic matters, on ff. 289<sup>a</sup>, 294<sup>b</sup>, 302<sup>a</sup>, 313<sup>a</sup>, 319<sup>b</sup>, 327<sup>b</sup>, 339<sup>a</sup>, 345<sup>a</sup>, 354<sup>b</sup>, 371<sup>b</sup>, and 383<sup>a</sup>.

Good old copy, dated the 16th of Rajab, A. H. 879 = A. D. 1474, November 26, that is, only fourteen years after the date of the collection itself, by Sultân 'Alî. The Khulâṣat-alkalâm, Elliot 183, No. 27, fixes Dâ'i's death in A. H. 915, which is clearly a mistake.

Ff. 391, 2 coll., each ll. 13-14, and a third on the margin, ll. 23-24; richly illuminated throughout; most splendid frontispiece; the first page sumptuously ornamented; splendid binding with flowers; Nasta'lik; size, 8½ in. by 4¾ in. [ELLIOT 48.]

## 884

Selections from Âdhuri's ghazals.

Ghazals of Jalâl-aldin Hamzah bin 'Alî Malik Tûsi

Baihaḳî, with the takhalluṣ Âdhuri (آذری), who died at Asfarâ'in, A. H. 866 = A. D. 1461, 1462; comp. Rieu i. p. 43; A. Sprenger, Catal., p. 315; and Nos. 402 and 403 above. Beginning:

گر کند بدرقه لطف تو همراهی ما النّ

The poems are arranged alphabetically, except the last. No date.

Ff. 101<sup>b</sup>-124<sup>a</sup>, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; a miniature painting on fol. 120<sup>a</sup>; size, 9½ in. by 5½ in. [ELLIOT 329.]

## 885

Diwân-i-Mas'ûd (دیوان مسعود).

A diwân of Amir Mas'ûd; this takhalluṣ occurs everywhere at the end of the ghazals. It contains:

Ghazals, on fol. 1<sup>b</sup>, arranged alphabetically. Beginning:

ای قدر برده خال تو مشک سیاه را

در حسن رنگ داده خط مهر و ماه را

Kit'as, on fol. 85<sup>a</sup>. Beginning:

وی یکی گفت قاضی کرمان - صافی و پاک همچو آئینه است

Miscellaneous poems, on fol. 88<sup>b</sup>. Beginning:

آن دلبر شوخ مست و رعنا النّ

The author of this diwân is undoubtedly identical with Khwâjah Mas'ûd of Kumm (see Safinah, Elliot 400, No. 42), otherwise called Mas'ûd Turkmân (see A. Sprenger, Catal., p. 84), one of Sultân Ya'kûb's Amirs, who came to Harât in the reign of Sultân Husain Mirzâ (A. H. 873-911) and wrote a Qaṣṣah (مناظره تبیع و قلم) and wrote a Qaṣṣah (مناظره تبیع و قلم). There occurs in one of his kit'as the date A. H. 869 = A. D. 1464, 1465, comp. fol. 86<sup>b</sup>:

با دل خویش گفتم ای مسکین

باش خوش دل که شاه می آید

خسرو جم شکوه بار دگر

جانب بارگاه می آید

گفت تا رنج این بگو گفتم

شاه گیتی پناه می آید

The numerical value of the chronostichon for the arrival of the king (شاه گیتی پناه می آید) is 869. Consequently this poet and the author of the Makhzan Ma'ni (مخزن معنی) (see the next number but one) are the same person.

This beautiful copy, adorned with several pictures, is dated Rabi' I, A. H. 886 = A. D. 1481, May.

Ff. 90, 2 coll., each ll. 10; Nasta'lik; size, 8½ in. by 4¾ in. [OUSELEY 18.]

## 886

Selections from Amir Mas'ûd's ghazals.

Ghazals, arranged alphabetically. Beginning:

ای قدر برده خال تو مشک سیاه را

comp. the preceding copy. No date.

Ff. 66<sup>b</sup>-84<sup>a</sup>, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; a miniature painting on fol. 80<sup>a</sup>; size, 9½ in. by 5½ in. [ELLIOT 329.]

## 887

Makhzan-i-Ma'nâ (مخزن معنی).

A mathnawî, 'the dispute of the sword and the pen'



(منظره تیغ و قلم on the first page), by the same Mas'ûd, composed A.H. 867=A.D. 1462, 1463, and dedicated to a prince Abû-alnaṣr Yûsuf Bahâdur Khân. Beginning:

قلم چون به تیغ زبان راز گفت  
حقیقت بنام خدا باز گفت

The name of the author occurs on fol. 4<sup>b</sup>, l. 8:

چو سازی روان قلمم جود را  
کفافت یک قطره مسعود را

and on fol. 55<sup>a</sup>, l. 2.

The title and the date are mentioned at the end, on fol. 54<sup>b</sup>, l. 10:

چو دیدش خرد در معانی تمام  
روان مخزن معنیش کرد نام  
گراز سال تأریخ خواهی نشان  
ازین نام فرخنده گردد عیان

Dated 8th Shawwâl, A.H. 963=A.D. 1556, August 15. According to a seal on the last page this copy belonged to the emperor Jahângir, in the year A.H. 1027; there are other seals with the name Zâhid 'Alikhân, with the dates A.H. 1162, 1164, 1165, and 1168. Ornaments at the beginning and end.

Ff. 55, 2 coll., each ll. 14; Nasta'lik; size, 8 in. by 4½ in.  
[OUSELEY 7.]

### 888

Dîwân-i-Amîr Saifi (دیوان امیر سیفی).

Lyrical poems of Amîr Yâdgârbeg Saifi, one of Sultân Shâhrukh's Amirs; comp. Makhzan-algharâ'ib, Elliot 395, No. 1014 (the only one among all the poets with this takhalluṣ who can claim the title 'Amîr'). He died A.H. 870=A.D. 1465, 1466; see Rieu iii. pp. 1094 and 1095; A. Sprenger, Catal., p. 20, No. 130; Cat. des MSS. et Xylographes, p. 311.

This dîwân contains only ghazals, arranged alphabetically, on ff. 109-166. Beginning:

تا عیان کردم باو عشق نهان خویش را  
ساختم بیگانه ماه مهربان خویش را

At the end follow a few kit'as on Mûhammad, Imâm, Khân, Dâ'ûd, Ḥusain.

The copy contains a few pictures; not dated, but paper and writing are identical with Ouseley 18, which is dated A.H. 886=A.D. 1481.

On the last page a ghazal by Hâfiẓ, beginning: تا عیان کردم آتش دل در غم جانا نه بسوخت آتش, in the same handwriting.

Ff. 109-167, 2 coll., each ll. 10; Nasta'lik; size, 8½ in. by 4½ in.  
[OUSELEY 14.]

### 889

Selections from the same dîwân.

Ghazals by the same Amîr Saifi in alphabetical order, beginning like the preceding copy: تا عیان کردم آتش. No date.

Ff. 84<sup>b</sup>-101<sup>a</sup>, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.  
[ELLIOT 329.]

### 890

Selections from the dîwân of Riyâdî.

Ghazals by Maulânâ Riyâdî of Samarkand, who was drowned A.H. 884=A.D. 1479, 1480; comp. Rieu iii. p. 1074; A. Sprenger, Catal., p. 20, No. 140; Cat. des MSS. et Xylographes, p. 311; Makhzan-algharâ'ib, Elliot 395, No. 827. Alphabetical order. Beginning:

ای پری از رخ بر افکن طره طرار را  
تابکی بروی مصحف می نهی زرار را

No date.

Ff. 24<sup>b</sup>-32<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5½ in.  
[ELLIOT 134.]

### 891

The same.

Other selections from the same ghazals, beginning:

گر طیب آید که گیرد نبض جانان مرا  
من همی میرم که میگیرد رگ جان مرا

No date.

Ff. 75<sup>a</sup>-81<sup>b</sup>, 2 coll., each ll. 12; Nasta'lik; size, 7¾ in. by 4¾ in.  
[ELLIOT 167.]

### 892

Lailâ u Majnûn (لیلی و مجنون).

Lailâ and Majnûn, a mathnawî, by Mullâ Maktabî of Shirâz, who composed it A.H. 895=A.D. 1490; comp. Catal. Codd. Or. Lugd. ii. p. 121; A. Sprenger, Catal., p. 480; J. Aumer, p. 33. Beginning:

ای بر احدیت ز آغاز - خلق ازل وابد هم آواز

Part of the colophon is torn away; from the remaining part we learn that this copy was finished the 12th of Dhû-alḡa'dah, A.H. 1198=A.D. 1784, September 28.

Ff. 75, 2 coll., each ll. 15; extremely small Shikasta; size, 3¾ in. by 2 in.  
[OUSELEY 153.]

### 893

Another copy of the same.

Beginning the same as in the preceding copy. It was written in twenty-six days, and finished in the month Rabi'-alawwal, A.H. 1238=A.D. 1822, November, December, at Shirâz.

Ff. 100, 2 coll., each ll. 11; Shikasta; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 16<sup>b</sup>, 32<sup>a</sup>, 41<sup>b</sup>, 44<sup>a</sup>, 48<sup>b</sup>, 51<sup>a</sup>, 60<sup>a</sup>, 61<sup>b</sup>, 64<sup>a</sup>, 66<sup>b</sup>, 70<sup>b</sup>, 72<sup>a</sup>, 73<sup>b</sup>, 76<sup>b</sup>, 85<sup>a</sup>, and 91<sup>a</sup>; binding also with pictures; size, 7¼ in. by 4¼ in.  
[ELLIOT 231.]

Jâmî (Nos. 894-976).

### 894

Kulliyât-i-Jâmî (کلیات جامی).

A collection of the works of Nûr-al-dîn 'Abd-alrah-mân, who was born in Jâm, A.H. 817=A.D. 1414, and died A.H. 898=A.D. 1492, in Harât. For information regarding his life and works we refer to Ouseley,

Biographical Notices, p. 131; Rosenzweig, Biographische Notizen über Mawlana Abdurrahman Dschami, Vienna, 1840; W. Nassau Lees, A Biographical Sketch of the Mystic Philosopher and Poet Jāmi, being the preface to his 'Lives of the Mystics,' Calcutta, 1859; S. Robinson, Persian Poetry for English Readers, 1883, p. 511 sq.; Rieu ii. p. 643 sq., and i. p. 17; A. Sprenger, Catal., p. 447 sq., etc.<sup>1</sup>

#### Contents:

1. سلسلة الذهب, the golden chain, a religious mathnawī, in the Matn of ff. 1<sup>b</sup>-6<sup>a</sup>, and on the margin of ff. 6<sup>b</sup>-141<sup>a</sup>. The author finished it A. H. 890 = A. D. 1485. The three books, into which this poem is usually divided, are not separated from one another in this copy; the preface in prose is also wanting.

#### Beginning:

لله الحمد قبل كل كلام - بصفات الجلال والاکرام

Comp. G. Flügel i. p. 569; and Wiener Jahrbücher, tom. 66, Anzeigblatt, p. 20 sq., where the contents are specified.

2. فوائد ضيائية, known as شرح جامي, in the Matn of ff. 6<sup>b</sup>-130<sup>a</sup>. An Arabic commentary on the Kāfiyah of Ibn-al-hājjib, composed A. H. 897 = A. D. 1492, by Jāmi for his son Diyā-al-din Yūsuf.

Beginning: الحمد لوليه و الصلوة على نبيه و على آله و أصحابه المتأدبين بأدابه فهذه فوائد وافية بحل مشكلات الخ. Comp. G. Flügel i. p. 167; Cat. des MSS. et Xylographes, p. 158, No. 164. Printed at Calcutta, 1818, and at Constantinople, A. H. 1235 = A. D. 1820. The glosses of Muḥarram Efendi to the first part of this commentary entitled كتاب المحرم في حاشية جامي were published at Constantinople, A. H. 1226 = A. D. 1811.

3. نفحات الأنس من حضرات القدس, in the Matn of ff. 130<sup>b</sup>-321<sup>a</sup>, a collection of biographies of great Sūfis, completed A. H. 883 = A. D. 1478. See S. de Sacy, Notices et Extraits, xii. pp. 287-436; G. Flügel iii. p. 424; Wiener Jahrbücher, tom. 84, Anzeigblatt, p. 40; Rieu i. p. 349. Beginning:

الحمد لله الذي جعل مرآتي قلوب اوليائه الخ

Printed at Calcutta, 1859.

4. شواهد النبوة, evidences of Muḥammad's divine mission, on the outer margin of ff. 131<sup>a</sup>-261<sup>a</sup>.

Beginning: الحمد لله الذي ارسل رسلاً مبشرين ومنذرين لئلا يكون للناس على الله حجة بعد الرسل و خص من بينهم حبيبة محمد بالهداية اليه الخ

It is divided into a مقدمة, seven ركن, and a خاتمة; composed A. H. 885 = A. D. 1480. See H. Khalfa iv. p. 82; J. Aumer, pp. 101-103; Cat. des MSS. et Xylographes, p. 370, No. 422, 1; Rieu i. p. 146; Cat. Codd. Or. Lugd. Batav. iv. pp. 299 sq.

5. سلامان و ايسال, Salāmān and Absāl, a mathnawī, on the inner margin of ff. 141<sup>a</sup>-165<sup>a</sup>. Beginning:

اي بيادت تازه جان عاشقان - زاب لطفت تر زبان عاشقان

Edited by F. Falconer, London, 1850; English translation by the same, 1856.

6. تحفة الاحرار, the gift to the free, a religious mathnawī, completed A. H. 886 = A. D. 1481, on the inner margin of ff. 165<sup>b</sup>-202<sup>a</sup>. Beginning:

بسم الله الرحمن الرحيم - هست صلاي سر خوان كرم

Edited by F. Falconer, London, 1848. Printed at Lucknow, 1869; see Trübner's Record, No. 65, p. 81.

7. سبحة الابرار, the rosary of the righteous, a religious mathnawī, on the inner margin of ff. 202<sup>b</sup>-266<sup>a</sup>. Beginning:

ابتداي بسم الله الرحمن الرحيم المتوالي الاحسان

Edited in the 'Persian Selections,' Calcutta, 1811, vol. vi. part ii; by F. Falconer, London, 1849.

8. يوسف و زليخا, Yūsuf and Zalikhā, a mathnawī, completed A. H. 888 = A. D. 1483, on the margin of ff. 266<sup>b</sup>-352<sup>b</sup>. Beginning:

الهي غنچه اميد بكشاي - گلي از روضه جاويد بنماي

Edited at Calcutta, in the 'Persian Selections,' vol. i. part ii. Published with German translation by V. von Rosenzweig, Vienna, 1824; lithographed at Bombay, 1860; numerous other Eastern editions. English translation by Ralph T. H. Griffith, London, 1881.

9. نقش الفصوص, a commentary on the نقوش الفصوص of Shaikh Muḥammad bin 'Alī Al'arabī, this being an extract of his work فصوص الحكم, in the Matn of ff. 321<sup>b</sup>-383<sup>b</sup>.

Beginning: الحمد لله الذي جعل صفائح قلوبهم ذوى الهمم قائله لنقش فصوص الحكم والصلوة على المظهر الخ

10. ليلي و مجنون, Lailā and Majnūn, a mathnawī, composed A. H. 889 = A. D. 1484, on the margin of ff. 352<sup>b</sup>-429<sup>a</sup>. Beginning:

اي خاك تو تاج سر بلندان

مجنون تو عقل هوشمندان

Translated into French by A. L. Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807.

11. كتاب لمعات, اشعة اللمعات, commentary on the كتاب لمعات, in the Matn of ff. 383<sup>b</sup>-423<sup>a</sup>. These 'Lama'ât' are an extract of Ibn-Al'arabī's 'Fuṣūṣ-alḥikam,' made by Fakhr-al-din Ibrāhīm Alhamadānī Al'irāqī, who had studied the work under Ṣadr-al-din Muḥammad al-qunūwī (H. Khalfa القونوى). Beginning:

لولا لمعات برق نور القدم

من نحو حمى الجود وحى الكرم

See H. Khalfa v. p. 335, and Rieu ii. p. 594. Jāmi composed it A. H. 886 = A. D. 1481; comp. also Cat. des MSS. et Xylographes, p. 371.

12. شرح قصيدة ميمية خمرة, in the Matn of ff. 423<sup>b</sup>-439<sup>a</sup>. Commentary on the 'Wine-Kāṣidah' of Shaikh 'Umar Ibn-Alfāriḍ Miṣri (died A. H. 632 = A. D. 1235); see H. Khalfa iv. pp. 536, 537.

Beginning: بسم الله الرحمن الرحيم رب انعمت فزد سبحانه من جميل ليس لوجهه نقاب الا النور ولا بجماله الا الظهور الخ

<sup>1</sup> Works of Jāmi are, more or less, in every collection of Persian MSS.; on the printed literature see Zenker ii. pp. 38, 39.



This commentary is styled *لوامع*, and was compiled A. H. 875 = A. D. 1470, 1471; see Rieu ii. p. 808<sup>b</sup>; Cat. Codd. Or. Lugd. Batav. ii. p. 72.

13. *خردنامه اسکندری*, usually styled *سکندرنامه*, the wisdom-book of Alexander, a mathnawī, on the margin of ff. 429<sup>b</sup>-460<sup>a</sup>. Beginning:

الهی کمال الہی تراست - جمال جهان پادشاهی تراست

14. *رساله شرح قصیده تائیه فارسیه موسومہ بنظم الدرر*, in the Matn of ff. 439<sup>b</sup>-447<sup>a</sup>. Commentary on the *lāṭīqah*, by 'Umar Ibn-Alfārid. See H. Khalfa ii. p. 85; Loth, Catal. of Arabic MSS. in the India Office, pp. 199 and 236; G. Flügel i. p. 461 sq.

Beginning: پاکا خداوندی که صفات کائنات نامہ سپاس وستایش اوست وصحیفه مکتوبات بخشش و بخشایش بزبان مر ستاینده حامد اوست الخ

15. *رساله در شرح رباعیات که خود فرموده اند*, in the Matn of ff. 447<sup>b</sup>-460<sup>b</sup>. Commentary on some of his own rubā'is, the same which are mentioned by A. Sprenger, Catal., p. 452, No. 300; Rieu ii. pp. 827<sup>a</sup> and 834<sup>a</sup>; Cat. des MSS. et Xylographes, p. 373. Beginning quite agreeing with that in Sprenger and Rieu: *حمدا لاله الخ*.

16. *لوائح*, in the Matn of ff. 460<sup>b</sup>-468<sup>a</sup>, system of Sūfī doctrines. It is divided into 'Lā'ihas,' *الاحه*.

Beginning: *بسم الله الرحمن الرحيم لا احصى ثناء عليك كیف وكل ثناء يعود اليك الخ*

See H. Khalfa v. p. 344; Rieu i. p. 44; Cat. des MSS. et Xylographes, p. 252, No. 256; J. Aumer, p. 21.

17. *رساله شرح بیتین مثنوی مولوی*, in the Matn of ff. 468<sup>b</sup>-470<sup>a</sup>. Commentary on two verses of Jalāl-al-dīn Rūmī. Beginning:

عشق جز نائی وما جزئی نه ایم  
وی دمی بی ما وما بی وی نه ایم

See Rieu ii. p. 863<sup>a</sup>, No. xiii; comp. also Cat. Codd. Or. Lugd. Batav. ii. p. 112.

18. *رساله شرح بیت خسرو دهلوی*, in the Matn of ff. 470<sup>b</sup>-471<sup>a</sup>. Commentary on a verse of Amir Khusrau Dihlawī.

Beginning: *یا من لا رب غیره ولا اله سواه وفقنا فی القول والعمل الخ* Comp. Rieu ii. p. 863<sup>a</sup>, No. ix.

19. *رساله شرح حدیث*, in the Matn of ff. 471<sup>b</sup>-472<sup>a</sup>. Commentary on a tradition delivered by Abū-Dharr Al-ʿUkailī. Beginning:

ای پاک زحیز ومبرا ز مکان

خالی ز توئی درون و بیرون جهان

The same tract mentioned without Jāmī's name in Rieu ii. p. 862<sup>b</sup>, No. viii.

20. *رساله ترجمه اربعین حدیث منظوم*, in the Matn of ff. 472<sup>b</sup>-474<sup>a</sup>. Commentary on forty traditions.

Beginning: *بسم الله الرحمن الرحيم و به نستعين صحيح ترین حدیثی که راویان مجالس دین و محدثان مدارس یقین املا کنند حمد دانائی است که کلمه تائیه*

*جامعه بر زبان معجز بیان الخ* Comp. Rieu i. p. 17, where the date of composition is given as A. H. 886 = A. H. 1481.

21. *رساله ترجمه کلمات قدسیه موسومہ بنشر الآلی*, in the Matn of ff. 474<sup>b</sup>-476<sup>a</sup>. Some sentences ascribed to 'Alī bin Abī-Tālib, with a Persian metrical paraphrase: the first saying is, *اشد فی الشدة*; the last, *ثواب الآخرة خير من نعيم الدنيا*. They are arranged alphabetically according to the first letter. Beginning:

باسمہ سبحانہ هذه کلمات قدسیۃ الخ

22. *دیوان اول*, on the margin of ff. 475<sup>b</sup>-626<sup>b</sup>, and in the Matn of ff. 603<sup>b</sup>-626<sup>b</sup>.

The first diwān: (a) The first part on fol. 475<sup>b</sup>, the preface of which begins *بسم الله الرحمن الرحيم - هست نموده می اما بعد* with *صلای سر خوان کریم آید که ثمره شجره آفرینش بلکه شجره ثمره دانش الخ*

The first poem, called *تحمید خداوند تعالی تقدس*, beginning thus:

زان پیش کز مداد دهم خامه را مدد  
چویم مدد ز فضل تو ای مفضل احد

(b) The second part, on fol. 512<sup>b</sup>, begins (without the preface) with

*بسم الله الرحمن الرحيم - اعظم اسماء عليم حکيم*

The first part does not contain ghazals, but mostly poems composed on certain occasions, letters, etc., whilst the second part contains chiefly ghazals. The same redaction and arrangement we find in Elliot, Nos. 60 and 63; see also A. Sprenger, Catal., p. 448, No. 1; Rieu ii. p. 643; G. Flügel i. p. 570 sq.; A. F. Mehren, pp. 40 and 41; J. Aumer, pp. 30 and 33; W. Pertsch, p. 102; Cat. des MSS. et Xylographes, p. 379, etc. etc. The first ghazal, on fol. 514<sup>a</sup>, begins:

یا (من) بدا جمالك فی كل ما بدا  
بدا هزار جان مقدس ترا فدا

23. *رساله مجموعه که مشتمل بر جمع کلمات که از انفس قدسیه امنای طریقت که بر حواشی بعضی از کتب خواجه محمد پارسا متفرق بود بنابر خلوص اعتقاد که مولوی بآن جناب داشته جمع نموده*, in the Matn of ff. 476<sup>b</sup>-479<sup>a</sup>. Extracts from the *anfas* of Khwājā Muḥammad Pārsā Albukhārī, died A. H. 822 = A. D. 1419, collected by Jāmī from the margin of some copies of this work. See H. Khalfa iii. p. 427.

Beginning: *بسم الله الرحمن الرحيم و به نستعين و از کشایش مقال بستایش خجسته مال ملک الخ* Ouseley 302, inner margin, ff. 1-22. Rieu ii. p. 863<sup>a</sup>, No. xi, describes the same tract without mentioning Jāmī's name.

24. *رساله وجیزه در تحقیق واثبات واجب الوجود*, in the Matn of ff. 479<sup>b</sup>-480<sup>a</sup>. Proof for, and definition of the absolute.

الوجود ای ما بانضمامه الى الماهیات ترتب Beginning: عليها آثارها المحتمة بها الخ in Arabic.

25. رسالة في تحقيق مذهب الصوفية. ff. 480b-487a. On the definition of Sūfism; in Arabic.

Beginning: الحمد لله الذي تجلّى بذاته لذاته فتعین. في باطن علمه مجالی ذاته وصفاته الخ. See G. Flügel iii. p. 409.

26. رساله در بیان طریق بجا آوردن مناسک حجّ و عمره و زیارت روضیّه منوره بر مذاهب اربعه و طریقه سنیّه صوفیه در شهر بغداد فرموده. in the Matn of ff. 487b-500a. On the performances of the laws and customs, connected with the pilgrimage, composed A.H. 877=A.D. 1472, 1473, in Baghdād, on his route to Makkah.

Beginning: الحمد لله الذي جعل الكعبة البيت الحرام. مثابة الناس الخ.

27. بهارستان, a collection of moral anecdotes, in imitation of Sa'di's Gulistān, in the Matn of ff. 500b-528a. Beginning:

چو مرغ امرزی بالای زآغاز  
نه از نیروی حمد آید بهرواز

Composed A.H. 892=A.D. 1487; comp. Rieu ii. p. 755. Edited and translated into German by O. von Schlecht-Wssehrd, Vienna, 1846. Printed at Lucknow, and with a Turkish commentary at Constantinople, A.H. 1252.

28. رساله در علم قافیه. in the Matn of ff. 528b-530a. On the rhyme, divided into five فصل.

Beginning: بسم الله الرحمن الرحيم و به نستعين. بعد از تیمّن بموزون ترین کلامی که قافیه سنجان. انجمن فصاحت بدان تکلم کنند. See H. Khalfa iii. p. 425; G. Flügel iii. p. 543, No. 7; J. Aumer, p. 121, No. 315, 3; Rieu ii. p. 526b. Edited and translated into English by H. Blochmann, in his 'Prosody of the Persians,' 1872, pp. 75-86.

29. رساله مختصر در بیان اعمال معما. riddles in verses, in the Matn of ff. 530b-531a. Beginning:

چو از حمد و تحیت یافتی کام  
بدان ای در معما طالب تام

The same treatise is found in Rieu ii. p. 876a.

30. رساله در بیان اعمال معما. another treatise on riddles, in the Matn of ff. 531b-538b. Beginning:

ای اسم تو گنج هر طلسمی  
قانع ز تو هر کسی باسمی

The same treatise is found in J. Aumer, p. 44, No. 135, III, and G. Flügel iii. p. 543, No. 5.

31. رساله در بیان قواعد معما. a third treatise on riddles, in the Matn of ff. 538b-546a. This is the same treatise which is mentioned by J. Aumer, p. 44, No. 135, II, and G. Flügel iii. p. 543, No. 4. Beginning:

بنام آنکه ذات او زاسما الخ

32. رساله موسومه بحلیه حلّ که بعد از مطالعه رساله حلّ که از تصنیفات شرف الدین علی یزدی است در فنّ

معما ولغز و منتخب الحلل نیز از همان بزرگوار است این رساله را که مشتمل است بر فوائد وقواعد ولطائف این دو فنّ تصنیف نموده. in the Matn of ff. 546b-563a. The fourth and largest treatise on riddles, extracted from the work حلّ المطرز of Sharaf-al-din 'Ali Alyazdi, died A.H. 858=A.D. 1454. See H. Khalfa iii. p. 108; v. p. 638; ii. p. 108; J. Aumer, p. 44, Nos. 134 and 135, I; G. Flügel iii. p. 542, No. 3. Beginning:

بعد از کشایش مقال بستایش خجسته الخ

33. رساله فی العروض, treatise on metrical art, in the Matn of ff. 563b-571a.

Beginning: سپاس وافر قادی را که حرکت سریع دوائر. افلاك را سبب الخ. Comp. G. Flügel iii. p. 543, No. 6.

34. رساله فی الموسيقى, treatise on music, in the Matn of ff. 571a-581a.

Beginning: بعد از ترنم بنغمات سپاس خداوندی. که شعبه دانان مقامات الخ. Comp. G. Flügel iii. p. 543, No. 9.

35. رقعات, in the Matn of ff. 581b-603a. Jāmi's letters, which are also called منشآت, and sometimes دیوان الرسائل.

Beginning: بعد از انشاء صحائف ثنا و محمّد لله. الذي انزل علی عبده الكتاب الخ. See G. Flügel i. p. 264, and iii. p. 542; Cat. des MSS. et Xylographes, p. 371, No. 7. Edited in the 'Selections for the Use of the Students of the Persian Class,' vol. vi, Calcutta, 1811.

36. دیوان دوم, in the Matn of ff. 626b-651b. The second diwān, collected A.H. 884=A.D. 1479; see below, Hunt. 629. The preface begins: بسم الله الرحمن الرحيم املی حمد المثنان الکريم آنکه باین نکته سنجیده کشت فاتحه ادای کلام قدیم متکلمی که خلعت اعجاز کلام معجز طراز الخ.

The first poem, called فی توحید الباری عزّ اسمه begins:

درین صحیفه چو بنیاد کردم املی را  
شمردم از هم اولی ثنای مولی را

At the end it is called دیوان ثانی. See A. Sprenger, Catal., p. 448, No. 2.

37. دیوان ثالث, on the margin of ff. 651b-656a. The third diwān, collected A.H. 896=A.D. 1491. Beginning of the preface:

بسم الله الرحمن الرحيم  
طرفة خطابیست ز سفر قدیم  
کرده ازین حرز ستایش گران  
نقش نکین خاتم پیغمبران

The first poem (فی التوحید) begins:

آنکه تسبیح حصا بر صدق او آمد گوا  
گاه احصای ثنایت گفته لا احصی ثنا

See A. Sprenger, Catal., p. 448, No. 3.



Selections from these various diwāns of Jāmi have been translated into German by V. von Rosenzweig, Vienna, 1840; by Rückert in 'Zeitschrift für die Kunde des Morgenlandes,' vols. 5 and 6, and in 'Zeitschrift der D.M.G.,' vols. 2, 4, 5, 6, 24, 25, and 29, and by M. Wickerhauser, Leipzig, 1855, and Vienna, 1858.

A certain محمد عسکری بن محمد تقی دشت بیاضی has added at the end, on two leaves, a complete index, in A.H. 1109=A.D. 1697, 1698, at Multān. See his note on the last page.

The scribe's name is Abû-alḥasan bin Maḥmūd bin Waḥid bin Muḥammad Alḥusaini Alharawi Al'alawi, one of the Kurān-readers in Harāt (ابو الحسن بن محمود بن وحید بن محمد الحسینی الهروی ثم العلوی من قراء البهرا). The name of the town where he wrote is erased. The date is A.H. 941, the second Jumādā=A.D. 1534, December. Originally the date seems to have been 942, but it is corrected into 941.

On the first page is stated, by Mūsawikhān 'Ali Akbar, that he bought this MS. A.H. 1035=A.D. 1625, 1626, in Āgra; also his son Sayyid Mirzā bin Mūsawikhān is mentioned as an owner of the book on the first page.

Ff. 658; each page presents a double text, one in the middle (متن) and another on the margin (حاشیه); in many places there are two margins, an inner and an outer one; the Matn has 25 ll.; written in a very small but clear Nasta'liq; the first two pages are richly illuminated, and so are the headings of each work; Matn and Ḥāshiyah are separated and surrounded by borders of various colours; size, 9½ in. by 6 in. [OUSELEY 288.]

## 895

Another copy of Jāmi's Kulliyāt.

Contents:

1. A short preface in prose, on ff. 1<sup>b</sup>-2<sup>b</sup>. Beginning: بهترین مفتاحی که بان کنوز سرائر کشایند الخ.
2. شواهد النبوة, on fol. 3<sup>b</sup>.
3. نفحات الانس, on fol. 78<sup>b</sup>.
4. نقد النصوص, on fol. 209<sup>b</sup>, margin.
5. اشعة اللامعات, on fol. 253<sup>a</sup>.
6. رساله لوامع فی شرح قصیده میمیه خمریه فارسیه, the same commentary on Ibn-alfārid's 'Wine-ḡasidah' as in Ouseley 288, No. 12, on fol. 280<sup>a</sup>.
7. شرح قصیده تائیه فارسیه (Ouseley 288, No. 14), on fol. 291<sup>b</sup>, margin.
8. شرح بیتین مثنوی مولوی (Ouseley 288, No. 17), on fol. 297<sup>a</sup>.
9. شرح بیت امیر خسرو دهلوی (Ouseley 288, No. 18), on fol. 298<sup>a</sup>, margin.
10. شرح حدیث نبوی (Ouseley 288, No. 19), on fol. 299<sup>a</sup>.
11. شرح رباعیات (Ouseley 288, No. 15), on fol. 299<sup>b</sup>.
12. لوائح (Ouseley 288, No. 16), on fol. 308<sup>a</sup>, margin.
13. رساله خواجه محمد پارسا, the same extracts from the انفاص قدسیه as in Ouseley 288, No. 23, on fol. 313<sup>a</sup>.

14. رساله چهل حدیث (Ouseley 288, No. 20), on fol. 314<sup>b</sup>.

15. رساله در تحقیق مذهب الخ (Ouseley 288, No. 25), on fol. 315<sup>a</sup>, margin.

16. رساله در مناسک حج (Ouseley 288, No. 26), on fol. 320<sup>b</sup>, margin.

17. سلسله الذهب, with the preface in prose; first book on fol. 323<sup>b</sup>, second book on fol. 353<sup>b</sup>, third book on fol. 365<sup>b</sup>, margin.

18. سلامان و اقبال, on fol. 374<sup>b</sup>.

19. تحفة الاحرار, on fol. 383<sup>b</sup>, margin.

20. سبحة الابرار, on fol. 397<sup>a</sup>, also with a preface in prose.

21. یوسف و زلیخا, on fol. 419<sup>b</sup>.

22. لیلی و مجنون, on fol. 449<sup>a</sup>.

23. خردنامه اسکندری (the wisdom-book of Alexander), on fol. 477<sup>b</sup>.

24. قصائد من فاتحة الشباب, a collection of ḡasidas from the first diwān, entitled: 'Beginning of Youth,' with a short preface, on fol. 495<sup>b</sup>. Beginning the same as in the first diwān of Ouseley 288, No. 22.

25. A rich collection of ḡazals from the three diwāns: فاتحة الشباب (beginning of youth), واسطة (centre of the necklace), and خاتمة الحیوة (conclusion of life); concluded by a series of rubā'is, on fol. 515<sup>b</sup>. Beginning:

یا من بدا جمالك فی كل ما بدا

بدا هزار جان مقدس ترا فدا

The title given to this collection here, viz. غزلیات, is incorrect, as there are contained in it specimens from the second and third diwāns too.

26. رساله در شرائط ذکر سررشته دولت ای برادر در کف آر الخ

These 'Rules for Devotion' are not found in Ouseley 288, nor in Sprenger.

27. بهارستان, on fol. 628<sup>b</sup>.

28. رساله کبیر در معما, agreeing with Ouseley 288, No. 32, and Aumer, Nos. 134 and 135, I, on fol. 647<sup>b</sup>.

29. رساله متوسط در معما, agreeing with Ouseley 288, No. 31, and Aumer, No. 135, II, on fol. 659<sup>a</sup>.

30. رساله صغیر در معما, agreeing with Ouseley 288, No. 30, and Aumer, No. 135, III, on fol. 664<sup>b</sup>.

31. رساله منظومه در معما, agreeing with Ouseley 288, No. 29, on fol. 669<sup>b</sup>.

32. رساله در قافیه (Ouseley 288, No. 28), on fol. 670<sup>a</sup>.

33. رساله در علم عروض (Ouseley 288, No. 33), on fol. 671<sup>b</sup>.

34. رساله در علم موسیقی (Ouseley 288, No. 34), on fol. 675<sup>b</sup>, margin.

35. رقصات, otherwise styled کتاب منشآت (Ouseley 288, No. 35), on fol. 683<sup>a</sup>.

The scribe, Muḥammad alkiwām of Shirāz, was occupied four years with this copy, and finished it A.H. 963, during the Ramadān=A.D. 1556, July, August. On the

fly-leaves a full account of Jāmi's life and works, splendidly written by Sir Gore Ouseley.

Ff. 699, 4 centre-columns, ll. 23, and a margin-column, ll. 48; very clear and distinct Nasta'lik; ff. 1<sup>b</sup> and 2<sup>a</sup> most sumptuously adorned in red, blue, gold, and other colours; on fol. 3<sup>a</sup> a richly embellished star, which contains the title of the whole work in the centre, and the names of the single books in thirty-seven smaller gilt stars round the middle (the three books of the *سلسلة الذهب* being enumerated here as separate works); illuminated frontispieces and headings at the beginning of each portion; splendid binding in gold; size, 15½ in. by 9½ in. [ELLIOT 215.]

## 896

An incomplete copy of the same Kulliyāt.

Contents:

1. *سلسلة الذهب*, with the preface in prose, on fol. 2<sup>b</sup>. First book on fol. 3<sup>b</sup>, second book on fol. 44<sup>b</sup>, third book on fol. 62<sup>a</sup>.

2. *إسبال و سلامان*, on fol. 74<sup>b</sup>.

3. *تحفة الأحرار*, with a short preface in prose, on fol. 87<sup>b</sup>. Beginning of the preface: *قبلة همت خدای شناس* *البحر*, see Rieu ii. p. 645<sup>b</sup>.

4. *سبحة الأبرار*, also with a preface in prose, on fol. 106<sup>b</sup>. Beginning: *المتة لله كه بخون گر خفتم الله*, see Rieu ii. p. 644<sup>b</sup>.

5. *ديوسف و زليخا*, on fol. 137<sup>b</sup>.

6. *ليلي و مجنون*, on fol. 179<sup>b</sup>.

7. *خردنامه اسکندر*, on fol. 219<sup>b</sup>.

8. *ديباجة ديوان اول*, on fol. 244<sup>b</sup>. This preface is wrongly styled the *dibāca* of the *first diwān*, it being different from that in all the other copies. Beginning: *بسم الله الرحمن الرحيم بعد از تيمس بادای ثنائی جميل جليل كه باعث غزل الله*. It is rather an introduction to the three *diwāns* together.

9. *قصائد*, with the usual preface of the *first diwān*, beginning: *هست صلاي الله*, comp. Ouseley 288, No. 22, on fol. 245<sup>a</sup>. It corresponds upon the whole to the *first part* of the *first diwān* in Ouseley 288. Beginning of the *qasidas*:

*زان پيش كز مداد دهم خامه را مدد الله*

10. *ديوان اول*, that is the *second part* of the *first diwān*, on fol. 264<sup>b</sup>. Beginning:

*بسم الله الرحمن الرحيم - اعظم اسماء علم حکيم*

11. *ديوان ثاني*, on fol. 349<sup>b</sup>, with a short preface in prose, beginning as in Ouseley 288, No. 36. The *first part* of it contains *qasidas*, and goes down to fol. 356<sup>b</sup>, beginning: *درين صيفه الله*; the *second part* contains *ghazals* (on ff. 356<sup>b</sup>–399<sup>a</sup>), beginning:

*اتما الله اله واحد - فهو الغائب وهو الشاهد*

12. *ديوان ثالث*, with a short preface, on fol. 399<sup>b</sup>. Beginning, both of the preface and the poems, the same as in Ouseley 288, No. 37.

13. *معماي كبير*, agreeing with Ouseley 288, No. 32, and Elliot 215, No. 28, on fol. 430<sup>b</sup>.

14. *معماي متوسط*, agreeing with Ouseley 288, No. 31, and Elliot 215, No. 29, on fol. 444<sup>b</sup>.

15. *معماي صغير*, agreeing with Ouseley 288, No. 30, and Elliot 215, No. 30, on fol. 451<sup>b</sup>.

16. *معماي اصغر منظوم*, agreeing with Ouseley 288, No. 29, and Elliot 215, No. 31, on fol. 457<sup>b</sup>.

17. *رسالة عروض* (Ouseley 288, No. 33, and Elliot 215, No. 33), on fol. 458<sup>b</sup>.

18. *رسالة قافية* (Ouseley 288, No. 28, and Elliot 215, No. 32), on fol. 465<sup>b</sup>.

19. *بهارستان*, on fol. 467<sup>b</sup>.

20. *رسالة منشآت*, Jāmi's standard-letters (Ouseley 288, No. 35, and Elliot 215, No. 35), on fol. 492<sup>b</sup>.

21. *رسالة علم موسقى* (Ouseley 288, No. 34, and Elliot 215, No. 34), on fol. 516<sup>b</sup>.

All the other works of Jāmi are wanting in this copy, which was written A. H. 979 = A. D. 1571, 1572, at Tabriz; comp. the colophons on ff. 74 and 492. The proper order of ff. 1–32 is: 1–11, 21, 13–20, 12, 22, 30, 24, 28, 26, 27, 25, 29, 23, 31, 32.

Ff. 516, 4 coll., each ll. 25; small Nasta'lik; illuminated frontispieces on ff. 2<sup>b</sup> and 3<sup>a</sup>, and likewise at the beginning of each book; two vignettes, containing the titles of Jāmi's works, on ff. 1<sup>b</sup> and 2<sup>a</sup>; size, 13½ in. by 9 in. [FRASER 78.]

## 897

*Haft Aurang-i-Jāmi* (هفت اورنگ جامی).

The seven *mathnawis* of Jāmi; comp. Rieu ii. p. 644 sq.; G. Flügel i. p. 564, etc. The same preface on ff. 2<sup>b</sup>–4<sup>a</sup> as in Fraser 78 at the beginning of the *سلسلة الذهب*, viz.: *حمد الرب للجليل من عبد الذليل وسلام على حبيب فائق من محبة صادق الله*.

1. *سلسلة الذهب*, in three books, the first on fol. 4<sup>b</sup>, the second on fol. 53<sup>b</sup>, the third on fol. 77<sup>b</sup>.

2. *قصّة سلامان واسبال*, on fol. 93<sup>b</sup>.

3. *تحفة الأحرار*, on fol. 110<sup>b</sup>.

4. *سبحة الأبرار*, on fol. 135<sup>b</sup>.

5. *ديوسف و زليخا*, on fol. 173<sup>b</sup>.

6. *ليلي و مجنون*, on fol. 228<sup>a</sup>.

7. *خردنامه اسکندر*, on ff. 278<sup>b</sup>–309<sup>a</sup>.

By a mistake of the binder the first two leaves of this MS. are misplaced; their proper place is between fol. 7 I and 7 II.

This copy was made by Ḥasan Husaini Alkātib Al-shirāzi, and finished the 10th of Rajab, A. H. 955 = A. D. 1548, August 15.

Some Persian tales in metre in the handwriting of Sir W. Ouseley are bound up with it at the end.

Ff. 309, 4 coll., each ll. 19; written in a small, clear Nasta'lik; the first two pages and all the headings are beautifully illuminated, the single columns divided by gold borders; some verses are written over the space of two columns in gold and blue colours; size, 10½ in. by 6½ in. [OUSELEY 290.]



## 898

Another copy of the Haft Aurang.

Contents:

1. سلسلة الذهب, preceded by the author's preface, containing a short account of the contents and metres of the single poems, on the basis of which Sprenger, in his Catalogue, p. 449, wrote his notice on Jâmi's mathnawis, on fol. 2<sup>a</sup>, beginning effaced. *First* book on fol. 3<sup>b</sup>, *second* book on fol. 53<sup>b</sup>, *third* book on fol. 75<sup>a</sup>.

2. سلامان و ابسال, on fol. 90<sup>b</sup>.

3. تحفة الاحرار, on fol. 105<sup>b</sup>.

4. سمحة الابرار, on fol. 128<sup>b</sup>.

5. يوسف و زليخا, on fol. 168<sup>b</sup>.

6. ليلى و مجنون, on fol. 220<sup>b</sup>.

7. خردنامه اسكندر, on fol. 267<sup>b</sup>.

Written by Muḥammad Kivâm of Shirâz, see No. 895 above. A lacuna after fol. 134.

Ff. 297, 4 coll., each ll. 21; Nasta'lik; sumptuously illuminated throughout, especially on ff. 1<sup>b</sup>, 2<sup>a</sup>, 3<sup>b</sup>, 4<sup>a</sup>, 53<sup>b</sup>, 54<sup>a</sup>, 74<sup>b</sup>, 75<sup>a</sup>, 89<sup>b</sup>, 90<sup>a</sup>, 90<sup>b</sup>, 91<sup>a</sup>, 105<sup>b</sup>, 106<sup>a</sup>, 121<sup>b</sup>, 122<sup>a</sup>, 127<sup>b</sup>, 128<sup>a</sup>, 128<sup>b</sup>, 129<sup>a</sup>, 146<sup>a</sup>, 146<sup>b</sup>, 151<sup>b</sup>, 152<sup>a</sup>, 152<sup>b</sup>, 153<sup>b</sup>, 154<sup>a</sup>, 161<sup>a</sup>, 161<sup>b</sup>, 168<sup>b</sup>, 169<sup>a</sup>, 178<sup>b</sup>, 220<sup>b</sup>, 221<sup>a</sup>, 251<sup>b</sup>, 267<sup>b</sup>, 268<sup>a</sup>, 285<sup>b</sup>, and 286<sup>a</sup>; all the headings richly adorned, each column surrounded by stripes of gold and other colours; fine pictures on ff. 11<sup>a</sup>, 42<sup>b</sup>, 64<sup>b</sup>, 88<sup>a</sup>, 97<sup>b</sup>, 117<sup>b</sup>, 123<sup>a</sup>, 147<sup>a</sup>, 153<sup>b</sup>, 162<sup>a</sup>, 179<sup>a</sup>, 182<sup>b</sup>, 190<sup>a</sup>, 212<sup>a</sup>, 226<sup>a</sup>, 246<sup>b</sup>, 252<sup>a</sup>, and 287<sup>b</sup>; unfortunately many leaves of this splendid copy at the beginning and end are greatly injured; size, 14 $\frac{3}{8}$  in. by 9 $\frac{1}{2}$  in.

[ELLIOT 149.]

## 899

The same.

Contents:

1. سلسلة الذهب, with the preface, on fol. 1<sup>b</sup>; *first* book on fol. 2<sup>a</sup>, *second* book on fol. 51<sup>b</sup>, *third* book on fol. 72<sup>b</sup>.

2. سلامان و ابسال, on fol. 87<sup>b</sup>.

3. تحفة الاحرار, with the preface, on fol. 102<sup>b</sup>.

4. سمحة الابرار, with the preface, on fol. 126<sup>b</sup>.

5. ليلى و مجنون, on fol. 165<sup>b</sup>.

6. خردنامه اسكندر, on fol. 213<sup>b</sup>.

7. يوسف و زليخا, on fol. 241<sup>b</sup>.

Fol. 242 is a little injured. No date.

Ff. 290, 4 coll., each ll. 21; Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup>, 51<sup>b</sup>, 72<sup>b</sup>, and at the beginning of each of the following mathnawis; size, 10 $\frac{3}{4}$  in. by 6 $\frac{1}{2}$  in.

[FRASER 79.]

## 900

Khamsa-i-Jâmi (خمسة جامي).

The five mathnawis of Jâmi, see G. Flügel i. p. 565 sq., viz.:

1. تحفة الاحرار, with the preface in prose, on fol. 2<sup>b</sup>. Copied in the month Dhû-alhijjah, A. H. 972 = A. D. 1565, July, by Kamâl-al-din Ḥusain ibn Jalâl-al-din Maḥmûd.

2. سمحة الابرار, with the short preface in prose, on fol. 30<sup>b</sup>, copied by the same scribe at the same time.

3. خردنامه اسكندر, on fol. 76<sup>b</sup>, copied by the same in Dhû-alhijjah, A. H. 971 = A. D. 1564, July, August.

4. ليلى و مجنون, on fol. 112<sup>b</sup>, copied by the same in the month Rabi'-alawwal, A. H. 971 = A. D. 1563, October, November.

5. يوسف و زليخا, on fol. 169<sup>b</sup>, copied by the same in the month Dhû-alhijjah, A. H. 970 = A. D. 1563, July, August.

Ff. 230, 4 coll., each ll. 18; Nasta'lik; illuminated frontispiece at the beginning of each mathnawi; rich ornaments on ff. 2<sup>b</sup>, 3<sup>a</sup>, 30<sup>b</sup>, 31<sup>a</sup>, 76<sup>b</sup>, 77<sup>a</sup>, 112<sup>b</sup>, 113<sup>a</sup>, 169<sup>b</sup>, and 170<sup>a</sup>; four stars in gold and various other colours on ff. 1<sup>b</sup>, 2<sup>a</sup>, 229<sup>b</sup>, and 230<sup>a</sup>; illuminated headings throughout the first four mathnawis; pictures on ff. 11<sup>a</sup>, 19<sup>b</sup>, 54<sup>b</sup>, 101<sup>b</sup>, 159<sup>a</sup>, 200<sup>b</sup>, 206<sup>b</sup>, and 209<sup>b</sup>; gilt edges; binding in red and gold; large waterspots here and there; many lines of the inner columns injured at the beginning and end of the MS.; size, 9 $\frac{1}{8}$  in. by 6 in.

[ELLIOT 186.]

## 901

Four mathnawis of Jâmi.

This copy contains:

1. يوسف و زليخا, on fol. 1<sup>b</sup>. Dated in the citadel of بندر لاهری, the 24th of Shawwâl (a Friday), A. H. 1049 = A. D. 1640, February 17.

2. سمحة الابرار, with the preface, on fol. 111<sup>b</sup>. Dated at the same place by the same scribe, whose name is given here as Muḥammad Taqi Jâmi, the 15th of Shawwâl, A. H. 1047 = A. D. 1638, March 2.

3. تحفة الاحرار, with the preface, on fol. 193<sup>b</sup>. Dated at the same place by the same scribe, the 4th of Sha'bân, A. H. 1048 = A. D. 1638, December 11.

4. سلامان و ابسال, on fol. 243<sup>b</sup>. Dated by the same, the 29th of Ramaḍân, A. H. 1048 = A. D. 1639, Feb. 3.

Ff. 276, 2 coll., each ll. 19; Nasta'lik; illuminated frontispiece at the beginning of each mathnawi; many headings omitted; large waterspots; size, 9 in. by 4 $\frac{3}{8}$  in.

[ELLIOT 187.]

## 902

Three mathnawis of Jâmi.

This copy contains:

1. سلسلة الذهب, the *first* book on fol. 1<sup>a</sup>, the *second* on fol. 117<sup>b</sup>, the *third* on ff. 166<sup>b</sup>-201<sup>b</sup>.

2. يوسف و زليخا, on the margin of ff. 1<sup>b</sup>-148<sup>a</sup>.

3. سلامان و ابسال, on the margin of ff. 149<sup>b</sup>-194<sup>a</sup>.

There is a colophon on fol. 202<sup>a</sup>, but it is incomplete, containing neither the name of the scribe nor the date.

The MS. seems to have been copied at the end of the tenth or eleventh century of the Hijrah.

Ff. 202, 2 coll., each ll. 16; Nasta'lik; with an illuminated frontispiece; size, 9 $\frac{3}{8}$  in. by 6 $\frac{1}{8}$  in.

[OUSELEY 199.]

## 903

Another copy of Jâmi's Yûsuf and Zalikhâ.

Between ff. 1 and 2 one leaf is wanting. This copy was made by Maḥsûd Kâtib, and finished at the end of the second Jumâdâ, A. H. 961 = A. D. 1554, end of May.

Ff. 189, 2 coll., each ll. 11; small Nasta'lik; the first page is richly illuminated; pictures on ff. 42<sup>b</sup>, 78<sup>b</sup>, 127<sup>a</sup>, and 163<sup>b</sup>; size, 7 $\frac{1}{4}$  in. by 4 $\frac{3}{8}$  in.

[OUSELEY 77.]

## 904

The same.

There is no date, but it seems to have been copied about the same time as the preceding MS.

Ff. 69-234, 2 coll., each ll. 12; the first four pages are richly illuminated; Nasta'lik; there is one picture on fol. 105<sup>a</sup>; size, 8 $\frac{1}{8}$  in. by 5 $\frac{1}{8}$  in.

[OUSELEY 28.]

## 905

The same.

This beautiful copy was written by Kiwâm of Shirâz, the same who copied Elliot 215 and 149, A. H. 963 = A. D. 1566.

Ff. 173, 2 coll., each ll. 12; very fine Nasta'lik; each column framed by gold stripes; illuminated frontispiece; the first two pages richly adorned; illuminated headings throughout; miniature paintings on ff. 35<sup>b</sup>, 71<sup>a</sup>, and 111<sup>b</sup>; gilt binding; size, 11 in. by 6½ in. [MARSH. 431.]

## 906

The same.

This excellent copy was written by Nâsir alkâtib at Samarkand, A. H. 969 = A. D. 1561, 1562. As far as fol. 33<sup>a</sup> Arabic words are explained by an interlinear Persian paraphrase, written in red ink.

Ff. 139, 2 coll., each ll. 15; small, but very distinct Nasta'lik; illuminated frontispiece; size, 9½ in. by 6¾ in. [BODL. 759.]

## 907

The same.

Another excellent copy, finished by Muḥammad Bâkî in the month Ramaḍân, A. H. 974 = A. D. 1567, March, April.

Ff. 149, 2 coll., each ll. 14; Nasta'lik; illuminated frontispiece; bound in brown leather with gold; size, 9¾ in. by 6 in. [FRASER 80.]

## 908

The same.

This beautiful copy was finished in the month Rabi'-althânî, A. H. 977 = A. D. 1569, September, October.

Ff. 154, 2 coll., each ll. 14; excellent Nasta'lik; illuminated frontispiece on fol. 3<sup>b</sup>; ff. 3<sup>b</sup> and 4<sup>a</sup> richly adorned; miniature paintings on ff. 1<sup>b</sup>, 2<sup>a</sup>, 34<sup>b</sup>, 95<sup>b</sup>, 104<sup>a</sup>, 123<sup>a</sup>, and 140<sup>b</sup>; all the margins covered with arabesques in gold, blue, red, and green; binding with pictures; size, 9¾ in. by 6 in. [GRAVE 1.]

## 909

The same.

Copied A. H. 982 = A. D. 1574, 1575, by Shaikh Dâ'ûd bin Muḥammad. On the intervening leaves, ff. 112<sup>b</sup>-122<sup>b</sup>, there are written two short series of anonymous ghazals in alphabetical order. Beginning: *ای گل از طلعت تو دیده صفا الخ*.

On fol. 1<sup>a</sup> is found the following entry: Liber Guilielmi Laud Archiepi. Cantuar. et Cancellarii Universitatis Oxon. 1633.

Ff. 1-111 and 123-124, 2 centre-columns, ll. 19; Nasta'lik; size, 8¼ in. by 5¾ in. [LAUD 216.]

## 910

The same.

Written at the request of Shirdilkhân Fakhr alish-fahânî alkâcârî, and finished the 19th of Rabi'-alawwal, A. H. 1004 = A. D. 1595, November 22.

Ff. 64, 4 coll., each ll. 17; Nasta'lik; illuminated frontispiece; all the headings written in gold; miniature paintings on ff. 11<sup>b</sup>, 12<sup>a</sup>, 13<sup>b</sup>, 17<sup>b</sup>, 20<sup>b</sup>, 24<sup>b</sup>, 27<sup>b</sup>, 33<sup>a</sup>, 36<sup>b</sup>, 37<sup>b</sup>, 42<sup>b</sup>, 47<sup>a</sup>, 56<sup>a</sup>, and 59<sup>a</sup>; ff. 5 and 6 supplied by another hand; size, 11¼ in. by 7¾ in. [ELLIOT 418.]

## 911

The same.

This copy is not dated, but must be rather old, as there are found both at the beginning and end some seals of Ṭalib Faïd-i-ilâhî, with the date A. H. 1024 = A. D. 1615. A short account of this mathnawi, written in French, on the fly-leaf.

Ff. 170, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; size, 7½ in. by 4¾ in. [SALE 27.]

## 912

The same.

This copy is dated the 27th of Şafar, A. H. 1033 = A. D. 1623, December 20.

Ff. 189, 2 coll., each ll. 11; Nasta'lik; size, 7¼ in. by 4¾ in. [MARSH. 522.]

## 913

The same.

Copied for Shâhjahân's library in the 4th year of that emperor's reign, A. H. 1040, 1041 = A. D. 1631, 1632, by 'Alî ibn Mir 'Abd-alrahîm, at Akbarâbâd. On the fly-leaves a detailed account of Jâmi's life and works, written by Sir Gore Ouseley (dated Hall Barn Park, December, 1837).

Ff. 175, 2 coll., each ll. 12; large and distinct Nasta'lik; illuminated frontispiece; all the headings written in gold, and ornamented with birds, flowers, etc.; a miniature painting on fol. 65<sup>a</sup>; gilt binding; size, 9¾ in. by 5¼ in. [ELLIOT 416.]

## 914

The same.

This copy was transcribed by Marshal himself from an eastern one (dated by Ḥaḳwirdî of Işfahân, A. H. 1052), in 1643, commenced the 17th of February and finished the 7th of March, A. H. 1052, Dhû-alḥijjah, to 1053, Muḥarram. The proper order of the leaves is: 1-18, 23-59, 19, 20, 60-62, 21, 22, 63-123.

Ff. 1-123, 2 coll., each ll. 17; European handwriting; marginal and interlinear explanations of Persian words in Latin, written with pencil, throughout the copy; size, 13 in. by 8 in. [MARSH. 449.]

## 915

The same.

Copied in the month Rabi'-alawwal, A. H. 94 (1094) = A. D. 1683.

Ff. 175, 2 coll., each ll. 12; clear Nasta'lik; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 39<sup>b</sup>, 72<sup>b</sup>, and 117<sup>a</sup>; gilt binding; size, 8 in. by 5¾ in. [HYDE 10.]

## 916

The same.

Copied by Muḥammad Ḥusain. No date, probably the eleventh century. On fol. 201<sup>a</sup> a seal from A. H. 1132.

Ff. 201-243<sup>b</sup>, 4 coll., each ll. 25; small Nasta'lik; illuminated frontispiece and a fine vignette; occasional additions on the margin; size, 11 in. by 6¾ in. [ELLIOT 247.]



## 917

The same.

Copied A.H. 1180=A.D. 1766, 1767. Many headings left blank. The last leaf but one seriously damaged, almost a fourth of it being torn away.

Ff. 162, 2 coll., each ll. 13; inelegant Nasta'lik; size, 8 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in. [BODL. 523.]

## 918

The same.

No date. The scribe's name is Sultân Muḥammad Nûr.

Ff. 57, 4 coll., each ll. 21; small, but very distinct Nasta'lik; illuminated frontispiece and other illuminations throughout; gilt binding; size, 10 $\frac{1}{8}$  in. by 6 $\frac{3}{4}$  in. [ELLIOT 417.]

## 919

The same.

Not dated.

Ff. 151, 2 coll., each ll. 13; Nasta'lik; illuminated frontispiece; miniature paintings on ff. 43<sup>b</sup>, 68<sup>a</sup>, and 108<sup>a</sup>; binding with flowers; size, 7 $\frac{1}{2}$  in. by 4 $\frac{3}{4}$  in. [ELLIOT 415.]

## 920

The same.

No ornaments; no date.

Ff. 139, 2 coll., each ll. 15; Nasta'lik; several pages in the beginning, middle, and end rather injured and effaced; size, 8 $\frac{1}{2}$  in. by 5 in. [WALKER 48.]

## 921

A very defective copy of the same.

This copy is incomplete both at the beginning and end; there are besides some lacunas, and several leaves are misplaced.

At the beginning eight leaves are missing; it opens with the bait:

کمال روح اعظم زین چه باشد الخ

corresponding to Marsh. 431, fol. 12<sup>b</sup>, l. 3, and closes with the verse:

در آن گریان براه عذر خواهی الخ

corresponding to fol. 170<sup>b</sup>, l. 6, in the same copy. Lacunas after ff. 6, 40, and 56 (the last corresponding to fol. 82<sup>a</sup>, l. 9—fol. 167<sup>b</sup>, last line in Marsh. 431). Fol. 38 must be followed by fol. 41, etc.

Ff. 58, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5 in. [LAUD 102.]

## 922

A fragment of the same.

This fragment, written A.H. 983=A.D. 1575, 1576, extends from the beginning to the bait:

از آن نور سواد دیده دادیم الخ

corresponding to Marsh. 431, fol. 11<sup>a</sup>, l. 5.

Margin-column, ff. 8, ll. 26-32; Nasta'lik. [LAUD 301.]

## 923

Other fragments of the same.

Contents:

Ff. 1<sup>b</sup>-3<sup>b</sup>, l. 6, agree with Elliot 215, fol. 419<sup>a</sup>,

centre-columns, l. 13—margin-column, l. 34 on the same page. Beginning:

بنام آنکه نامش حرز جانهاست الخ

Ff. 7<sup>b</sup>, l. 3-8<sup>b</sup>, l. 5, agree with Elliot 215, fol. 422<sup>a</sup>, centre-columns, l. 15—margin-column, l. 6 on the same page. Beginning:

دل فارغ ز درد عشق دل نیست الخ

Ff. 8<sup>b</sup>, l. 6-15<sup>b</sup>, l. 4, agree with Elliot 215, fol. 438<sup>b</sup>, centre-columns, l. 16—fol. 439<sup>a</sup>, margin-column, l. 44. Beginning:

نسازد عشق را گنج سلامت الخ

Written by Shâh Mahmûd of Nishâpûr, A.H. 96 (1096)=A.D. 1685. The heading on ff. 1<sup>b</sup> and 2<sup>a</sup>—از یوسف و زلیخا تصنیف ملک الفضلا ملا عبد الله الهاتفی—is wrong, as the above-quoted verses undoubtedly prove; besides Hâtifi never composed a mathnawî on this subject.

Ff. 1-3<sup>b</sup> and 7<sup>b</sup>-15<sup>b</sup>, 2 coll., each ll. 9; illuminated frontispiece; the first two pages richly adorned; pictures on ff. 13<sup>b</sup> and 14<sup>a</sup>; large and distinct Nasta'lik, written on brown paper; size, 8 $\frac{3}{4}$  in. by 5 $\frac{5}{8}$  in. [ELLIOT 249.]

## 924

Another copy of Jâmi's Lailâ and Majnûn.

Not dated. There is a seal of Jahângirshâh on fol. 1<sup>a</sup>, and the year 1635 given as the date when this copy came into Laud's library, on fol. 1<sup>b</sup>.

Ff. 132, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 8 $\frac{1}{2}$  in. by 5 in. [LAUD 223.]

## 925

Another copy of Jâmi's Khiradnâma-i-Iskandari.

This copy of the خردنامه اسکندری is not dated. Occasionally some interlinear explanations.

Ff. 1-93<sup>b</sup>, 2 coll., each ll. 13; Nasta'lik; size, 9 $\frac{1}{4}$  in. by 5 in. [BODL. 500.]

## 926

Another copy of Jâmi's Silsilat-al-dhahab.

Jâmi's سلسلة الذهب in three books; first book on fol. 1<sup>b</sup>, second book on fol. 138<sup>b</sup>, third book on fol. 196<sup>b</sup>. Half a page is left blank on fol. 65<sup>b</sup>. Copied in the month Jumâdâ-alawwal, A.H. 976=A.D. 1568, October, November, by 'Alî bin Râjû Mûsawî.

Ff. 236, 2 coll., each ll. 15; small illuminated headings on ff. 138<sup>b</sup> and 196<sup>b</sup>; Nasta'lik; the original leaves are put into a modern margin; size, 7 $\frac{3}{4}$  in. by 4 in. [ELLIOT 272.]

## 927

The same.

First book in Nos. 209, 210, second in No. 211, third in No. 212.

The MS. is copied by Muḥammad Ḥusain Alkâtib, and dated A.H. 976=A.D. 1568, 1569.

No. 209, ff. 59; No. 210, ff. 74; No. 211, ff. 51; No. 212, ff. 36; 2 coll., each ll. 17; Nasta'lik; the first two pages of No. 209 are richly illuminated, but very much effaced; also Nos. 211, 212 have beautiful frontispieces, and many other pages are ornamented with flowers; size, 9 $\frac{3}{8}$  in. by 6 in. [OUSELEY 209-212.]

## 928

The same.

First book on fol. 1<sup>b</sup>, second book on fol. 63<sup>b</sup>, third book on fol. 90<sup>b</sup>.

This copy was finished in the month Sha'bân, A.H. 1004 = A.D. 1596, April, by Badr-i-munir ibn Maḥmūd of Bukhârâ.

Ff. 106, 4 coll., each ll. 17; illuminated frontispiece at the beginning of each book; the first two pages richly adorned; miniature paintings on ff. 67<sup>b</sup>, 78<sup>a</sup>, 79<sup>a</sup>, and 83<sup>a</sup>; Nasta'lik; size, 11 $\frac{1}{2}$  in. by 7 $\frac{5}{8}$  in. [ELLIOT 337.]

## 929

The same.

First book on fol. 1<sup>b</sup>, second book on fol. 116<sup>a</sup>, third book on fol. 164<sup>a</sup>. Dated by Diyâ-allâh ibn Sayyid Wali-allâh alḥusainî, the 5th of Rabî'-alâkhar, A.H. 1013 = A.D. 1604, August 31.

Ff. 197, 2 coll., each ll. 18; Nasta'lik; illuminated frontispiece at the beginning of each book; size, 8 $\frac{1}{2}$  in. by 4 $\frac{3}{8}$  in. [BODL. 450.]

## 930

The same.

First book on fol. 1<sup>b</sup>, second book on fol. 137<sup>a</sup>, third book on fol. 195<sup>a</sup>. Not dated. This copy came into Laud's library A.D. 1635 = A.H. 1044, 1045.

Ff. 233, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 10 in. by 6 in. [LAUD 134.]

## 931

The same.

First book on fol. 1<sup>b</sup>, second book on fol. 140<sup>b</sup>, third book on fol. 200<sup>b</sup>. Not dated, but probably acquired by Archbishop Laud about the same time as the preceding copy.

Ff. 236, 2 coll., each ll. 14; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each book; size, 8 $\frac{3}{8}$  in. by 5 $\frac{1}{8}$  in. [LAUD 207.]

## 932

The same.

First book on fol. 1<sup>b</sup>, second book on fol. 97<sup>a</sup>, third book on fol. 148<sup>a</sup>. Copied by Khân Muḥammad ibn Shaikh 'Abd-alsalâm, in the fortress of بهکر during the month of Muḥarram, A.H. 1061 = A.D. 1650, December, to 1651, January.

Ff. 179, 2 coll., each ll. 13-17; rather careless Nasta'lik; many leaves seem to have been supplied later by another hand; size, 8 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in. [WALKER 45.]

## 933

Another copy of Jâmi's Tuhfat-alahrâr.

Preface on fol. 106<sup>b</sup>. Beginning of the poem on fol. 107<sup>b</sup>. It is divided here into twenty maḳâlas (instead of twelve, as in Rieu's and Sprenger's copies). Dated the 12th of Dhû-alḳa'dah, A.H. 1026 = A.D. 1617, November 11.

Ff. 106<sup>b</sup>-165<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik; size, 7 $\frac{1}{8}$  in. by 4 $\frac{1}{2}$  in. [SELD. 41.]

## 934

The same.

This copy contains, besides the preface, a short epilogue in prose, in which this poem's composition is fixed in A.H. 887 = A.D. 1482, 1483, instead of the usual date, 886. No date.

Ff. 63, 2 coll., each ll. 15; Nasta'lik; size, 7 $\frac{1}{4}$  in. by 4 $\frac{1}{4}$  in. [LAUD 59.]

## 935

The same.

Another copy with the preface. No date.

Ff. 62, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; size, 7 $\frac{1}{4}$  in. by 4 $\frac{3}{8}$  in. [LAUD 196.]

## 936

The same.

No date; probably the eleventh century of the Hijrah.

Ff. 42-119, 2 coll., each ll. 12; Nasta'lik; size, 6 $\frac{3}{8}$  in. by 4 $\frac{1}{4}$  in. [OUSELEY 132.]

## 937

The same.

Preface on fol. 95<sup>b</sup>; beginning of the poem on fol. 96<sup>b</sup>. On fol. 95<sup>a</sup> it is wrongly styled 'Kanz-alarâr.' No date.

Ff. 95-167, 2 coll., each ll. 12; Nasta'lik; size, 7 $\frac{3}{8}$  in. by 6 in. [MAESH. 369.]

## 938

The same.

No date. Some injured leaves are carefully mended.

Ff. 66, 2 coll., each ll. 14; Nasta'lik; ff. 9 and 10 supplied by a more recent hand; illuminated heading; size, 8 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in. [HUNT. 131.]

## 939

The same.

Beginning of the preface on fol. 1<sup>b</sup>; of the poem on fol. 2<sup>b</sup>. The initial bait runs thus:

هست صلاى سرخوان کریم - بسم الله الرحمن الرحيم

No date. The third leaf is a mere repetition of fol. 2 and a few lines of fol. 4<sup>a</sup>. Occasionally some slight injuries.

Ff. 64, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [HYDE 13.]

## 940

Another copy of Jâmi's Subḥat-alabrâr.

Preface in prose. Beginning: المنة لله که بخون  
گر خفتم الع

Beginning of the poem as usual.

Copied at Bukhârâ, in the middle of Jumâdâ-althânî, A.H. 942 = A.D. 1535, December, by Maḥmūd ibn Nizâm alshihâbi of Harât.

Ff. 134, 2 coll., each ll. 12; Nasta'lik, on brown paper; illuminated frontispiece on fol. 2<sup>b</sup>; ff. 2<sup>b</sup> and 3<sup>a</sup> with ornaments; two vignettes on ff. 1<sup>b</sup> and 2<sup>a</sup>; gilt bindings; size, 9 $\frac{1}{4}$  in. by 6 $\frac{1}{2}$  in. [ELLIOT 255<sup>b</sup>.]



## 941

The same.

This copy is dated the 11th of Šafar, A.H. 952 = A.D. 1545, April 24th.

On the first page a former possessor, Sâmi, has written his name, *من كتب الفقير سامي*; besides his seal, and two other seals with the name 'Abd-alrahîm and 'Abdallâh.

Ff. 98, 2 coll., each ll. 15; Nasta'lik; an illuminated frontispiece; size, 8½ in. by 4½ in. [OUSELEY 17.]

## 942

The same.

Preface on fol. 1<sup>b</sup>; beginning of the poem on fol. 2<sup>a</sup>. Copied A.H. 973 = A.D. 1565, 1566.

Ff. 104, 2 coll., each ll. 15; clear and distinct Nasta'lik, on brown paper; illuminated frontispiece; size, 9½ in. by 6½ in. [FRASER 81.]

## 943

The same.

No date; it seems to have been copied in the tenth century of the Hijrah.

Ff. 139, 2 coll., each ll. 11; small, but clear Nasta'lik; the first two pages richly illuminated; the headings written in blue ink or gold; size, 4½ in. by 3 in. [OUSELEY 150.]

## 944

The same.

Another copy, with the preface, dated the 16th of Dhû-alka'dah, A.H. 1026 = A.D. 1617, November 15. It was bought from Nizâmshâh's library, A.H. 1033 = A.D. 1623, 1624.

Ff. 1-103, 2 coll., each ll. 15; distinct Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in. [SELD. 41.]

## 945

The same.

The preface in prose is here omitted; the last five verses are supplied by Sir W. Ouseley. In many places blanks are left, where the copyist probably found his original illegible. This copy is not dated, but another work, *مقالات خواجهای نقشبند*, written on the margin by the same hand, is dated A.H. 1059 = A.D. 1649, at Patna; see fol. 22<sup>a</sup>. On the first page is a seal, with Muḥammadshâh's name, and the date A.H. 1142 = A.D. 1729, 1730.

Centre-columns, ff. 115, ll. 10, and inner margin, ff. 24<sup>a</sup>-29<sup>b</sup>; the first two pages illuminated; size, 11½ in. by 7½ in. [OUSELEY 302.]

## 946

The same.

No date. Preface on fol. 3<sup>b</sup>, margin; beginning of the poem on fol. 4<sup>a</sup>.

Ff. 141, 2 coll., each ll. 12, and a third on the margin, ll. 12; large and very distinct Nasta'lik; two most beautifully embellished title-pages on ff. 2<sup>b</sup> and 3<sup>a</sup>; illuminated headings, corners, and other ornaments throughout; two large pictures on ff. 1<sup>b</sup> and 2<sup>a</sup>; smaller ones on ff. 27<sup>a</sup>, 37<sup>a</sup>, 72<sup>a</sup>, 82<sup>a</sup>, 93<sup>a</sup>, 105<sup>b</sup>, 120<sup>a</sup>, 125<sup>b</sup>, and 136<sup>a</sup>; the original leaves are put into a modern margin of various colours; size, 10½ in. by 7½ in. [OUSELEY ADD. 23.]

## 947

Another copy of Jâmi's *first diwân*.

The complete *first diwân* of Jâmi, فاتحة الشباب, or the beginning of youth, in an arrangement quite different from that in Ouseley 288 (as well as that in Ouseley 258 and Elliot 60). No subdivision into two parts.

## Contents:

A preface, different from that in Ouseley 288, but agreeing with Rieu ii. p. 644, and G. Flügel i. p. 570. Beginning on fol. 1<sup>b</sup>: *موزون ترین کلامی که غزل سرایان*: *انجمن انس و محبت الخ*, and containing a dedication of this diwân to Sultân Abû Sa'id, who ascended the throne A.H. 854 or 855; see fol. 2<sup>b</sup>, ll. 1 and 2. Jâmi wrote it when he was between forty and fifty years of age; see fol. 4<sup>a</sup>, l. 2.

Kašidas, tarji'bands, and tarkibbands, on fol. 4<sup>b</sup>. Beginning the same as in the *second part* in Ouseley 288, No. 22, fol. 512<sup>b</sup> (comp. Ouseley 74, fol. 1<sup>b</sup>, and Elliot 60, fol. 138<sup>b</sup>), viz.:

بسم الله الرحمن الرحيم - اعظم اسماء علم حکيم  
But this collection is intermixed with a great number of kašidas from the *first* part of the diwân; for instance, on ff. 6<sup>b</sup>, 10<sup>b</sup>, 12<sup>b</sup>, 13<sup>a</sup>, 14<sup>b</sup>, 15<sup>b</sup>, 17<sup>a</sup>, 21<sup>b</sup>, 26<sup>b</sup>, 28<sup>a</sup>, 28<sup>b</sup>, 31<sup>a</sup>, 31<sup>b</sup>, 32<sup>b</sup>, 33<sup>a</sup>, and 34<sup>a</sup>.

Ghazals in alphabetical order, on fol. 36<sup>a</sup>. Beginning:

یا من بدا الخ

Tarji'bands, muḳaṭṭa'ât, rubâ'iyât, and fards, on fol. 292<sup>a</sup>. Beginning:

ای بروی تو چشم جان روشن الخ

agreeing with Ouseley 258, fol. 39<sup>b</sup>. The muḳaṭṭa'ât also agree with those in Ouseley 258, but the rubâ'is are entirely different. There is a lacuna after fol. 317 (eleven couplets missing according to the following copy).

Dated by Husain Kulû, the last of Rabi'-alawwal, A.H. 899 = A.D. 1494, January 8.

Ff. 318, 2 coll., each ll. 15; small, but very clear and distinct Nasta'lik; two illuminated frontispieces on ff. 1<sup>b</sup> and 4<sup>b</sup>; all the headings throughout alternating from blue to gold and from gold to blue; splendid binding, with flowers; size, 9½ in. by 5½ in. [ELLIOT 61.]

## 948

The same.

The same *first diwân*, for the greater part arranged in as peculiar a manner as Elliot 61.

## Contents:

Preface and dedication, a little incomplete at the beginning, on fol. 1<sup>b</sup>. The first two and a half lines of the preceding copy are missing here.

Kašidas, tarkibbands, and tarji'ât, on fol. 5<sup>a</sup>, in order and beginning entirely agreeing with Elliot 61.

Ghazals in the same alphabetical order as in Elliot 61, on fol. 16<sup>a</sup>. Beginning:

یا من بدا الخ

Tarji'bands, muḳaṭṭa'ât, rubâ'is, and fards, on fol. 298<sup>b</sup>.

This copy was finished by Muḥammad bin 'Alî bin

Mas'ûd the 21st of Dhû-alhijjah, A.H. 911=A.D. 1506, May 15.

Ff. 330, 2 coll., each ll. 11, and a third on the margin, ll. 22; Nasta'lik; illuminations throughout; the first two pages richly adorned; gilt edges; binding in red and gold; the original leaves are put into a modern margin of green, blue, yellow, and other colours; many pages and lines injured; size, 9 in. by 5½ in. [ELLIOT 62.]

## 949

The same.

The same *first diwân* in the usual arrangement, divided into two parts, and quite agreeing with Ouseley 288, No. 22, the other Ouseley MSS., and the following copy, Elliot 60.

*First part*, on ff. 1<sup>b</sup>-65<sup>b</sup>, containing:

The preface, on fol. 1<sup>b</sup>. Beginning: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَسْت صَلَی الْخ.

Kašidas, tarji'bands, tarkibbands, mathnawis, etc. Beginning on fol. 5<sup>a</sup>: زان پیش الخ

*Second part*, on ff. 66<sup>b</sup>-359<sup>b</sup>, containing:

Poems of different description, on fol. 66<sup>b</sup>, beginning as in Ouseley 288, fol. 512<sup>b</sup>.

Ghazals in alphabetical order, on fol. 69<sup>a</sup>.

Muḳaṭṭa'ât, on fol. 340<sup>a</sup>. Beginning:

رخ زرد دارم الخ

Rubâ'is and three fards, on fol. 345<sup>b</sup>. Beginning as in Ouseley 258: سبحانك الخ

This copy was finished on a Friday, in the month Sha'bân, A.H. 985=A.D. 1577, October, November, by Muḥammad 'Alî bin Ḥaidar Kulî bin Naṭr (or Naẓar?) Kulî bin Kamâl-al-din bin 'Alî. A note in Persian, on fol. 359<sup>b</sup>, states that this copy contains 360 leaves and 45 جز.

A note in English gives the name of the former possessor, W. Roebuck, Portsmouth, June 8, 1810. The same date on fol. 1<sup>a</sup>.

Ff. 359, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1<sup>a</sup> and 66<sup>b</sup>; gilt edges; sumptuous binding in red and gold; size, 9 in. by 6½ in. [ELLIOT 63.]

## 950

The same.

The same *first diwân*, arranged, like the preceding copy, in two parts.

*First part*, on ff. 1<sup>b</sup>-137<sup>b</sup>, containing:

The preface, on fol. 1<sup>b</sup>.

Kašidas, tarji'bands, tarkibbands, mathnawis, etc., on fol. 5<sup>b</sup>.

*Second part*, incomplete at the end, on ff. 138<sup>b</sup>-352<sup>b</sup>, containing:

Poems of different description, on fol. 138<sup>b</sup>.

Ghazals in alphabetical order, on fol. 141<sup>a</sup>. Beginning: یا من بدا جمالك الخ

Muḳaṭṭa'ât, on fol. 328<sup>b</sup>, incomplete at the end. Beginning:

دلا منشین درین ویرانه الخ

Rubâ'is, incomplete both at the beginning and end, on fol. 341<sup>a</sup>.

There is a lacuna after fol. 340 (corresponding to Ouseley 258, fol. 263<sup>a</sup>, l. 1, to fol. 264<sup>b</sup>, l. 7).

No date.

Ff. 352, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup> and 138<sup>b</sup>, the first of them rather dirty; binding, green and gold; gilt edges; size, 9½ in. by 6½ in. [ELLIOT 60.]

## 951

A portion of the *first diwân*.

Contents:

The preface, on fol. 1<sup>b</sup>.

Poems of different forms and contents, on fol. 7<sup>a</sup>. Some of the poems have headings, stating the names of the persons to whom they were addressed, or the occasions for which they were composed.

Ghazals, on fol. 56<sup>b</sup>, with the heading, ابتداء دیوان, arranged in alphabetical order.

Muḳaṭṭa'ât, on fol. 259<sup>b</sup>.

Rubâ'iyât, on fol. 264<sup>a</sup>.

This copy is dated by 'Alawî (Mullâ 'Alawî Samarḳandî; see the note on fol. 1<sup>a</sup> and on fol. 274<sup>a</sup>), A.H. 1045, the 14th of the feast-month = Ramaḍân, A.D. 1636, February 21, at Samarḳand. Written at the command of امیر طراغای اعنی بندر بیک مرزای طغای.

On the first fly-leaf, p. 2, there is an inshâ of Ākhund Mullâ Yûsuf (هو الانشا من مقولات آخوند ملا یوسف). Beginning: حلال نیست محبت مگر کسانیرا که دوستی بقیامت برند الخ

Ff. 274, 2 coll., each ll. 17; Nasta'lik; illuminated frontispiece; size, 10½ in. by 6½ in. [OUSELEY 258.]

## 952

The same.

This portion of the *first diwân* contains:

The preface, on fol. 1<sup>b</sup>. Beginning as in the preceding copy.

Kašidas, tarji'bands, short mathnawis, etc., on fol. 4<sup>b</sup>. Beginning:

زان پیش که از مداد الخ

(the same as in the preceding copy, on fol. 7<sup>a</sup>).

Ghazals in alphabetical order, except the first six.

Beginning of the initial poem, on fol. 56<sup>b</sup>:

بسم الله الرحمن الرحيم - اعظم اسمای علیم حکیم agreeing with Ouseley 288, No. 22, etc.

Beginning of the first alphabetical ghazal, on fol. 58<sup>b</sup>:

یا من بدا الخ

Some miscellaneous poems, kiṭ'as, and rubâ'is, on ff. 263<sup>b</sup>-273<sup>a</sup>.

Copied A.H. 1083=A.D. 1672, 1673, by Shams-al-din ibn Ḥabib-allâh Kâmfirûzi of Shirâz.

Ff. 1-273, 2 coll., each ll. 18; Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup> and 56<sup>b</sup>; size, 9½ in. by 5 in.

[OUSELEY ADD. 129.]



## 953

The same.

Contents :

The preface, on fol. 1<sup>b</sup>.

Kašidas, etc., on fol. 5<sup>a</sup>. Beginning as in the preceding copies.

Tarjībānds and a few short mathnawīs, on fol. 40<sup>a</sup>. Beginning : ماء معين الخ

Ghazals in alphabetical order, except the first six, on fol. 66<sup>b</sup>. Beginning, both of the initial and of the first alphabetical ghazal, the same as in the preceding copy.

Rubā'īs, on fol. 323<sup>b</sup>.

No date.

Ff. 341, 2 coll., each ll. 15; Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup> and 66<sup>b</sup>; the first two pages richly adorned; size, 10½ in. by 6¼ in. [BODL. 539.]

## 954

Another copy of the *second part* of the *first diwān*.

This copy of the *second part* of Jāmi's *first diwān* bears the heading *يا على مدد*, and begins without a preface :

بسم الله الرحمن الرحيم - اعظم اسماء عليم حكيم

Ghazals, in alphabetical order, on fol. 8<sup>b</sup>.

Tarjī'āt, on fol. 187<sup>a</sup>.

Muḳaṭṭa'āt, on fol. 195<sup>b</sup>.

This copy contains as conclusion a part of that preface and dedication (to Sultān Abū Sa'īd) which is found in Elliot 61 and 62. Beginning :

ان من الشعر الحكمة وان من البيان الخ

It corresponds to Elliot 61, fol. 2<sup>a</sup>, l. 2, to fol. 4<sup>a</sup>, end. The author's name occurs on the last page.

No date; the copy seems to have been made at the end of the tenth century of the Hijrah.

No. 74, ff. 1-106; No. 75, ff. 107-204, 2 coll., each ll. 17; Nasta'lik; the writing is in many places very much effaced; the whole MS. is in a miserable state; size, 7¼ in. by 4¾ in. [OUSELEY 74, 75.]

## 955

Another copy of Jāmi's *second diwān*.

The second diwān of Jāmi, *واسطة العقد*, or the middle of the chain, collected by him from 10,000 baits of scattered poetry, A.H. 884=A.D. 1479, when he was nearly seventy years old. It contains :

Preface in prose, on fol. 1<sup>b</sup>. Beginning as in Ouseley 288, No. 36.

Kašidas, on fol. 2<sup>b</sup>. Beginning :

درين صحيفه چو آغاز الخ

Ghazals in alphabetical order, on fol. 21<sup>a</sup>. Beginning :

اَثمَا الله اله واحد - فهو غائب وهو الشاهد

Kiṭ'as, rubā'īs, and fards, on fol. 155<sup>b</sup>.

No date.

Ff. 168, 2 coll., each ll. 15; clear and distinct Nasta'lik; illuminated frontispiece; size, 10 in. by 6½ in. [HUNT. 629.]

## 956

Short selection of ghazals from Jāmi's diwāns.

Selected ghazals. Beginning :

ترا ای نازنین هر سوز دلها صد سپه بادا الخ

Ff. 35-44, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4¾ in. [ELLIOT 167.]

## 957

Another copy of Jāmi's *Nafahāt-aluns*.

A good old copy of the *نفحات الانس*, or biographies of Ṣūfis. Beginning the same as in Ouseley 288, No. 3 :

الحمد لله الذي جعل مرآتي قلوب اوليائه الخ

Collated throughout; a great number of marginal glosses and additions, especially in the first half of the MS. No date. The scribe was Dūst Muḥammad bin Yār Muḥammad ibn Darwish Muḥammad.

Ff. 301, ll. 23; illuminated frontispiece; Naskh; size, 10 in. by 6½ in. [ELLIOT 284.]

## 958

The same.

Many marginal glosses and additions. The *Nafahāt* begin on fol. 10<sup>b</sup>. On ff. 1<sup>b</sup>-9<sup>a</sup> there is added a complete index. The copy is greatly injured in many places. Conclusion of the work on fol. 455<sup>a</sup>; the rest of the leaves (ff. 456<sup>b</sup>-485<sup>a</sup>) contains a very detailed and interesting account of Jāmi, both biographical and literary. Beginning :

تيمنا بذكر الملك الاعلى وحيدا لله تبارك و تعالى الخ

According to Rieu i. p. 351, this biography was composed by Jāmi's disciple, 'Abd-alghafūr al-Lāri, the same who wrote the *حاشية نفحات الانس*, noticed below in No. 960.

The proper order of ff. 172-178 is : 172, 174, 173, 176, 175, 177, 178.

No date. The scribe was Sayyid Jamāl bin Sayyid Muḥammad.

Ff. 485, ll. 17; Nasta'lik; illuminated frontispiece on fol. 10<sup>b</sup>; size, 8¾ in. by 5¼ in. [CAPS. B. 12.]

## 959

*Khulāṣat-alfahāt* (خلاصة النفحات).

An abridgment of Jāmi's *Nafahāt-aluns*, made A.H. 927=A.D. 1521, by Maḥmūd bin Ḥasan bin Maḥmūd al-ḥasani alāmuli (see ff. 1<sup>b</sup>, l. 8, 3<sup>b</sup>, and 223<sup>b</sup>), and enlarged by an account of some Shaikhs of Fārs and Irāk, not mentioned in Jāmi's original work. It is entitled '*Khulāṣat-alfahāt*' (see ff. 3<sup>b</sup> and 223<sup>b</sup>), and contains 232 biographies, the first of which is that of Abū-alhāshim Ṣūfi (on fol. 9<sup>b</sup>), and the last that of Maulānā Muḥammad Shīrin Maghribi (on fol. 222<sup>b</sup>). Beginning : الحمد لله الذي اضاء بنور تجلياته صدر الكاملين و اجتباهم من برئته بالقواد الخ

A complete index of the 232 Shaikhs is found on the first four fly-leaves. No date. The scribe was Ḥabīb-

allāh bin 'Azīz bin Ḥasan aljabrāmī aldailamī. On fol. 1<sup>a</sup> the following note appears:

انتخاب کتاب نفعات با ضم بعضی از احوال مشایخ  
شیراز تحفة الفقیر فقیر معین الدین محمد الهاشمی عفی  
عنه برسم کتابخانه عالیه حضرت هدایت رتبت معالی منقبت  
صاحب نفس قدسی جامع فضائل انسی مرتبی ارباب الکمال  
مروّج حدیقة الفضل و الافعال المتقدّر الوحید الموحّد  
الکامل فی التّرك و التجريد شیخنا و شیخ المسلمین  
ابو سعید لزال مترقیّا فی مراتب التوحید و صاعدًا الی  
مدارج التّحمید،

and further below:

مما انسلک فی سلك ملک الفقیر عمر بن حسین  
الرومی لمنفی الفقیر جعله اللّٰه من جملة عبادہ الصالحین  
واوصله الی اقصى درج الواصلین آمین،

Ff. 224, ll. 14; Naskhi; size, 8 in. by 4 $\frac{3}{4}$  in.

[GRAVE 34 (olim 35).]

## 960

Hāshiya-i-Nafahāt-aluns (حاشیة نفعات الانس).

Persian glosses to the Nafahāt, compiled A.H. 896 = A.D. 1490, 1491, by Jāmi's famous disciple 'Abd-alghafūr of Lār, who died A.H. 912 = A.D. 1506, 1507; comp. H. Khalfa vi. p. 367, No. 13922; Notices et Extraits, xii. p. 313; and Rieu i. p. 350. Beginning:

بسم اللّٰه الرَّحْمٰن الرَّحِیْم و به نستعین، سیاس و ستایش  
خدایرا که آئینه دل دوستان خود را جلوه گاه جمال ذات  
کریم خود گردانید الی

Besides these glosses and Jāmi's life (see above, No. 958) 'Abd-alghafūr wrote a work, entitled حاشیة فی الفوائد الضیائیة (glosses to Jāmi's commentary on the Kāfiyah, comp. G. Flügel i. p. 21, and H. Khalfa v. p. 10), and completed the same poet's commentary on the Kurān, which is styled 'Tafsir-i-Jāmi'; see H. Khalfa ii. p. 357, No. 3249. This copy is not dated, but there are two seals of former owners on fol. 1<sup>a</sup>, the first belonging to Muhammad Farrukhsiyar (who reigned from A.H. 1124 to 1131), the second to Muhammad Ridā bin Maulānā Ghulām Muhammad bin Maulānā Aḥmad bin Maulānā Sulaimānī. An account of 'Abd-alghafūr, excerpted from 'Alī bin alḥusain alkāshifī's رشحات عین الحیوة (Marsh. 122), the 18th of Jumādā-alawwal, A.H. 1144 = A.D. 1731, November 18, is also found on the first page, probably written by the second owner, Muhammad Ridā.

Ff. 150, ll. 17; Nasta'lik; size, 9 $\frac{1}{4}$  in. by 5 in. [WALKER 73.]

## 961

Fragment of another work of the same title, حاشیة نفعات الانس, or glosses to the Nafahāt, by Muhammad bin Mahmūd Dihdār Fānī, who died A.H. 1016 = A.D. 1607, 1608; comp. A. Sprenger, Catal., p. 393; Rieu

ii. p. 816<sup>a</sup>, and the other work by the same author, حاشیة فصل کتاب, under 'Şāfism.' Beginning: الحمد لله رب العالمین و صلى الله على سيد الانبياء محمد وآله و صحبه و ذرّيته اجمعين، چنین گوید الی

No date. Many slight lacunas. It breaks off with the words . . . ابو جعفر گوید.

Ff. 221<sup>b</sup>-236<sup>b</sup>, ll. 17; Nasta'lik; size, 8 $\frac{1}{2}$  in. by 5 in.

[WALKER 120.]

## 962

Another copy of Jāmi's Bahārīstān.

Beginning: چو مرغ امر ذی بالی زآغاز الی

Copied A.H. 926 = A.D. 1520, by Hāji Khalil bin Hāji 'Alī.

Ff. 124, ll. 13; Naskhi; size, 7 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in. [SELD. 31.]

## 963

The same.

This splendid copy was finished at Lāhūr, the 23rd (Daibādīn) of the month Bahman, in the year 39 (? 983). Sir Gore Ouseley makes the following statement about it (written on the fly-leaves, A.D. 1817): 'This most curious and beautiful volume, written in the finest Nasta'lik character by the famous scribe Muhammad Hussein, who, in consequence of his inimitable penmanship, obtained the title of Zerin Kalm, or pen of gold, was transcribed at Lahór for the emperor of Hindustan, and finished about 1575 of the Christian era (A.H. 983). No less than sixteen painters of the greatest eminence contributed to the embellishment of this beautiful MS. Five were employed upon the illumination and marginal arabesques, viz. Khezer, Selmán, Mukhlis, Ahmed, and Akhlās; on the hunting scenes and animals, three, viz. Emād, Hussein, and Ustād Bábú; on coloured paintings which illustrate the work, five, viz. Miskinah, Mādhu, Makund, Basáwan, and Laal; and on painting the faces in the vignettes and margins, three, viz. Sindás, K'hím, and Bálchand.'

This MS. came into Shāhjahān's library A.H. 1020, the 8th of Jumādā-althānī (A.D. 1611, August 18; see that emperor's autograph on fol. 1<sup>a</sup>), and into Sir Gore Ouseley's A.H. 1215, the 4th of Muharram (A.D. 1800, May 28). A second autograph of one of Tīmūr's imperial descendants is also found on fol. 1<sup>a</sup>.

Ff. 67, ll. 14; excellent Nasta'lik, written on paper of different colours, embellished with ornaments, drawings, arabesques, etc., in gold; illuminated frontispiece; a vignette on fol. 1<sup>a</sup>; beautiful miniature paintings on ff. 9<sup>a</sup>, 17<sup>b</sup>, 27<sup>a</sup>, 29<sup>a</sup>, 35<sup>b</sup>, and 42<sup>a</sup>; binding, red velvet with gilt appendages, both in the middle and at all the corners; size, 11 $\frac{1}{2}$  in. by 7 $\frac{1}{4}$  in. [ELLIOT 254.]

## 964

The same.

Raudah I, on fol. 3<sup>b</sup>; II, on fol. 11<sup>a</sup>; III, on fol. 18<sup>a</sup>; IV, on fol. 25<sup>b</sup>; V, on fol. 33<sup>b</sup>; VI, on fol. 45<sup>a</sup>; VII, on fol. 59<sup>b</sup>; VIII, on fol. 77<sup>b</sup>.

No date.

Ff. 1-86, ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in.

[OUSELEY ADD. 97.]



## 965

Another copy of Jâmi's *Ruḳa'ât*.

Jâmi's letters. Beginning: *بعد از انشاء صحائف ثنا*.  
[see Ouseley 288, No. 35.]

Dated the 19th of Dhû-alka'dah, A. H. 1069 = A. D. 1659, August 8.

Ff. 78, ll. 15; Nasta'lik; the first page supplied later; size, 9 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in. [FRASER 51.]

## 966

Another copy of Jâmi's *Ashî'at-allama'ât*.

Beginning the same as in Ouseley 288, No. 11: *لولا*  
*لمعات الخ*.

A very large number of explanatory glosses on the margin. Between ff. 5 and 6 there is inserted as a kind of commentary a short pamphlet, ff. 8, entitled *علم الحمد لله*, and beginning: *... سلوك رسالة انشاء المحدثات*.  
*اما بعد نموده می آید الخ*.

Ff. 112, ll. 14; Nasta'lik; illuminated frontispiece; size, 9 $\frac{1}{4}$  in. by 5 $\frac{1}{4}$  in. [WALKER 84.]

## 967

Another copy of Jâmi's *Shawâhid-alnubuwwat*.

Jâmi's work on the evidences of prophecy. Beginning as usual: *الحمد لله الذي ارسل رسلا مبشرين*.  
*و منذرين الخ*. Comp. Ouseley 288, No. 4.

The *muḳaddimah* begins on fol. 3<sup>b</sup>; the first *rukn*, on fol. 5<sup>b</sup>; the second *rukn*, on fol. 14<sup>b</sup>; the third *rukn*, on fol. 25<sup>b</sup>; the fourth *rukn*, on fol. 37<sup>a</sup>; the fifth *rukn*, on fol. 88<sup>b</sup>; the sixth *rukn*, on fol. 97<sup>a</sup>; the seventh *rukn*, on fol. 148<sup>b</sup>; the *khâtimah*, on fol. 156<sup>b</sup>. The headings of the *muḳaddimah* and the first six *rukns* are quoted by J. Aumer, p. 102; we add those of the seventh *rukn* and of the *khâtimah* (wanting in Aumer's copy):

*رکن سابع در بیان شواهدی که از تابعین و تبع تابعین تا طبقه صوفیه ظاهر شده است*  
*خاتمه در عقوبات اعدا'*

This excellent copy was finished by Nûr-al-din Muḥammad alwâ'iz, at the end of the month Jumâdâ-alûlâ, A. H. 951 = A. D. 1544, middle of August. Many marginal glosses and additions.

Ff. 159, ll. 23; Naskhi; size, 9 $\frac{3}{8}$  in. by 7 in. [OUSELEY ADD. 124.]

## 968

The same.

*Muḳaddimah*, on fol. 3<sup>b</sup>; *Rukn I*, on fol. 6<sup>a</sup>; *II*, on fol. 16<sup>a</sup>; *III*, on fol. 29<sup>a</sup>; *IV*, on fol. 42<sup>a</sup>; *V*, on fol. 100<sup>a</sup>; *VI*, on fol. 109<sup>a</sup>; *VII*, on fol. 166<sup>a</sup>; *Khâtimah*, on fol. 176<sup>b</sup>. It ends without a colophon on fol. 179<sup>b</sup>; and the last thirteen or fourteen leaves are filled with various pieces in prose and verse, for instance, a prayer in Arabic, on fol. 180<sup>a</sup>; *باب ما جاء في خراب الارض*, on fol. 180<sup>b</sup>; *وفائدة في معرفة القمر*, on fol. 180<sup>b</sup>; *والبلاد قبل الاسلام*,

with figures, on fol. 181<sup>a</sup>; *مكة و عماره مكية*, on fol. 182<sup>a</sup>; a series of astronomical and chronological tables on ff. 184<sup>b</sup>-190<sup>b</sup>; and incoherent bits of Persian poetry and prose on the remaining leaves.

Ff. 192, ll. 23; Naskhi; size, 10 in. by 6 $\frac{3}{8}$  in. [HUNT, DON. 17.]

## 969

Another copy of Jâmi's *Risâlah fi-al'arûd*.

Jâmi's treatise on metrical art, beginning as in Ouseley 288, No. 33: *سپاس وافر قادريرا الخ*.  
No date.

Ff. 21, ll. 15; Nasta'lik; size, 7 $\frac{5}{8}$  in. by 4 $\frac{1}{2}$  in. [WALKER 34.]

## 970

Another copy of Jâmi's *Alfawâ'id-aldiyâ'iyyah*.

Jâmi's commentary on Ibn Hâjib's *Kâfiyah*, entitled *الحمد لوليه والصلوة الخ*, and beginning: *الفوائد الضيائية*; comp. Ouseley 288, No. 2. It opens here on fol. 8<sup>b</sup>, and closes on fol. 249<sup>b</sup>. The first seven leaves, as well as the margin of almost all the leaves of this copy, are fully covered with glosses, written in a much smaller hand. Many interlinear explanations besides. On fol. 251<sup>a</sup> begins a tract, *في بيان طبقات الفقهاء*. Much other scribbling of no consequence on the fly-leaves. No date.

Ff. 253, ll. 17; Nasta'lik; a few pages supplied by other hands; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [FRASER 4.]

## 971

Another copy of Jâmi's *Lawâ'ih*.

Jâmi's work on Sûfism, called *لوائح در بيان معاني* (fol. 64<sup>b</sup>, l. 3); comp. Ouseley 288, No. 16.

Beginning: *سبحانك لا احصى ثناء عليك كيف وكل ثناء*.  
*يعود اليك الخ*.

This copy was written in the month Dhû-alka'dah, A. H. 1038 = A. D. 1629, June, July, by Muḥammad Faḍil Anjudânî.

Ff. 63<sup>b</sup>-82<sup>a</sup>, ll. 16; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 4 $\frac{1}{2}$  in. [LAUD 205.]

## 972

The same.

No date.

Ff. 31, ll. 10; large Nasta'lik; size, 9 $\frac{1}{2}$  in. by 7 in. [BODL. 502.]

## 973

The same.

Copied by Maḥmûd bin Mas'ûd bin Yahyâ alḳâdî. No date.

Ff. 10-31, ll. 15; Nasta'lik; the first five pages supplied later on more modern paper; size, 7 $\frac{1}{4}$  in. by 4 in. [MARSH. 83.]

## 974

The same.

This copy ends on fol. 23<sup>a</sup>, not dated. Some ornaments. On ff. 23<sup>b</sup>-24<sup>b</sup> follows an appendix on 'licen-

tiae poeticae.' Beginning: اعمال تزیلی شش است  
تحریک و تسکین - تشدید و تخفیف - مدّ و قصر -  
اظهار و اسرار - معروف و مجهول - تعریب و تعجیم الخ

On the first page two *kit'as* of Šā'ib and two of an anonymous poet. A short note in Turkish at the end.

Ff. 24, ll. 16; small Nasta'liq; size, 6½ in. by 3¼ in.  
[OUSELEY 137.]

## 975

The same.

Copied A. D. 1797. In the colophon this treatise is by mistake ascribed to Shaikh Sa'di of Shirāz.

Ff. 25-39, ll. 19; Nasta'liq; size, 12½ in. by 9½ in.  
[OUSELEY ADD. 4.]

## 976

Another copy of Jāmi's Naḥd-alnuṣūṣ.

Jāmi's commentary on Ibn 'Arabi's نقش الفصوص; comp. Ouseley 288, No. 9. Beginning the same:

الحمد لله الذي جعل صفائح قلوب ذوي الهمم الخ

This copy was finished the 4th of Jumādā-althānī, A. H. 1124 = A. D. 1712, July 9, by Mihrmah bin Zain-al'ābidin alridāwī. Many marginal glosses and additions.

Ff. 146, ll. 17; Nasta'liq; size, 9½ in. by 5½ in.  
[WALKER 75.]

## 977

Diwān-i-Khāki (دیوان خاکی).

The lyrical poems of Kāsimbeg Khāki, probably identical with Maulānā Khāki, who is quoted in the Safinah (Elliot Coll. 400, No. 21, on fol. 21<sup>a</sup>) as contemporary with and a rival of Jāmi. An 'Abdallāh Khāki of Shirāz, who served under the Āḡ-kuyunlūs and died A. H. 902 = A. D. 1496, 1497, is mentioned in Rieu iii. p. 886<sup>a</sup>. This diwān contains only ghazals in alphabetical order. Beginning:

هم سفر تا بغمت شد دل غم پرور ما  
سوی اقلیم جنون گشت غمت رهبر ما

Copied by Ibn Sayyid Ḥasan-alḥusaini.

Ff. 109-177, 2 coll., each ll. 14-16; Nasta'liq; size, 8½ in. by 4½ in.  
[SELD. SUP. 28.]

## 978

Selections from Humāyūn's poems (انتخاب اشعار همايون).

Some ghazals of Amir Humāyūn of Asfarā'in, who died in the village of Armak, near Kumm, A. H. 902 = A. D. 1496, 1497; comp. A. Sprenger, Catal., p. 20, No. 153, and p. 432; Ātashkada, Ouseley Add. 183, No. 140, on fol. 40<sup>b</sup>. Rieu ii. p. 735<sup>b</sup> gives 908 as date of his death (probably a misprint).

Beginning:

مرا از سینه نبود پنبه داغ نهان پیدا

چنانم سوخت داغ او که گردید استخوان پیدا

No date.

Ff. 82-91, 2 coll., each ll. 12; Nasta'liq; size, 7¾ in. by 4¾ in.  
[ELLIOT 167.]

## 979

Selections from the diwān of Amīr Maḥbūl.

Selected ghazals of Amir Maḥbūl, one of the court-poets of Sultān Ḥusain Baiḡarā (A. H. 873-911 = A. D. 1468-1506); comp. Makhzan-algharā'ib, Elliot 395, fol. 385<sup>a</sup>, No. 2307. Beginning:

شکر خدا که از اثر حسن یار ما

در عاشقی گذشت همه روزگار ما

No date.

Ff. 53<sup>b</sup>-60<sup>a</sup>, 2 coll., each ll. 12; Nasta'liq; size, 7¾ in. by 4¾ in.  
[ELLIOT 167.]

## 980

Selections from Nihānī's ghazals.

Selected ghazals of Nihānī (نہانی), probably the same poetess who is mentioned in A. Sprenger, Catal., p. 11, No. 5, and in Makhzan-algharā'ib, Elliot 395, fol. 463<sup>a</sup>, No. 2843, as sister of Sultān Ḥusain Mirzā's wazir Khwājah Afḡal, on ff. 109<sup>a</sup>-121<sup>b</sup>. Beginning:

برغم دشمنان ای دوست با من کن ملاقاتی

وفا کن با من ایامی بسر بر با من اوقاتی

A musaddas by the same, on ff. 152<sup>a</sup>-156<sup>b</sup>. Beginning:

آورد بمن قاصد فرخنده پیامی الخ

On fol. 157<sup>b</sup> there is added by another hand a ghazal of Ḥāfiẓ. Beginning:

نو بهارست و در آن گوشه که خوشدل باشی

(Brockhaus, 565.) No date.

Ff. 109<sup>a</sup>-121<sup>b</sup> and 152<sup>a</sup>-156<sup>b</sup>, 2 coll., each ll. 12; Nasta'liq; size, 7¾ in. by 4¾ in.  
[ELLIOT 167.]

## 981

Diwān-i-Suhaili (دیوان سهیلی).

The lyrical works of Amir Nizām-al-din Aḥmad Suhaili, to whom Ḥusain Wā'iz dedicated his celebrated Persian paraphrase of Kalilah and Dimnah, the Anwār-i-Suhaili. He was wazir of Sultān Ḥusain Mirzā, and wrote, besides a Persian and a Turkish diwān, a mathnawī, Lailā and Majnūn, and died A. H. 907 = A. D. 1501, 1502; comp. Ātashkada, Ouseley Add. 183, No. 39, on fol. 10<sup>b</sup>; A. Sprenger, Catal., p. 20, No. 149, pp. 78 and 572; Rieu ii. p. 756.

Contents:

Ghazals in alphabetical order (except the third and fourth rhyming in تو and نگین). Beginning on fol. 1<sup>b</sup>:

خوان نوال تست غدی (!) بخش جان ما الخ



The beginning of the second ghazal, محیط مرکز, is the bait quoted in Sprenger.

Tarj'ât, some kit'as, and short mathnawîs, on fol. 83<sup>a</sup>. Beginning of the first tarjî:

بیاساقی آن ساغر سیم بر - که در سیم او لعل دارد مقرر  
Rubâ'is and mu'ammâs (riddles), on fol. 92<sup>a</sup>. Beginning:

آفاق سراسر همه و همیست و خیال  
موجود بجز وجود حق هست محال

Not dated. An old MS.; the transcriber was Sul-tân Muḥammad Khândân.

Ff. 98, 2 coll., each ll. 14; Nasta'lik; illuminated frontispiece; the original leaves are put into a modern margin of various colours, red, yellow, and blue; bound in red velvet; size, 8 $\frac{3}{4}$  in. by 5 $\frac{5}{8}$  in. [ELLIOT 102.]

### 982

Lailâ and Majnûn (لیلی و مجنون).

A mathnawî, entitled 'Lailâ and Majnûn,' completed the 11th of Ramadân, A. H. 889=A. D. 1484, October 2; see fol. 97<sup>a</sup>, last line, and fol. 97<sup>b</sup>, first line:

گشتم چو برین فسانه فیروز  
بود از رمضان گذشته ده روز  
وز هجرت بهترین عالم  
نهدد بودی به یازده کم

and dedicated to Sulṭân Ḥusain Mirzâ, see fol. 11<sup>b</sup>, last line but one. Beginning:

للمد لواقف الضمائر - الشکر لکاشف السرائر

Although the author's name does not occur anywhere, there is no doubt that we have here the very rare Lailâ and Majnûn by Amîr Suhaili, and this is further corroborated by the fact, that some minor poems of the same Suhaili are found on other margin-columns of this MS. Copied A. H. 991=A. D. 1583.

Margin-column, ff. 1-98, ll. 22; Nasta'lik. [FRASER 91.]

### 983

Miscellaneous poetry by Suhaili.

Poetical miscellanies, consisting of a mathnawî-fragment, some kaşidas, kit'as, rubâ'is, and riddles. The rubâ'is and riddles are composed by Suhaili (headed (رباعیات سهیلی), and quite agree with those in Elliot 102. The takhalluṣ in the last kit'ah is likewise Suhaili, therefore we believe the whole of these miscellanies belong to him.

Initial bait of the mathnawî-fragment, on fol. 149<sup>b</sup>:

وصف یکنای بیعدیل ومثال - بطریق تمام ونوع کمال

Beginning of the first kaşidah, on fol. 153<sup>b</sup>:

بدار چرخ مشعبد چو بر صباح و مسامت نبات کارش از  
الوان مختلف پیداست

Rubâ'is, on fol. 167<sup>a</sup>; the first corresponds to Elliot 102, fol. 94<sup>a</sup>, l. 4.

Riddles, on fol. 171<sup>b</sup>; the first corresponds to Elliot 102, fol. 97<sup>a</sup>, l. 7.

Copied A. H. 991=A. D. 1583.

Margin-column, ff. 149<sup>b</sup>-154<sup>a</sup> and 160<sup>a</sup>-172<sup>a</sup>, ll. 22; centre-columns, ff. 171<sup>b</sup> and 172<sup>a</sup>, ll. 13; Nasta'lik. [FRASER 91.]

### 984

Selections from Saifi 'Arûdî's diwân.

Some ghazals by Saifi 'Arûdî of Bukhârâ, the contemporary and friend of Jâmî, and author of the عروض عروضی, who died A. H. 909=A. D. 1503, 1504, see A. Sprenger, Catal., p. 20, No. 150; Rieu ii. p. 525 sq.; Âtashkada, Ouseley Add. 183, No. 719, on fol. 187<sup>b</sup>; and Makhzan-algharâ'ib, Elliot 395, No. 991, on fol. 177<sup>a</sup>, where a bait, found in one of these ghazals, is quoted. Arrangement alphabetical, commencing with the rhyme-letter م. Beginning:

به از جان است جانانی که دارم  
فدای او کنم جانی که دارم

No date.

Ff. 9-16<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [ELLIOT 134.]

### 985

'Adl u Jaur (عدل و جور).

A mathnawî on moral and ethical matters by Kâdî Ikhtiyâr of Turbat, entitled, according to the colophon, 'Justice and Injustice' (عدل و جور). The author, who dedicated his work to Abû-almuẓaffar Shâh Isma'il al-ḥusainî alṣafawî (who reigned A. H. 909-930=A. D. 1503-1524), was contemporary with Hilâlî (put to death A. H. 939), with a mathnawî of whom this poem is bound together. Beginning:

بنام خدا ابتدا میکنم - سر نامه نام خدا میکنم

On fol. 24<sup>b</sup> the poet relates, that at the very moment he had finished that part of the poem, viz. the description of the spring (صفت بهار, on fol. 22<sup>b</sup>), the Timûride Sulṭân Ḥusain Mirzâ (who died A. H. 911) sent a most benevolent letter to him, and offered him the prime-minister's office at his court, but he excused himself with:

استغنا از مناصب و قطع تعلق از مراتب:

The date of the composition of this mathnawî seems therefore to lie between A. H. 909 and 911=A. D. 1503 and 1505, 1506.

Copied by 'Alî bin Luṭf-allâh alḥusainî Ma'âd al-sabzwârî, A. H. 967=A. D. 1559-1560.

Ff. 1-100, 2 coll., each ll. 12, and a third on the margin, ll. 28; Nasta'lik; illuminated frontispiece; size, 9 $\frac{3}{4}$  in. by 6 $\frac{1}{4}$  in. [ELLIOT 335.]

### 986

Diwân-i-Mânî (دیوان مانی).

The diwân of Mânî of Mashhad; another tradition makes Mâzandarân his native country. He was in the service of Muḥammad Muḥsin Mirzâ, the son of Sulṭân Ḥusain Mirzâ, and was killed by the Uzbegs A. H. 913=A. D. 1507, 1508. See A. Sprenger, Catal., p. 483; Catalogue des MSS. et Xylographes, p. 396.

Contents:

Four ghazals in praise of God, on fol. 362<sup>b</sup>. Beginning:

زهی زبود تو پیدا بود نشان همه  
خدائی از تو بود بندگی از آن همه

Ghazals, on fol. 365<sup>b</sup>, arranged alphabetically. Beginning:

ای ز تو شاخ گل آموخته رعنائی را  
آب و رنگ از تو بود گلشن زیبائی را

Muḳaṭṭa'ât, rubâ'is, mukhammasât, and mufradât, on ff. 402<sup>b</sup>-411<sup>a</sup>. Beginning:

جنگ در بزم خاص حضرت شاه  
ساز من نا نواست میگوید

This copy was finished A.H. 944, in the first Jumâdâ = A.D. 1537, October, November.

Ff. 362-411, 2 coll., each ll. 15; small Nasta'lik; without any ornament, except a flower depicted on the first leaf; size, 7½ in. by 4½ in. [OUSELEY 125.]

### 987

Bâgh-i-Iram (باغ ارم).

The garden of Iram, a very rare and interesting mathnawî, containing the story of Bahrâm and Bîhrûz, composed by Hâli, that is, Maulânâ Kamâl-al-din Bannâ'i, who uses also the takhallus Hâli in several of his ghazals. He was the pupil of Muḥammad Yahyâ bin 'Ubaid-allâh, and died, according to Sâmi, Taḳî Kâshî, etc., in the massacre of Shâh Isma'il, A.H. 918 = A.D. 1512, 1513; comp. A. Sprenger, Catal., p. 372; Rieu i. p. 351<sup>b</sup>; Mehren, p. 41; Not. et Extr. iv. 289; and Steward, p. 73. (The Khulâsat-alafkâr fixes his death in A.H. 909, but that is wrong, for Bâbar saw him in 911, comp. Mémoires de Baber par Pavet de Courteille, i. p. 406.) The title of the mathnawî occurs on fol. 33<sup>a</sup>, l. 2:

نام او شد نهاده باغ ارم - تاکه روشن کند چراغ ارم  
the mention of the poet's native place, Harât, on fol. 29<sup>b</sup>, l. 9 sq.

Beginning of the poem:

ای وجود تو اصل کل وجود  
هستی و بود و خواهی بود

When Hâli or Bannâ'i wrote this work, Jâmi was already dead; that we learn from the phrase قدس الله added to that poet's name, on fol. 58<sup>a</sup>, l. 6. Sâmi's statement, therefore, that the poem was dedicated to Sultân Ya'qûb, cannot possibly be correct, as the latter was already dead, A.H. 896 = A.D. 1490, 1491; there is, moreover, no such dedication found in this copy, although the Sultân's name is quoted several times.

No date.

Ff. 272, 2 coll., each ll. 15; Nasta'lik; mounted MS.; small illuminated frontispiece; size, 9 in. by 5 in. [ELLIOT 253.]

### 988

Selections from Fidâ'i's and Bannâ'i's diwâns (انتخاب (اشعار فدائی و بٹائی).

Some ghazals by Fidâ'i (who died A.H. 927 = A.D. 1521; see Rieu ii. fol. 650<sup>b</sup>), a son of the celebrated commentator of Shabistari's Gulshan-i-râz, Muḥammad bin Yahyâ bin 'Alî aljilânî allâhijî alnûrbakhshî, with the takhallus Asiri; comp. also Safinah, Elliot 400, No. 323, on fol. 117<sup>a</sup>, and by Bannâ'i of Harât, the author of the preceding mathnawî, باغ ارم.

Beginning of the initial poem (with the wrong takhallus فغانی instead of فدائی):

بزم اگر بی یوسف خود در چمن باشد مرا  
همچو یعقوب از غمش بیت الحزن باشد مرا

No date.

Ff. 101<sup>b</sup>-108<sup>b</sup>, ll. 12; Nasta'lik; size, 7½ in. by 4¾ in. [ELLIOT 167.]

### 989

Mu'nis-alahbâb (مونس الأحباب).

A diwân by Shihâb-al-din 'Abdallâh Albayânî bin Shams-al-din Muḥammad Marwârid, who died A.H. 922 = A.D. 1516, according to H. Khalfa vi. p. 272. His name does not appear in the MS., but the title occurs on fol. 3<sup>a</sup>, ll. 5, 6.

Beginning:

ای لطف تو داده شهریارانرا تاج  
شاهان بنوالت چو گدایان محتاج  
از صنع تو یکخمس این پنج حواس  
وز نظم تو یکرباعی این چار مزاج

This collection contains only rubâ'is, not arranged according to any principle; they are addressed to different persons, princes, dervises, scholars, noblemen, etc.; some are written for certain special occasions, for congratulation and condolence; others, on longing (اشتیاق) and love; the last three, 'on loss and hopelessness,' 'complaint on the death of a child,' and 'on hope.' They are preceded by a preface, on ff. 1-3<sup>a</sup>.

Copied by Yûsuf bin Muḥammad of Marw, A.H. 920 = A.D. 1514, during the author's lifetime.

Ff. 25, 2 coll., each ll. 12; neatly written in small Nasta'lik; ornamented on the first three pages; size, 6½ in. by 3½ in. [OUSELEY 138.]

### 990

Diwân-i-Âsafî (دیوان آصفی).

The lyrical poems of Khwâjah Âsafî, the son of Muḳim-al-din Nîmat-allâh, Sultân Abû Sa'id's wazir. He was the pupil of Jâmi and the friend of Mir 'Alî Shir, and died, according to the best authorities, A.H. 923 = A.D. 1517, comp. Rieu ii. p. 651 sq. Other less trustworthy dates are 920 and 928. Comp. also A. Sprenger, Catal., p. 310; G. Flügel i. p. 578; W. Pertsch, p. 74; and the Khulâsat-alafkâr, Elliot 181, No. 22, on fol. 23<sup>b</sup>. This diwân contains ghazals in alphabetical order (on ff. 1-69), and a few ḳit'as and rubâ'is at the end (on ff. 69<sup>b</sup>-72<sup>a</sup>). Beginning of the ghazals:

ساز آباد خدایا دل ویرانی را  
یا مده مهر بتان هیچ مسلمانی را

No date.

Ff. 72, 2 coll., each ll. 15; careless Nasta'lik; size, 10 in. by 5¾ in. [WALKER 88.]

### 991

Selections from the same diwân.

Some ghazals by the same Âsafî, in alphabetical  
T t



order, ending with the rhyme-letter **د**. Beginning the same as in the preceding copy.

No date.

Ff. 17<sup>a</sup>-24<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{1}{8}$  in. by 5 $\frac{1}{4}$  in. [ELLIOT 134.]

### 992

Diwân-i-Bâbâ Fighânî (دیوان بابا فغانی).

The complete works of Bâbâ Fighânî of Shirâz, who died A. H. 925 = A. D. 1519; comp. Rieu ii. p. 651; A. Sprenger, Catal., p. 403 sq.; Cat. des MSS. et Xylographes, p. 384; Cat. Codd. Or. Lugd. Batav. ii. p. 122; J. Aumer, p. 34; Butkhâna, No. 38. An earlier date of his death is A. H. 922.

Contents:

Kašidas, on fol. 1<sup>b</sup>, in the first half (ff. 1<sup>b</sup>-26<sup>b</sup>) alphabetically arranged, in the second without any order. Beginning:

باز از سمن و گل چمن آراست جهانرا  
جان تازه شد از لطف هوا پیرو جوانرا

The bait quoted in Sprenger is not found here.

Ghazals, in alphabetical order, on fol. 40<sup>b</sup>. Beginning the same as in Rieu, Sprenger, and Aumer:

ای سر نامه نام تو عقل گره کشای را الی  
Nine muḳaṭṭa'ât, on fol. 197<sup>a</sup>. Beginning:  
حال من و عدو مثل آتش است و نی الی

Thirty-six rubâ'is, on fol. 198<sup>a</sup>. Beginning:

در لوح عدم بود نهان نقش وجود الی

Sixty-one single baits and couplets, on fol. 201<sup>b</sup>. Beginning:

دمی کز تن جدا سازد سرم تیغ جفای او  
تن زارم روان در سجده افتد پیش پای او

On fol. 9<sup>a</sup> there is probably one bait missing before the first; and likewise on fol. 50<sup>a</sup> (comp. the next copy, Elliot 45, fol. 119<sup>a</sup>, l. 1). Occasionally there are various readings on the margin. There is no colophon on fol. 206<sup>a</sup>, but the following date appears on fol. 206<sup>b</sup>: Rabi'-alawwal, A. H. 1223 = A. D. 1808, April, May.

Ff. 206, 2 coll., each ll. 14; two illuminated frontispieces on ff. 1<sup>b</sup> and 40<sup>b</sup>; on ff. 1<sup>b</sup>, 2<sup>a</sup>, 40<sup>b</sup>, and 41<sup>a</sup> margin and text are very richly ornamented in gold and various other colours; Nasta'lik; size, 8 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. [ELLIOT 49.]

### 993

The same.

Another copy of the same diwân, but only containing the ghazals, beginning as in the previous copy, but the order, although alphabetical, differs from that in Elliot 49. One hemistich is missing on fol. 168<sup>a</sup>, l. 2.

On fol. 214<sup>a</sup> are added one *kiṭ'ah* and thirteen rubâ'is; the *kiṭ'ah* agrees with the first in Elliot 49, *حال من الی*, and the first rubâ'i is also identical with the initial one in that copy: *در لوح عدم الی*.

This copy is dated A. H. 1219 = A. D. 1804, 1805.

Ff. 105<sup>a</sup>-215<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik; size, 9 $\frac{3}{8}$  in. by 7 in. [ELLIOT 45.]

### 994

Selections from Fighânî's ghazals (انتخاب اشعار فغانی).

Some ghazals by the same Fighânî. Beginning:

زبس که داشتی ای گل همیشه خار مرا  
نماید پیش کسان هیچ اعتبار مرا

No date.

Ff. 91<sup>a</sup>-101<sup>a</sup>, 2 coll., each ll. 12; Nasta'lik; size, 7 $\frac{1}{2}$  in. by 4 $\frac{3}{8}$  in. [ELLIOT 167.]

### 995

Selections from the diwân of Âhi.

Some ghazals and a few rubâ'is by Âhi, a Turkish Amir, who died A. H. 927 = A. D. 1521; comp. A. Sprenger, Catal., p. 327; G. Flügel i. p. 578; W. Pertsch, p. 74; Rieu ii. p. 736. Alphabetical order. Beginning:

ای صد خجالت از گل روی تو لاله را الی

No date.

Ff. 33<sup>b</sup>-48<sup>a</sup>, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size, 8 $\frac{1}{8}$  in. by 5 $\frac{1}{4}$  in. [ELLIOT 134.]

*Hâtifi* (Nos. 996-1016).

### 996

Lailâ and Majnûn (لیلی و مجنون).

The loves of Lailâ and Majnûn, by Jâmi's nephew, 'Abdallâh Hâtifi of Jâm, who died A. H. 927 = A. D. 1520, 1521; comp. Rieu ii. p. 652; A. Sprenger, Catal., p. 421; Ouseley, Biographical Notices, p. 143; G. Flügel i. p. 581; Cat. Codd. Or. Lugd. Bat. ii. p. 121; W. Pertsch, p. 107, etc.

Edited by Sir W. Jones, Calcutta, 1788.

Beginning:

این نامه که خامه کرد بنیاد  
توقیع قبول روزیش باد

Copied A. H. 982 = A. D. 1574, 1575.

Margin-column, ff. 1<sup>b</sup>-91<sup>b</sup>, ll. 12-17, partly two hemistichs, and partly only one in the line; Nasta'lik, by different hands. [LAUD 216.]

### 997

The same.

Dated the 27th of Sha'bân, A. H. 1033 = A. D. 1624, June 14, by Jamshid. On the margin of the last page there is written, by another hand, the name of Sayyid 'Umar ibn Sayyid al-khalil (probably a former owner).

Ff. 68, 2 coll., each ll. 15; Nasta'lik; size, 7 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [WALKER 35.]

### 998

The same.

Dated the 19th of Rajab, A. H. 1038 = A. D. 1629, March 14. Ff. 275 and 276 are inserted in this mathnawî by mistake; they belong to a Hindûstânî poem, found in another portion of the same MS. Fol. 274

must be immediately followed by fol. 277, as the catchword proves. Many leaves injured at the top.

Ff. 225-295, 2 coll., each ll. 13-15; careless and unequal Nasta'lik; size, 8½ in. by 4¾ in. [SELD. SUP. 28.]

## 999

The same.

A very good and correct copy. There is no date, but an entry by Mr. J. Gelden, on fol. 1<sup>a</sup>, states that this MS. was presented to him in January, A.D. 1648 = A.H. 1057, Dhû-alhijjah, to 1058, Muharram, by Mr. Gilberti North.

Ff. 82, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece, the first two pages richly adorned; miniature paintings on ff. 16<sup>a</sup>, 33<sup>b</sup>, 47<sup>b</sup>, 62<sup>b</sup>, and 67<sup>a</sup>; size, 8 in. by 5 in. [SELD. 34.]

## 1000

The same.

This copy was finished the 9th of Jumâdâ-althânî, A.H. 1077 = A.D. 1666, December 7, at بندر. Collated throughout.

Ff. 65, 2 coll., each ll. 16; Nasta'lik; size, 8¾ in. by 4¾ in. [WALKER 49.]

## 1001

The same.

This copy was finished the 9th of Rabi'-alâkhar, A.H. 1096 = A.D. 1685, March 15, by Shaikh Jân Muham-mad Sâkin Husain (the rest indistinctly written).

Ff. 68, 2 coll., each ll. 15; Nasta'lik; quite without ornaments; size, 8 in. by 4¼ in. [ELLIOT 232.]

## 1002

The same.

Dated the 17th of Ramadân, A.H. 1139 = A.D. 1727, May 8.

Margin-column, ff. 386<sup>b</sup>-461<sup>b</sup>, ll. 28; Nasta'lik, mixed with Shikasta; no ornaments. [ELLIOT 122.]

## 1003

The same.

This copy was finished in Harât the 26th of Şafar, A.H. 1197 = A.D. 1783, January 31.

Ff. 103, 2 coll., each ll. 10; Nasta'lik; size, 6¾ in. by 4½ in. [OUSELEY 126.]

## 1004

The same.

This copy, a little worm-eaten, has as date only the 9th of Sha'bân (no year is added), by 'Abd-aljalîl ستر کامی at Jahângirnagar.

Ff. 65, 2 coll., each ll. 15; Nasta'lik; size, 7¾ in. by 4½ in. [OUSELEY 89.]

## 1005

Fragments of Hâtifi's Lailâ and Majnûn.

Fol. 3<sup>b</sup>, l. 7 to fol. 5<sup>b</sup>, l. 7 agree with Elliot 232, fol. 4<sup>b</sup>, l. 4 to fol. 5<sup>b</sup>, l. 11. Beginning:

ای درّ یتیم بحر سرمد الخ

Fol. 5<sup>b</sup>, l. 8 to fol. 7<sup>b</sup>, l. 2 agree with Elliot 232, fol. 8<sup>b</sup>, l. 1 to fol. 9<sup>a</sup>, last line. Beginning:

آن اوج سپهر عرش را بدر الخ

Fol. 25<sup>a</sup>, l. 1 to fol. 32<sup>a</sup>, last line agree with Elliot 232, fol. 31<sup>b</sup>, l. 12 to fol. 35<sup>a</sup>, last line. Beginning:

بیمارۀ نامرا و دلتنگ الخ

Written by Shâh Mahmûd of Nishâpûr, A.H. 96 (1096 = A.D. 1685).

Ff. 3<sup>b</sup>-7<sup>b</sup> and 25<sup>a</sup>-32<sup>a</sup>, 2 coll., each ll. 9; large and distinct Nasta'lik on brown paper; pictures on ff. 29<sup>b</sup> and 30<sup>a</sup>; size, 8¾ in. by 5½ in. [ELLIOT 249.]

## 1006

Timûrnâma (تیمورنامه).

The Timûrnâma by Hâtifi, an imitation of Nizâmî's Iskandarnâma, comprising the life and victories of the great Tâtar conqueror; comp. Rieu ii. p. 653; A. Sprenger, Catal., p. 421; Cat. des MSS. et Xylographes, p. 381; J. Aumer, p. 34, etc. Beginning:

بنام خدائی که فکر خرد - نیارد که تا کنه او بی برد

This copy was finished in the month Jumâdâ-althânî, A.H. 934, only seven years after the poet's death (A.D. 1528, February, March), by Kamâl-aldin Husain, the son of Jalâl-aldin Mahmûd. A full account of Hâtifi and his Timûrnâma is written on the fly-leaves of this copy by Sir Gore Ouseley, on the authority of the Âtashkada and the Haft İklim.

Ff. 202, 2 coll., each ll. 12; Nasta'lik; miniature paintings on ff. 24<sup>a</sup>, 48<sup>a</sup>, 74<sup>b</sup>, 87<sup>a</sup>, 120<sup>b</sup>, 139<sup>a</sup>, and 159<sup>b</sup>; illuminated frontispiece; gilt binding; size, 9½ in. by 5 in. [ELLIOT 403.]

## 1007

The same.

Dated the 5th of Shawwâl, A.H. 983 = A.D. 1576, January 7.

Two centre-columns, ff. 153, ll. 15; Nasta'lik; illuminated frontispiece; size, 9¾ in. by 6¼ in. [LAUD 301.]

## 1008

The same.

Another rather incorrect copy of the Timûrnâma. Beginning:

بنام خدائی که فهم و خیرد (!)

نیارد که تا کنه آواره برد (!)

No date. Archbishop Laud acquired this MS. A.D. 1633 = A.H. 1042, 1043.

Ff. 149, 2 coll., each ll. 15; Nasta'lik; large waterspots throughout; size, 9¾ in. by 6 in. [LAUD 94.]

## 1009

The same.

This correct and beautiful copy is not dated, but must have been written before A.D. 1635 = A.H. 1044, 1045, the year of its acquisition by Archbishop Laud.

Ff. 166, 2 coll., each ll. 14; illuminated frontispiece; the first two pages adorned with arabesques in blue, gold, and other colours; size, 10½ in. by 6½ in. [LAUD 308.]



## 1010

The same.

The scribe's name is Sayyid Mūsā bin Sayyid Ya'kūb; it seems to have been written in the eleventh century.

On the first page are seals of former possessors: 'Abdallāh Muhammad, A. H. 1140 = A. D. 1727, 1728 (the same on the last page), and Ashraf 'Ali, A. H. 1163 = A. D. 1750.

Ff. 156, 2 coll., each ll. 15; on the last two leaves an additional margin-column; small Nasta'lik; illuminated frontispiece; in the first half the headings are written in red ink, afterwards they are omitted; size, 7 $\frac{3}{8}$  in. by 4 in. [OUSELEY 124.]

## 1011

The same.

Copied A. H. 1105 = A. D. 1693, 1694, by Muḥammad Kāsim of Shirāz.

Two centre-columns, ff. 233, ll. 10; Nasta'lik; illuminated frontispiece; the first two pages beautifully adorned; illuminated headings throughout; miniature paintings on ff. 50<sup>b</sup>, 51<sup>a</sup>, 89<sup>b</sup>, and 90<sup>a</sup>; size, 12 in. by 7 in. [FRASER 87.]

## 1012

The same.

Not dated.

Ff. 118, 2 coll., each ll. 15; small illuminated frontispiece; Nasta'lik; size, 8 $\frac{1}{2}$  in. by 5 in. [THURSTON 16.]

## 1013

Khusrau and Shirin (خسرو و شیرین).

A mathnawī, called 'Khusrau and Shirin,' by Hâtifi; comp. A. Sprenger, Catal., p. 422; G. Flügel i. p. 581. Beginning:

خداوندا بعشقم زندگی ده - بفرم تاج عز بندگی نه

Copied in Samarkand, A. H. 989 = A. D. 1581, 1582, by Mirak bin Khāwand Muḥammad Shaikh.

Ff. 1-67, 2 coll., each ll. 15; Nasta'lik; illuminated frontispiece; the first two pages richly embellished; headings in gold and blue; size, 9 in. by 6 $\frac{1}{4}$  in. [ELLIOT 200.]

## 1014

The same.

Not dated; tenth century.

Ff. 95, 2 coll., each ll. 11; Nasta'lik; the first two pages are richly illuminated, the headings all written in gold; pictures on ff. 25<sup>a</sup>, 36<sup>b</sup>, 48<sup>a</sup>, 60<sup>b</sup>, and 89<sup>a</sup>; size, 8 $\frac{1}{8}$  in. by 5 $\frac{1}{8}$  in. [OUSELEY 19.]

## 1015

Fragments of Hâtifi's Khusrau and Shirin.

This portion of Hâtifi's mathnawī comprises the two following chapters: برآمدن شاهزاده خسرو بطرف شکار (comp. Ouseley 19, fol. 30<sup>b</sup>, l. 1, to fol. 33<sup>a</sup>, last line) and بیقراری نمودن شیرین از دیدن تمثال خسرو (comp. Ouseley 19, fol. 34<sup>a</sup>, l. 1, to fol. 37<sup>a</sup>, l. 7). Written by Shāh Mahmūd of Nishāpūr, A. H. 96 (1096 = A. D. 1685).

Ff. 15<sup>b</sup>-24<sup>b</sup>, 2 coll., each ll. 9; large and distinct Nasta'lik; pictures on ff. 17<sup>b</sup> and 18<sup>a</sup>; size, 8 $\frac{3}{8}$  in. by 5 $\frac{5}{8}$  in. [ELLIOT 249.]

## 1016

Haft Manẓar (هفت منظر).

Haft Manẓar, an imitation of Nizāmi's Haft Paikar, by Hâtifi. It contains, like its prototype, the history of Bahramgūr; comp. Rieu ii. p. 653; Ouseley, Biogr. Notices, pp. 143-145; A. Sprenger, Catal., p. 422; Cat. des MSS. et Xylographes, p. 383; A. F. Mehren, p. 42; J. Aumer, p. 34 (where it is wrongly called بیکر instead of هفت منظر); and Flügel, in Wiener Jahrbücher für Literatur, Band 47; Anzeigeblatt, No. 56. Sir Gore Ouseley's account of Hâtifi's life and poetry is written by himself on the fly-leaf of this MS. Beginning:

ای نگارنده صحیفه غیب - نام تو صدر صفحه لاریب

Dated the 10th of Ramaḍān, A. H. 946 = A. D. 1540, January 19, by Shāh Muḥammad of Nishāpūr.

Ff. 92, 2 coll., each ll. 14; Nasta'lik; small illuminated frontispiece; each column surrounded by gold stripes; all the leaves sprinkled with gold; miniature paintings on ff. 12<sup>a</sup>, 17<sup>a</sup>, 28<sup>a</sup>, 44<sup>a</sup>, 58<sup>a</sup>, 68<sup>a</sup>, 77<sup>a</sup>, and 84<sup>b</sup>; size, 8 $\frac{3}{8}$  in. by 5 in. [ELLIOT 161.]

## 1017

Ḳaṣida-i-Umidī (قصیده امیدى).

One ḳaṣidah by Umidī of Rai, who, according to the Ḥabib-alsiyar and the Lubb-altawārikh, was murdered A. H. 930 = A. D. 1524; see Rieu iii. p. 1091<sup>a</sup>. However, the earlier date of his death, viz. A. H. 925 = A. D. 1519, which is given in all tadhkiras, finds some corroboration from the chronogram, آه از خون ناحق من آه (= 925), quoted by the author of the Khulāṣat-alafkār, Elliot 181, No. 31, on fol. 27<sup>a</sup>, who states besides, that the poet was killed in Taharān by Shāh Nī'mat-allāh, the father of Shāh Kāsim Nūrbakhsh, under Shāh Isma'il Ṣafawī. According to the Safinah, Elliot 400, No. 47, on fol. 28<sup>a</sup>, he was killed in Rai, by Kiwām-al-din.

This ḳaṣidah is quoted as the first in the Khulāṣat-alafkār, and begins:

زهی طلعتت بر فراز رکائب  
فروزان چو بر آسمان نجم ثاقب

No date.

Ff. 1-3, 2 coll., each ll. 12; Nasta'lik; size, 7 $\frac{1}{4}$  in. by 4 $\frac{1}{8}$  in. [MARSH. 83.]

## 1018

Selections from the diwān of Ahlī Khurāsānī.

Some ghazals and rubā'is by Ahlī of Khurāsān, who died in Tabriz, A. H. 934 = A. D. 1527, 1528; comp. A. Sprenger, Catal., p. 319; Rieu ii. p. 657<sup>a</sup>. Beginning:

دو چشم فرس آن منزل که سازی جلوه کاه آنجا الخ

No date.

Ff. 122<sup>a</sup>-151<sup>b</sup>, 2 coll., each ll. 12; Nasta'lik; size, 7 $\frac{1}{2}$  in. by 4 $\frac{3}{8}$  in. [ELLIOT 167.]

*Hilâlî* (Nos. 1019-1026).

### 1019

Diwân-i-Hilâlî (دیوان هلالی).

The lyrical poems of Maulânâ Badr-aldin Hilâlî, who was born at Astarâbâd and put to death at Harât, A. H. 939 = A. D. 1532, 1533; comp. Rieu ii. p. 656; A. Sprenger, Catal., p. 426; J. Aumer, p. 35; G. Flügel i. pp. 563 and 578 sq. Lithographed at Lucknow, A. H. 1263, and Cawnpore, A. H. 1281.

Contents:

Ghazals, in alphabetical order, on fol. 1<sup>b</sup>. Beginning:

ای تو (read نور) خدا در نظر از روی تو مارا الخ

Kiṭās and rubā'is, on fol. 73<sup>a</sup>. Beginning:

محمّدی عربی کابروی هر دو سراسر است

کسی که خاک درش نیست خاک بر سر او

This copy is dated the 2nd of Rabi'-alawwal, A. H. 1064 = A. D. 1654, January 21.

Ff. 77, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5½ in. [WALKER 62.]

### 1020

Selections from the same diwân.

Selected ghazals from Hilâlî's diwân. Beginning:

جان خوشست اما نمی خواهم که جان گویم ترا

بلکه از جان خوشتری خواهم که آن گویم ترا

No date.

Ff. 63<sup>b</sup>-75<sup>a</sup>, 2 coll., each ll. 12; Nasta'lik; size, 7½ in. by 4¾ in. [ELLIOT 167.]

### 1021

Shorter selections from the same.

Ghazals, in alphabetical order. Beginning:

زآب چشم من گل شد براه عشق منزلها

ندانم تا چه گلها بشکفتد آخرازیں گلها

Corresponding to the second ghazal in Walker 62.

Ff. 1<sup>a</sup>-8<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; binding with flowers; size, 8½ in. by 5¼ in. [ELLIOT 134.]

### 1022

Shâh-u-Gadâ (شاه وگدا).

Shâh-u-Gadâ (the king and the beggar), also called Shâh-u-Darwish (king and dervish), a mystical mathnawi, by the same Hilâlî; see Rieu ii. p. 656; A. Sprenger, Catal., p. 427; Cat. Codd. Or. Lugd. Bat. ii. p. 122; Cat. des MSS. et Xyll., p. 389; J. Aumer, p. 35.

Beginning:

ای وجود تو اصل هر موجود - هستی و بود و خواهی بود

This poem is translated into German verse by H. Ethé, *Morgenländische Studien*, Leipzig, 1870, pp. 197-282; comp. also Ethé, 'Ueber persische Ten-zonen' in 'Abhandlungen des fünften internationalen

Orientalisten-Congresses,' Berlin, 1882, vol. ii. pp. 130-135. Dr. Rieu's condemnation of the objectionable nature of its subject is altogether refuted by the unmistakable allegorical character of the poem, as the above-mentioned translation proves; comp. the preface to Ethé's *Morgenländische Studien*, p. viii, and the translation, p. 278, note 206 sq.

Dated the 2nd Rabi', A. H. 947, eight years after the author's death = A. D. 1540, August. Copied by Amîr-Khwând, who is not to be identified with the famous historian of this name, who died A. H. 903.

Ff. 189-246, 2 coll., each ll. 12; Nasta'lik; the paper is sprinkled with gold; on the first page an illuminated frontispiece; the headings are written in red and blue ink; size, 7¾ in. by 4¾ in. [OUSELEY 88.]

### 1023

The same.

The same mathnawi in a much shorter redaction, only comprising about 900 baits. Copied A. H. 989 = A. D. 1581, by Kâsim.

Ff. 104<sup>b</sup>-138<sup>a</sup>, 2 coll., each ll. 14; small Nasta'lik; illuminated frontispiece; size, 6¾ in. by 4¼ in. [BODL. 413.]

### 1024

The same.

Not dated.

Ff. 38, 2 coll., each ll. 16; Nasta'lik; size, 8 in. by 4¾ in. [GRAVE 12.]

### 1025

A fragment of the same.

This fragment (wrongly styled by the transcriber on fol. 32<sup>b</sup>: سلطان محمود و ایاز) comprises two chapters of the mathnawi, agreeing with Ouseley 88, fol. 197<sup>b</sup>, l. 11 to fol. 201<sup>a</sup>, l. 4 (Ethé, *Morgenländische Studien*, p. 211, ver. 200 to p. 216, ver. 277). Beginning:

سخن آرای این حدیث کهن

اینچنین می کند بیان سخن

Written by Shâh Maḥmūd of Nishâpûr, A. H. 96 (1096 = A. D. 1685).

Ff. 32<sup>b</sup>-38<sup>a</sup>, 2 coll., each ll. 9; large and distinct Nasta'lik; pictures on ff. 34<sup>b</sup> and 35<sup>a</sup>; size, 8¾ in. by 5¾ in. [ELLIOT 249.]

### 1026

Şifât-al'âshikîn (صفات العاشقین).

Another mathnawi of ethical contents by the same Hilâlî (comp. A. Sprenger, Catal., p. 427; G. Flügel i. p. 580; Cat. des MSS. et Xyll., p. 390), incomplete at the beginning, with a lacuna after fol. 105. One or two leaves seem to be missing. The first eight baits, which are found in this copy, are concerning the praise of God; the first of them runs thus:

درست آنها ولی سفتن خیالست

دردن معنی سخن گفتن محالست

For the real beginning of the poem we refer to Sprenger and Flügel. Our copy, however, is not like Sprenger's, divided into ten makâlas, but into twenty



bābs, viz.: 1. دروفاىى 3. درصدق 2. درصفت عشق 1. viz.:  
4. درهمت 7. wanting 6. در سخاوت 5. در خلق 4.  
از بایسته 11. در ادب 10. در تواضع 9. در احسان 8.  
در 12. در حجاب بودن و از نا بایسته اجتناب نمودن  
در قناعت 15. در توکل 14. در شکرگفتن 13. صبر  
در کم خوابی 18. در کم گفتن 17. در کم خوردن 16.  
19. در عزلت 20. در توحید خداوند. Poet's name and  
title occur in the conclusion. Copied A. H. 967 = A. D.  
1559, 1560.

Ff. 101-121, 2 coll., each ll. 14, and a third on the margin,  
ll. 30; Nasta'liq; size, 9½ in. by 6¼ in. [ELLIOT 335.]

## 1027

Kulliyât-i-Ahli Shirâzi (کلیات اهلی شیرازی).

The complete poetical works of Ahli of Shirâz, who  
died A. H. 942 = A. D. 1535, 1536; comp. Rieu ii.  
p. 657 sq.; A. Sprenger, Catal., p. 320 sq.; G. Flügel i.  
p. 585; Cat. des MSS. et Xylographes, p. 391; Bland's  
Century, vii; and Erdmann, in Zeitschrift der D. M. G.  
xv. p. 775 sq.

Contents:

1. کتاب سحر حلال, lawful sorcery, a mathnawî which  
has a double rhyme (the second of which consists always  
of words with the same letters but with different mean-  
ings), and can be read in two different metres, in imi-  
tation of Kâtibi's مجمع البحرين.

Beginning of the preface in prose (دیباجة سحر حلال),  
on fol. 1<sup>b</sup>: حمد بی حد و ثنای نا محدود الخ.

Beginning of the mathnawî, on fol. 2<sup>a</sup>:

ای همه عالم بر تو بی شکوه  
رفعت خاک در تو پیش کوه

2. کتاب شمع و پروانه, the candle and the moth,  
another mathnawî, composed A. H. 894 = A. D. 1489, on  
fol. 11<sup>b</sup>. Beginning:

بنام آنکه مارا از عنایت - دهد پروانه شمع هدایت

3. کتاب قصائد, on fol. 29<sup>b</sup>. Beginning:  
الهی بسر دفتر حکمت الله - بنی آدم آئینه قدرت الله

At the end some elegies, here wrongly styled مرصیة  
instead of مرثیة, and a few mukhammasât.

4. مقطعات و تأریخات, on fol. 75<sup>b</sup>, margin. Beginning:

ایدل زخود بمیر که کردی خلاص از آنک  
تا زنده مقید این دام مانده.

5. دیباجة ساقی, with a preface in prose (entitled مولانا اهلی  
بعد, (کتاب مولانا اهلی), on fol. 81<sup>b</sup>, margin. Beginning:  
از حمد و ثنای جان آفرین الخ.

Beginning of the poem likewise on fol. 81<sup>b</sup>, margin:

ساقی قدحی که کار سازست خدا الخ

The whole Sâkinâma consists of rubâ'is, each beginning  
with the word ساقی.

6. رباعیات (written by the poet for a pack of cards,

see Rieu and Sprenger, loc. cit.), with a preface in  
prose (دیباجة رباعیات), on fol. 86<sup>a</sup>, margin. Begin-  
ning: بسم الله تیمنا بذکره الاعلی پوشیده نماند بر:  
ارباب صورت و معنی که این بنده کم بضاعت اهلی شیرازی  
الخ.

Beginning of the rubâ'is, on fol. 86<sup>b</sup>, margin:

ای سرو سہی خاک رخت وقت خرام الخ

7. کتاب غزلیات (in alphabetical order, with a few  
fards and a short mathnawî, فی المناجات, at the end),  
on fol. 111<sup>b</sup>. Beginning:

ای حیرت صفات تو بند زبان ما  
انگشت حیرتست زبان در دهان ما

At the end of this part there is written, by mistake,  
تمام شد کلیات مولانا اهلی شیرازی; dated by Muḥammad  
Mu'min, A. H. 1031 = A. D. 1621, 1622.

8. قصیدة مصنوع در مدح امیر علیشیر, a most arti-  
ficial kâşidah in honour of Mir 'Alishir (in Elliot 202  
this very kâşidah is wrongly stated to be a panegyric  
on Sultân Ya'qûb), with a preface (دیباجة قصیدة مصنوع).

Beginning of the preface, on fol.  
حمدی از حد افزون و سیاسی از قیاس بیرون: 277<sup>b</sup>  
سزاور صانع همچون که بکلك صنائع الخ

Beginning of the kâşidah, on fol. 278<sup>b</sup>:

نسیم کاکل مشکین کراست چون تو نکار الخ

This kâşidah is written in about the same manner of  
taushih as Badr-al-din of Jâjarm's 'keys of speech' in  
the Dakâ'ik-alash'âr, Elliot-37, fol. 75<sup>a</sup>. There are  
four different subtilties in it, viz.:

a. All the words of two and two, or three and  
three baits, written in red ink, form together a new  
mathnawî-bait, and every bait of this kind represents a  
different metre and a different trope; for instance, from  
the first two baits of the kâşidah:

نسیم کاکل مشکین کراست چون تو نگار

شمیم سنبل پر چین کراست مشک تتار

شمیم خیزد از آهو دلی نه زین خوشتر

نسیم گل وزد اما چنین نه عنبر بار

there is developed the following mathnawî-bait:

نسیم کاکل مشکین کرا خیزد ازین خوشتر

شمیم سنبل پر چین کرا رزد چنین عنبر

At the end there springs also from some single baits a  
single hemistich by taushih.

b. All the first letters of the baits connected into  
words give the following kit'ah:

نشان فصل بنام کسبست طغرایش

که سالهای بسی دیر باد و خواهد بود

همیشه خاتم اقبال و خطبة دولت

بنام میرعلیشیر باد و خواهد بود

c. and d. From the *حشو* of all the first hemistichs together, and of all the second ones also, two *kit'as* arise, each containing eight baits. Beginning of the first, *ملک ملکت سخن که نخلست*; beginning of the second, *سر در ملک کرم حاکم دهر*.

9. *قصیده مصنوعه ثانی در مدح یعقوب پادشاه*, another artificial *kaşidah* in praise of Sultân Ya'kûb (not of Mir 'Alishir, as by mistake is written in Elliot 202), with a preface in prose (*دباجه قصیده مصنوعه ثانی*). Beginning of the preface on fol. 292<sup>b</sup>: *بعد از حمد بسجده و سپاس بقیاس الخ*.

Beginning of the *kaşidah*, on fol. 293<sup>b</sup>:

هوای جنت کویت نسیم عنبر بار  
فدای نکبت موت شمیم مشک تبار

There are eight subtilties in it, viz. a. and b. Like the first two in the preceding *kaşidah*. c. The *ابیات* of seven baits. d. By *taushih* there springs from this *ghazal* a new *rubā'i*, which can be read both in Arabic and in Persian. e. and f. Like the last two in the preceding *kaşidah*; in the first *kit'ah* there is found no *alif*, in the second no diacritical point. g. and h. From those *kit'as* arise by a new *حشو* two new *rubā'is*, the first containing the word *لطف*, and the second the word *کرم* in every hemistich.

10. *قصیده مصنوعه سیوم*, a third artificial *kaşidah* in honour of the Sultân Shâh Isma'il Şafawî (as Elliot 202 states; here the heading is omitted), with a preface in prose. Beginning of the preface on fol. 308<sup>b</sup>: *حمد و سپاس بقیاس صانعی را الخ*.

Beginning of the *kaşidah*, on fol. 309<sup>b</sup>:

هوای گلشن کویت نسیم باد بهار  
گدای خرمن موت شمیم مشک تبار

There are again eight subtilties in this poem, agreeing with those in the second *kaşidah*, except in d, where, instead of a *rubā'i*, a single bait comes out. In e. no diacritical point; in f. no *alif* is found; in g. every hemistich contains the word *علی*; in h. every one the word *هنر*. Not dated.

Ff. 323, 2 coll., each ll. 15, and a third on the margin, ll. 28; small, but distinct Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup>, 11<sup>b</sup>, 29<sup>b</sup>, 111<sup>b</sup>, and 277<sup>b</sup>; ff. 1<sup>b</sup>, 2<sup>a</sup>, 11<sup>b</sup>, 12<sup>a</sup>, 29<sup>b</sup>, 30<sup>a</sup>, 111<sup>b</sup>, 112<sup>a</sup>, 277<sup>b</sup>, and 278<sup>a</sup> are besides splendidly adorned; a small illuminated heading on fol. 278<sup>b</sup>; size, 11½ in. by 7¾ in.

[FRASER 76.]

## 1028

Another defective copy of the same.

This copy of Ahli Shirâzi's *Kulliyât* contains:

1. *کتاب سحر حلال*, with the preface, on fol. 1<sup>b</sup>.
2. *کتاب شمع و پروانه*, on fol. 132<sup>a</sup>.
3. *قصائد*, on fol. 33<sup>b</sup>, margin. One *mukhammas* at the end.

4. *مقطعات و تأریحات*, on fol. 89<sup>b</sup>.

5. *ساقی نامه*, on fol. 96<sup>b</sup>, with the preface; this part

is incomplete at the end in consequence of a large lacuna after fol. 102 (corresponding to Fraser 76, fol. 86<sup>a</sup> centre, l. 10 to fol. 109<sup>b</sup>).

6. *رباعیات*, on fol. 103<sup>a</sup>, very defective; only a few are left here.

7. *غزلیات*, on fol. 103<sup>b</sup>, also defective; there is another lacuna after fol. 202.

Some riddles (*معصیات*) at the end, on ff. 305<sup>a</sup>–308<sup>a</sup>.

8. *قصیده مصنوعه* (the first in honour of Mir 'Alishir), with the preface, on fol. 308<sup>b</sup>.

9. *قصیده مصنوعه ثانی* (the second in honour of Sultân Ya'kûb), with the preface, on fol. 323<sup>b</sup>.

10. *قصیده مصنوعه سیوم* (the third in honour of Shâh Isma'il), with the preface, on fol. 339<sup>b</sup>.

Not dated.

Ff. 354, 2 coll., each ll. 18, and a third on the margin, ll. 12 (from fol. 308<sup>b</sup> down to the end there are partly two columns, and partly only one); Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup>, 89<sup>b</sup>, 96<sup>b</sup>, 103<sup>b</sup>, and 308<sup>b</sup>; smaller illuminated headings on ff. 13<sup>a</sup>, 33<sup>b</sup>, 309<sup>b</sup>, 323<sup>b</sup>, 324<sup>b</sup>, 339<sup>b</sup>, and 340<sup>b</sup>; ff. 1<sup>b</sup>, 2<sup>a</sup>, 89<sup>b</sup>, 90<sup>a</sup>, 96<sup>b</sup>, 97<sup>a</sup>, 103<sup>b</sup>, 104<sup>a</sup>, 308<sup>b</sup>, and 309<sup>a</sup> sumptuously embellished; size, 11 in. by 6¾ in. [ELLIOT 202.]

## 1029

*Diwân-i-Miram Siyâh* (دیوان میرم سیاه).

The lyrical poems of Miram Siyâh of Kazwîn, with the *takhalluṣ Pîr*. According to Wâlih (Elliot 402, fol. 335<sup>a</sup>) he was a pupil of 'Alishâh Abdâl, and according to the *Safinah* (Elliot 400, No. 13) he began to flourish under Sultân Husain Baikarâ. From a copy of Miram Siyâh's correspondence, the *انشاء میرم سیاه*, in the India Office Library, No. 1743, we learn that the author was still alive in Humâyûn's reign, at any rate in the beginning of it, as there are several letters addressed to that emperor, besides those written to Bâbar, Shâh Isma'il, etc.

In a note on the fly-leaf of this copy there occurs as date the 17th of Rajab, A.H. 1084 = A.D. 1673, Oct. 28.

Contents:

*Ghazals*, in alphabetical order, on fol. 1<sup>b</sup>. Beginning:

نسیم آسا همی مالم چنین هر لحظه بر کله  
که تا سازم چراغ دیده روشن از در دله

*Kit'as* and *rubā'is*, on fol. 41<sup>a</sup>. Beginning:

دلی دارم از اشتیاق رخت - لبالب زامید و خالی زبیم

Ff. 1–51, 2 coll., each ll. 15; Nasta'lik; size, 7 in. by 3¾ in. [FRASER 70.]

## 1030

*Diwân-i-Haidar* (دیوان حیدر).

The lyrical poems of Haidar-i-Kalûj of Harât, who flourished in the first half of the reign of Shâh Tahmâsp (A.H. 930–984), and died, according to the *Âtash-kada* (Ouseley Add. 183, No. 292), A.H. 959 = A.D. 1552; comp. Rieu ii. p. 736<sup>a</sup>; A. Sprenger, *Catal.*, pp. 74 and 423, and a short extract from his *diwân* in J. Aumer, p. 22, l. 3.

Contents:

*Ghazals*, in alphabetical order, on fol. 1<sup>b</sup>. Beginning:

ای در دو جهان دولت وصلت هوس ما الخ



A mathnawī, on fol. 85<sup>a</sup>, consisting of fifty baits. Beginning:

منه دل برین کهنه دیر خراب الخ  
(a kind of sākināma), with twelve rubā'is at the end.

This copy was finished in the month Sha'bān, A. H. 963 = A. D. 1556, June, July, four years after the author's death; it came into Sir Gore Ouseley's library in Isfahān, A. H. 1226 = A. D. 1811.

Ff. 86, 2 coll., each surrounded by small gold stripes, ll. 14; illuminated frontispiece; Nasta'liq; size, 9½ in. by 6 in. [ELLIOT 58.]

### 1031

Selections from Hāirati's poems (انتخاب اشعار حیرتی).

Some ghazals by Hāirati of Tūn, who was brought up in Marw, became king of poets at Shāh Tahmāsp's court, and died in Kāshān, A. H. 961 = A. D. 1554; comp. Rieu ii. p. 874; A. Sprenger, Catal., p. 424. Beginning:

بدم زلف تو بستم دل شکسته خود را الخ  
Not dated.

Ff. 44<sup>a</sup>-53<sup>b</sup>, 2 coll., each ll. 12; Nasta'liq; size, 7½ in. by 4½ in. [ELLIOT 167.]

### 1032

Diwān-i-Khanjar (دیوان خنجر).

Lyrical poems by a poet with the takhalluṣ Khanjar, who is probably identical with Mirzā Khanjarbeg, one of the emperor Humāyūn's Cāghatāi Amirs (comp. the Safinah, Elliot 400, No. 210).

Contents:

An introductory poem, on fol. 1<sup>b</sup>. Beginning:

آب آشنائی ده خنجر زبانم را الخ  
followed by tarkibbands.

Ghazals, in alphabetical order, on fol. 18<sup>b</sup> (ff. 139-141 and 133-138 must be inserted between ff. 79 and 80, but there are three lacunas at least). Beginning:

ای وصف جمال تو نه خرد خرد ما الخ  
Kīṭ'as and rubā'is, on fol. 83<sup>b</sup>. Beginning:

آه جانکاه و اشک دلسوزم الخ

Tarjī's and tarkibbands, second series, followed by mathnawis, on fol. 88<sup>a</sup>. Beginning:

درغا آن گل باغ جوانی - که شد پژمرده از باد خزانی

The Safinah mentions a little work of Khanjar, entitled نصائح (advice addressed to Akbar), and written in mathnawī-baits. No date.

Ff. 1-141, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5 in. [SELD. SUP. 23.]

### 1033

Two mathnawis by Ghazālī of Mashhad.

Two mathnawis by Ghazālī of Mashhad (غزالی مشهدی), who was a great freethinker and fled into the Dakhan. Afterwards he went into the service of Akbar, and died at Ahmadābād, A. H. 980 = A. D. 1572; comp. Rieu ii. p. 661 sq.; A. Sprenger, Catal., pp. 61 and 411; Blochmann, A'in-i-Akbari, Calcutta, 1873, vol. i. p. 568.

1. قدرت آثار (Kudrat-i-Âthâr), on fol. 1<sup>b</sup>. Beginning:

بسم الله الرحمن الرحيم - نخل امید آمد و شمشیر بیم  
The title occurs on fol. 19<sup>a</sup>, l. 4.

2. نقش بدیع (Naqsh-i-badī'), on fol. 19<sup>b</sup>, with a preface in prose. Beginning of the preface: المَّتَّ لِلَّهِ  
که زهستی رستم الخ

Beginning of the mathnawī:

بسم الله الرحمن الرحيم - نقش بدیعست زکلك قدیم

Other copies of the second mathnawī are preserved in the British Museum (Rieu ii. p. 662) and in Vienna (G. Flügel iii. p. 439).

Not dated.

Ff. 1-29, 4 coll., each ll. 21; Nasta'liq; illuminated frontispieces on ff. 1<sup>b</sup> and 19<sup>b</sup>; size, 13 in. by 8½ in. [FRASER 92.]

### 1034

Another copy of Ghazālī's Naqsh-i-badī'.

Beginning of preface and poem the same as in Fraser 92. Copied A. H. 979 = A. D. 1571, 1572. The right order of ff. 270-278 is: 270, 277, 271-276, 278.

Ff. 260<sup>b</sup>-287<sup>a</sup> (on ff. 260<sup>a</sup>-270<sup>b</sup> and on fol. 277<sup>a</sup> only two centre-columns, ll. 10; from fol. 277<sup>b</sup> down to the end an additional third column on the margin, ll. 24); Nasta'liq; illuminated frontispiece; the first two pages richly adorned; a picture on fol. 278<sup>a</sup>; size, 10 in. by 5½ in. [ELLIOT 239.]

### 1035

The same.

The same نقش بدیع, by Ghazālī, but much shorter than in the preceding copy. Dated the beginning of Rabi'-alawwal, A. H. 1139 (the 8th year of Muḥammad-shāh's reign) = A. D. 1726, October.

Margin-column, ff. 368<sup>b</sup>-386<sup>a</sup>, ll. 28; Nasta'liq, sometimes quite like Shikasta. [ELLIOT 122.]

### 1036

Gulshan-i-Laṭāfat (گلشن لطافت).

A charming mathnawī, a kind of munāzarah or strife-poem, on a large scale, in the form of a poetical tale, by Inshā'i (see fol. 4<sup>b</sup>, last line, and the last bait of the poem; sometimes also Munshī seems to be used as takhalluṣ by the poet), who dedicated it to Sultān Juwānmard 'Alikhān (see fol. 8<sup>b</sup>), the son of Abū Sa'id-khān, who, according to Vambéry's Bochara, ii. p. 55, ascended the throne of Samarkand in A. H. 980 = A. D.

1572. In the chapter نظم کتاب و بیان احوال the author tells us, that after having been, like his ancestors, a munshi (therefore his takhalluṣ), he became wazīr at Samarkand, but was removed from his place by the intrigues of courtiers and colleagues. Having retired into private life, he spent his leisure in the company of literary friends, especially in that of a celebrated poet, whose name he tries to hide in the following riddle (fol. 11<sup>a</sup>, l. 11):

چون نمایان شفق زمی بینی  
آن زمان نام نیک وی بینی

This friend was obviously *Mushfikî* of *Bukhârâ* (see below, No. 1044). He wrote this allegorical *mathnawî* in the space of one week—the story of the rivalry between *عقل* (reason), *دولت* (wealth), and *بخت* (fortune), who vie with one another in rendering a poor ignorant peasant happy. Reason carries the day, and makes the peasant emperor of China. Beginning:

ای نئی تو صیقل دلها  
وی عطای تو حل مشکله

No date.

Ff. 41, 2 coll., each ll. 12; Nasta'lik; illuminated but rather effaced frontispiece; size,  $7\frac{7}{8}$  in. by  $4\frac{7}{8}$  in. [ELLIOT 139.]

### 1037

*Diwân-i-Rahâ'î* (دیوان رهائی).

The *diwân*, or complete poetical works of *Shaikh* or *Maulânâ Rahâ'î*, who came to India under Akbar, and died after A.H. 982 = A.D. 1574, 1575; comp. *Makhzan-algharâ'ib*, Elliot Coll. 395, No. 833. In A. Sprenger's Catal., p. 49, l. 36, his death is fixed in A.H. 980, but that this is a mistake we learn from the date of his second *mathnawî*, which was written by him in A.H. 982. Some of the *ghazals*, quoted in the *Makhzan*, are found in this *diwân*, for instance, *ز چشم من چو اشک*, on fol. 14<sup>a</sup>, l. 7, and *جفا همین*, on fol. 21<sup>b</sup>, l. 19. The *Nafâ'is-almaâthir* call our poet *Sa'd-al-din Khwâfî*; the *Makhzan* says, *وی از نبایر شیخ زین الدین خوانی*; and in the *diwân* itself, on ff. 32<sup>a</sup> and 145<sup>a</sup>, the name is given, as far as we can decipher it, as *شیخ سعد الله ابن شیخ*; but in other places of the same, for instance, on fol. 94<sup>a</sup>, he is simply styled *شیخ رهائی*. Comp. Blochmann, *Â'in-i-Akbarî*, vol. i. p. 592, Calcutta, 1873.

Contents of this copy:

*Ghazals* in alphabetical order, with some *rubâ'is* at the end. Beginning on fol. 1<sup>b</sup>:

ای نور تو از چهره اشیا همه پیدا  
آئینه رخسار تو شد صورت اشیا

The *rubâ'is* begin on fol. 31<sup>a</sup>, thus:

ای نام تو دیباچه هر دیوانی  
وی حسن تو نو باوه هر بستانی

Composed A.H. 945, according to the chronogram in the following line:

چو خواهی که تاریخ موزون بدانی  
به بین قدر دیوان شعر رهائی

The chronogram is *قدر دیوان شعر* (A.H. 945 = A.D. 1538, 1539).

*Kasidas*, on ff. 32<sup>b</sup>–36<sup>b</sup>, 130<sup>a</sup>–137<sup>b</sup>, and 94<sup>a</sup>. Beginning:

بسم الله الرحمن الرحيم - میل کش دیده دیو رحیم

The right order of the leaves from fol. 36 to fol. 145 is as follows: 36, 130–137, 94–129, 138, 141–145, 37–75, 139–140, 76–93.

Another collection of minor poems, *ghazals*, *kit'as*, *tarjîbands*, and *rubâ'is*, on ff. 94<sup>b</sup>–129<sup>b</sup>, 138, and 141<sup>a</sup>–

145<sup>b</sup>, defective in the middle in consequence of a lacuna after fol. 123. As far as fol. 123 the arrangement is alphabetical. Beginning:

اولیت نیست کس را جز خدا - زانست نامش اول هر ابتدا

A *mathnawî* in imitation of *Nizâmî's* *مجنون*, and of the same contents, on fol. 37<sup>b</sup>. Beginning:

ای نام تو اول هر آغاز - هر بسته دری شود بآن باز

Another *mathnawî* of ethical and mystical contents, in the manner of *Sa'dî's* *Bûstân*, on ff. 67<sup>b</sup>–75<sup>b</sup>, 139<sup>a</sup>–140<sup>b</sup>, and 76<sup>a</sup>–93<sup>a</sup>, entitled, according to the last bait:

ذوق نعیم که بعنوان رسید - شکر خدا را که بیایان رسید

*Dhauk-i-na'im* (ذوق نعیم). It contains twenty *makâlas* (for instance, *در ظهور هستی حق از وجود مطلق*, *در رسم*, *در محبت*, *در صدق*, *در مقام صبر*, *آفرینش آدم*, *پادشاهی*, etc.), every one illustrated by one *hikâyah*. The first bait is the same as that of the initial *kaşidah*, *بسم الله الخ*.

The second bait runs thus:

مطلع خورشید جمال ازل - آئینه چهره دین و دول

Composed A.H. 982; see the last bait but one:

کار بسالشی که سرانجام یافت  
نهصد و هشتاد دو اتمام یافت

Both *mathnawis* are dedicated to the emperor Akbar. No date.

Ff. 145, 4 coll., each ll. 23; small Nasta'lik; many leaves greatly injured; illuminated frontispieces on ff. 1<sup>b</sup>, 32<sup>b</sup>, 37<sup>b</sup>, 67<sup>b</sup>, and 94<sup>b</sup>; gilt edges; binding, green and gold; size,  $9\frac{1}{4}$  in. by  $6\frac{1}{2}$  in. [ELLIOT 218.]

### 1038

Fragment or last portion of a *mathnawî*, a kind of *saqinama* by an anonymous author, copied A.H. 990 = A.D. 1582. It came into *Laud's* library in 1640, and he has given to it on the fly-leaf the general title '*Persica quaedam monita ac gnomae*.' It opens with a second hemistich:

حبس نشین حرم خویش باش

and closes thus:

پای بدامن کشی و سر بجیب  
تن بشهادت دهی و دل بغیب

Ff. 6, ll. 6; ornamental *Naskhî*; every line surrounded by little blue stars and a small stripe of gold; all the margins in various glowing colours; size,  $9\frac{1}{8}$  in. by  $5\frac{1}{2}$  in. [LAUD 211.]

### 1039

*Farhâd* and *Shirîn* (فرهاد و شیرین).

*Farhâd* and *Shirîn*, a *mathnawî* by *Mullâ Wahshî Bâfîkî*, who died A.H. 991 or 992 = A.D. 1583 or 1584. See *Rieu* ii. p. 663; A. Sprenger, Catal., p. 586, etc. Beginning:

الهی سینه ده آتش افروز  
در آن سینه دلی وان دل همه سوز

All the headings are omitted.



It was lithographed in Calcutta A. H. 1249, and in Bombay A. H. 1265.

Copied A. H. 995 (three or four years after the poet's death) = A. D. 1587.

Ff. 35, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; size, 6½ in. by 3½ in. [ELLIOT 128.]

### 1040

The same.

Another, but much shorter copy of the same mathnawī, dated the 10th of Ramaḍān, A. H. 1097 = A. D. 1686, July 31.

Ff. 325<sup>b</sup>-338<sup>b</sup>, 2 coll., each ll. 15; Nasta'liq; size, 9 in. by 4½ in. [ELLIOT 258.]

### 1041

The same.

Dated A. H. 1225, the 6th of Rajab = A. D. 1810, August 7. In 1811 it was purchased by Sir W. Ouseley in Shirāz.

Ff. 68, 2 coll., each ll. 8; Nasta'liq; illuminated; size, 4½ in. by 2¾ in. [OUSELEY 147.]

### 1042

The same.

The last eight baits of the preceding copy are wanting here. No date.

Ff. 123<sup>b</sup>-155<sup>a</sup>, 2 coll., each ll. 17; Shikasta; size, 7 in. by 3¾ in. [FRASER 70.]

### 1043

Musaddas-i-Mullā Waḥshī (مستدس ملا وحشی).

A tarjī'band in the form of a musaddas, by the same Waḥshī Bāfīkī. Beginning:

دوستان شرح پریشانی من گوش کنید الخ

Not dated.

Ff. 120<sup>a</sup>-123<sup>b</sup>, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; on fol. 120<sup>b</sup> one line torn away; size, 5½ in. by 3½ in. [ELLIOT 252.]

### 1044

Diwān-i-Mushfīkī (دیوان مشفقی).

Lyrical poems of Maulānā Mushfīkī of Bukhārā, who came twice to India under Akbar, but returned again to Persia; comp. Makhzan-algharā'ib, Elliot 395, No. 2374, and A. Sprenger, Catal., p. 64, first line. His family was of Marw. He was born, according to Blochmann, Ā'in-i-Akbarī, vol. i. p. 583, Calcutta, 1873, A. H. 945 = A. D. 1538, 1539, and died A. H. 994 = A. D. 1586. This diwān contains ghazals in alphabetical order, with four rubā'is at the end. Beginning:

هرچند کعبه شد پی محو گناه ما الخ

The second ghazal,

تا زغم چاک زدم جیب شکبائی را الخ

is quoted at full length in the Makhzan-algharā'ib. This collection represents, according to the colophon, the second diwān of the poet (دیوان دوم مولانا مشفقی), and was copied A. H. 985 = A. D. 1577, 1578, that is,

only two years after its collection (983); comp. Blochmann, loc. cit.

Ff. 57, 2 coll., each ll. 15; Nasta'liq; size, 9½ in. by 5 in. [OUSELEY ADD. 13.]

### 1045

Diwān-i-Thana'ī (دیوان ثنائی).

The diwān of Ḥusain Thanā'ī of Mashhad, known as Khwājāh Ḥusain Thanā'ī (see the title in red ink on the first page), or Khwājāh Ḥusain Shī'ī, according to Ḥ. Khalfā iii. p. 279. He died A. H. 996 = A. D. 1588. See A. Sprenger, Catal., p. 578.

It opens, without a preface, with

Kaṣidas, on fol. 1<sup>b</sup>. Beginning:

در روش حسن و ناز هست بسی خوشنما  
غمزه بطرز ستم و عشوه برنگ جفا

They are arranged alphabetically according to the rhyme-letters. The leaves are misplaced by the binder; their proper order is as follows: ff. 1-38, 93-107, 92, 81, 82, lacuna, 83, 84, 86-91, 80, 39-55.

Ghazals, on fol. 55<sup>b</sup>. Beginning:

راندی بخشم از بر خود ای پسر مرا  
صد خار حسرتست ازین در جگر مرا

They are arranged alphabetically.

Selected muḳatta'āt (منتخب مقطعات), on fol. 74<sup>b</sup>. Beginning:

شهربارا بخاک درگه تو - که خدایش بیافرید سما  
Rubā'is, on ff. 77<sup>b</sup>-79<sup>b</sup>, 85<sup>a+b</sup>, and 109<sup>a</sup>-113<sup>b</sup>.

Beginning:

در حالت رقص مهرشان طناز  
بهر طلب بوسه بصد عشوه و ناز

This copy was finished in Āgra, A. H. 1042, the 25th of Rajab = A. D. 1633, February 5, by Aḥmad bin Faṣlī.

On the last page is a note in very bad scrawling, containing the date, A. H. 1050, and a seal, which seems to have contained 'Ālamgir's name.

Ff. 113, 2 coll., each ll. 14; Nasta'liq; size, 8½ in. by 4¾ in. [OUSELEY 22.]

### 1046

The same.

This copy of Thanā'ī's diwān contains:

A خطبه or preface in prose, on fol. 1<sup>b</sup>. Beginning:

حمدی که متکلمان سخن گذار فصاحت شعار و نادره گویند  
بلاعت دثار شیرین گفتار الخ  
It was composed by the poet himself.

Kaṣidas in alphabetical order, on ff. 6<sup>b</sup>-27<sup>b</sup>, 100<sup>a</sup>-101<sup>b</sup>, and 30<sup>a</sup>-83<sup>b</sup> (all the leaves being misplaced). Beginning the same as in the preceding copy.

Ghazals, also in alphabetical order, intermixed with a few rubā'is, on ff. 83<sup>b</sup>-99<sup>b</sup> and 28<sup>a</sup>-29<sup>b</sup>. Beginning the same as in Ouseley 22.

Muḳatta'āt, on fol. 102<sup>b</sup>. Beginning:

شهربارا بخاک الخ

Rubá'is, on fol. 105<sup>a</sup>. Beginning:

ای رفته بناز و تندخویی زبزم  
باز آمده با هزار شوخی بزم

agreeing with Ouseley 22, fol. 85<sup>a</sup>. No date.

Ff. 116, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 6 $\frac{3}{4}$  in. by 5 $\frac{3}{8}$  in. [WALKER 31.]

### 1047

Extracts from the same diwân.

This shorter copy contains:

The preface, on fol. 81<sup>b</sup>.

One *ḡaṣīdah*, identical with the initial poem in Ouseley 22, on fol. 86<sup>b</sup>. Fol. 88 left blank.

Ghazals in alphabetical order, on fol. 89<sup>b</sup>. Beginning:

راندی بخشم الخ

Muḡaṭṭa'ât, on fol. 108<sup>b</sup>. Beginning:

شهربارا بخاک الخ

Rubá'is, on fol. 110<sup>b</sup>. Beginning:

فریاد که دیده غرق خون کرد مرا  
دل از رء عقل و دین برون کرد مرا

Comp. Ouseley 22, fol. 110<sup>a</sup>.

There is added to these lyrical poems here on ff. 121<sup>b</sup>-131<sup>b</sup> a portion of Thanâ'i's mathnawî, the *نامه اسکندر*, or *سَدّ سکندر* (comp. the following copies), here styled *نامه ساقی*. Beginning:

بنام جهان بخش ملک آفرین - سرایرده افراز چرخ برین

Dated the 9th of Rabi'-alawwal, A. H. 1198 = A. D. 1784, February 1, at Shâhjahânâbâd, by Daulat Singh (دولت سنکھ).

Ff. 81<sup>b</sup>-131<sup>b</sup>, 2 coll., each ll. 14; Nasta'liq; size, 8 $\frac{3}{4}$  in. by 5 $\frac{1}{4}$  in. [ELLIOT 280.]

### 1048

Mathnawî-i-Thanâ'i (مثنوی ثنائی).

Thanâ'i's mathnawî, here styled *نامه اسکندر*, and containing a poetical history of the great Alexander's heroic deeds. It is dedicated to the emperor Akbar, and quite identical with that which A. Sprenger calls *سَدّ اسکندر* in his Catalogue, p. 579, and *سَدّ اسکندر* on p. 120. The latter title is given to it also in Taḡi Kâshî's *tadhkirah* and in the *Hamisha Bahâr*. The title 'Iskandar-nâma' appears, however, in this and likewise in the following copy.

Beginning: بنام جهان بخش جان آفرین الخ.

Copied in the month Rabi'-alawwal, A. H. 1108 = A. D. 1696, September, October, according to the colophon: فی شهر ربیع الاول سنّة الف ثمانیه و مائه من الهجرة (but at the end of it there is written in red ink 1109 سنّة تمّت).

Ff. 86<sup>b</sup>-121<sup>b</sup>, 2 coll., each ll. 15; Shikasta; size, 7 in. by 3 $\frac{3}{4}$  in. [FRASER 70.]

### 1049

Another copy of the same mathnawî.

Beginning the same. Title: اسکندر نامه. No date.

Ff. 38, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 6 $\frac{3}{8}$  in. by 3 $\frac{1}{2}$  in. [WALKER 32.]

### 1050

Jalâliyyah (جلالیّه).

A diwân of sixty-four ghazals, only sixty of which appear in this defective copy, entitled *رسالّة جلالیّه* (because the word *جلال* represents the number sixty-four), and composed by Mullâ Muhtasham Kâshî (died A. H. 996 = A. D. 1588); comp. Rieu ii. p. 665; A. Sprenger, Catal., p. 500; G. Flügel i. p. 591. At the request of his friend Hisâbi the author added to this diwân an introduction in prose and aesthetic remarks at the head of every ghazal. Beginning of the preface, on fol. 1<sup>b</sup>: بر ضمیر آئینه نظر عاشقان صاحب حال و خاطر تصویر پذیر الخ.

Beginning of the first ghazal, on fol. 2<sup>b</sup>, l. 12:

نیست لرزان از هوا پر بر سر شاطر جلال  
بر سر خورشید عالمسوز می لرزد هلال

No date, the copy being incomplete at the end.

Ff. 37, 2 coll., each ll. 15; Nasta'liq; size, 7 $\frac{1}{8}$  in. by 4 $\frac{3}{8}$  in. [BODL. 78.]

### 1051

Diwân-i-'Urfî (دیوان عرفی).

The diwân, or rather a collection of lyrical and epical works, of 'Urfî of Shirâz, who died A. H. 999 = A. D. 1591 in Lâhûr; see Rieu ii. p. 667; A. Sprenger, Catal., p. 528; G. Flügel i. p. 592; J. Aumer, p. 36; Blochmann, *Â'in-i-Akbari*, p. 569.

Contents:

No. 112, *ḡaṣīdas*. Beginning as in Rieu:

ای متاع درد در بازار جان انداخته  
گوهر مر سود در جیب زبان انداخته

What A. Sprenger gives as the beginning of the diwân, is here the beginning of the second *ḡaṣīdah*, viz.:

اقبال کرم میگزدار باب هم را الخ

They were edited at Lucknow, see Trübner's Record, No. 45, p. 466; and at Calcutta, with a commentary, 1839.

No. 113, ghazals, arranged alphabetically. Beginning:

ای نه فلک زخوشه صنع تو دانه  
وز قصر کبرای تو عرش آشیانه

Beginning of the second ghazal (comp. A. Sprenger, p. 529):

تحفة مرهم نگیرد سینۀ افکار ما الخ

No. 114 contains:

a. Muḡaṭṭa'ât and rubá'is, on ff. 1-28. Beginning:

ای دل راهزن که از عرشم - بحضیض ثری فرستادی

b. A mathnawî (مجمع الابدکار), in imitation of



Nizâmî's Makhzan-alasrâr, see Rieu, loc. cit.), on fol. 30<sup>b</sup>. Beginning:

بسم الله الرحمن الرحيم - موج نخست است زجر قدیم  
c. A large tarjî' in praise of Abû-alfath, on fol. 84<sup>a</sup>. Beginning:

آیدم چون دوا شفیق و نقیض الخ  
d. A Sûfic treatise in prose (on fol. 87<sup>b</sup>), on the faults and defects of the soul, which is frequently addressed نفس. Beginning: این مکتوب اسلوب را در وقت بیماری نوشته شده امتداد حرمان گفت و شنو حاضر از مولد سوی ادب گردیده الخ.

The title seems to be 'Shahâdat-Nâma' (شهادت نامه); see fol. 113<sup>b</sup>, l. 11.

Not dated; eleventh century.

No. 112, ff. 76; No. 113, ff. 115; No. 114, ff. 114; 2 coll., each ll. 17; small Nasta'lik; on the first page of each volume an illuminated frontispiece; size, 6½ in. by 3½ in. [OUSELEY 112-114.]

### 1052

Another copy of the same diwân.

Another copy of 'Urfi's lyrical and epical works, containing:

Kašidas, on fol. 1<sup>b</sup>. The order not alphabetical, just as in Ouseley 112, but in quite a different arrangement. Beginning the same: ای متاع الخ.

Short mathnawîs, on fol. 25<sup>a</sup>. Beginning:

سایه او بود که در باغ ناز - بود تماشای گلهای راز  
Another series of kašidas, on fol. 66<sup>b</sup>, with the same two initial poems as the first part, ای متاع الخ and ای و مرا الخ, which are repeated here. All the following ones are different.

Mukatta'ât, on fol. 140<sup>b</sup>. Beginning the same as in Ouseley 114:

ای دل راهنم الخ

Ghazals, alphabetically arranged, on fol. 154<sup>b</sup>. Beginning:

تحفه مرهم نگیرد الخ

corresponding to the second ghazal in Ouseley 113.

Rubâ'is, on fol. 298<sup>a</sup>. Beginning (comp. Ouseley 114, fol. 12<sup>b</sup>, l. 1):

یا رب نفسی ده که ثنا پردازم  
وین نغمه بآهنگ سزا پردازم

A mathnawî, on fol. 321<sup>b</sup>, probably a sâkînâma, comp. the first bait:

بیا ساقی این تشنگی را بسنج  
پس از آرزوی دل ما مرنج

Not dated.

Margin-column, ff. 323, ll. 32; Nasta'lik; most of the lower corners injured. [ELLIOT 113.]

### 1053

A defective copy of the same.

Contents:

A preface in prose, on fol. 1<sup>b</sup>. Beginning:

حمدی که از نهایت شایستگی منزه الخ

Majma'-alabkâr, beginning as in Ouseley 114. This mathnawî is here incomplete; it breaks off on fol. 69<sup>b</sup>, in consequence of a large lacuna.

Farhâd and Shirin (فرهاد و شیرین), as the metre proves. It opens abruptly on fol. 70<sup>a</sup>; comp. on this poem, which is not found in the preceding copies of 'Urfi's works, Rieu ii, p. 667<sup>b</sup>, No. IV.

Kašidas, mixed with kit'as, on fol. 87<sup>b</sup>. Beginning with the second kašidah of Ouseley 112: اقبال کرم الخ. One leaf is torn away between ff. 87 and 88.

Ghazals, in alphabetical order, on fol. 192<sup>b</sup>. Beginning:

تحفه مرهم نگیرد الخ

Rubâ'is, on fol. 330<sup>a</sup>, incomplete at the end.

No date.

Ff. 344, 2 coll., each ll. 12; small, but clear Nasta'lik; illuminated frontispieces and other ornaments on ff. 1<sup>b</sup>, 15<sup>b</sup>, 87<sup>b</sup>, and 192<sup>b</sup>; smaller illuminations throughout; size, 7½ in. by 4½ in. [BODL. 762.]

### 1054

Sharh-i-kašâ'id-i-'Urfi (شرح قصائد عرفی).

The first part of a Persian commentary on 'Urfi's diwân, comprising the first forty kašidas, by Maulânâ Abû-albarakât bin Maulânâ 'Abd-almajid of Multân, with the takhalluṣ Munir, who died before he could complete his work. The Khulâṣat-alafkâr (Elliot 181, No. 264) fixes his death in A.H. 1054 = A.D. 1644, 1645, and that agrees very well with the date of Munir's انشا and the same author's نوباه (another collection of letters), copies of which are preserved in the India Office Library (Nos. 426 and 537), viz. A.H. 1050 and 1051; comp. also Rieu i, p. 263. According to the preface of this commentary, all the manuscripts of Munir were scattered about after his death, and only twenty-two years later, in the Ramadân, A.H. 1057 (no doubt a mistake for 1075), one of his khâdîms, passing through the city of Burhânpûr, found these fragments, and edited them after having added an elaborate introduction.

Beginning: فیض آفرینی را سپاس که رشته جان سخن را با تار نفس سخن سنجان پیوند کرده الخ.

The kašidas are arranged in the same manner as in Ouseley 112, beginning on fol. 5<sup>a</sup>, l. 1, with the initial poem: ای متاع الخ.

Another commentary, written about the same time, viz. A.H. 1073, is described in Rieu ii, p. 668.

Not dated.

Ff. 60, ll. 19; Nasta'lik; size, 9 in. by 4½ in. [WALKER 52.]

### 1055

Mathnawî-i-Shafi'i (مثنوی شافعی).

A mathnawî by Shafi'i, probably Maulânâ Shafi'i of Bukhârâ, one of the emperor Akbar's poets; comp. Safinah, Elliot 400, No. 309. Beginning:

شبى چون بخت عشاق از سیاهی الخ

No date.

Ff. 11-13, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size, 5½ in. by 3½ in. [ELLIOT 252.]

## 1056

Dîwân-i-Kudrati (دیوان قدرتی).

The lyrical poems of Kudrati, who seems to be identical with Kudrati of Yazd, who came to India under Akbar; comp. Makhzan-algharâ'ib, Elliot 395, No. 2077, although the baits quoted in that tadhkirah are not found in this copy.

Contents:

Ghazals, in alphabetical order, on fol. 1<sup>b</sup>. Beginning:

ای لطفت آمده ز ازل غمگسار ما  
ما بنده توئیم تو پروردگار ما

Ten short mathnawis, on fol. 92<sup>a</sup>. Beginning of the first:

الا ای صبا بر من آن گل فشان  
که از آتش طور دارد نشان

Some more ghazals on fol. 97<sup>a</sup>, followed by one mukhammas (on fol. 99<sup>a</sup>), a few kit'as, rubâ'is (on fol. 100<sup>b</sup>), and fards (on fol. 102<sup>b</sup>). Beginning of the ghazals:

کار دل عشق یار می بینم - دل خود را نگار می بینم  
Beginning of the mukhammas:

تا دامن خیال تو در چنگ کرده ایم الخ  
Beginning of the fards:

عمری دلم از دیده الخ  
No date.

Ff. 104, 2 coll., each ll. 15; Nasta'liq; size, 9 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in. [LAUD 137.]

Faiḍi (Nos. 1057-1062).

## 1057

Kulliyât-i-Faiḍi (کلیات فیضی).

Complete poetical works of Shaikh Abû-alfaiḍ Faiḍi Fayyāḍi bin Shaikh Mubâarak Nâgûrî, the brother of Akbar's prime minister, Abû-alfaiḍ, born A. H. 954 = A. D. 1547, died in Şafar, A. H. 1004 = A. D. 1595, October; comp. Rieu ii. pp. 670 and 450; A. Sprenger, Catal., pp. 62, 127, and 401; Ouseley, Biographical Notices, pp. 171-175; Elliot, History of India, i. p. 255; J. Aumer, pp. 37 and 38; G. Flügel i. p. 318; A. F. Mehren, p. 42, etc.

Contents:

Kaṣidas, etc., alphabetically arranged, with a preface in prose, on fol. 1<sup>b</sup>. Beginning of the preface after three baits (بسم الله عترته):  
مدارج مرقات علمه و جواهر مرآت فطرته اما بعد این  
ذرة چند است از ربك بیابان خیال الخ

Beginning of the first kaṣidah, on fol. 4<sup>b</sup>:

یا ازلی الظهور یا ابدی الخفا  
نورک فوق النظر حسنک فوق الثنا

Mukatta'ât, on fol. 72<sup>b</sup>. Beginning:

ایا مسافر اقطاع نظم و نشر به بین  
که تا کجا بود اندازه مساعی ما

Ghazals, in alphabetical order, on fol. 89<sup>b</sup>. Beginning:

ای حسن تو بر بسته نظر دیده و روان الخ

The initial poem quoted in Sprenger, p. 401, is found here on fol. 99<sup>a</sup>.

Rubâ'is, on fol. 216<sup>b</sup>. Beginning:

ای ساخته آباد دل و روان الخ

Markaz-i-adwâr (مرکز ادوار), the centre of circles, an imitation of Nizâmî's مخزن الاسرار, on fol. 250<sup>b</sup>. Beginning:

بسم الله الرحمن الرحيم - گنج ازل راست طلسم قدیم  
composed A. H. 993, see Rieu ii. p. 671.

Nal and Daman (نل و دمن), a metrical Persian paraphrase of Nala and Damayanti, on fol. 317<sup>b</sup>. Beginning:

ای در تک و پوی تو ز آغاز - عنقای نظر بلند پرواز  
composed A. H. 1003.

Lithographed, Calcutta, 1831; Lucknow, 1846. A part of it is printed in Spiegel's Chrestomathia Persica, Leipzig, 1846, pp. 131-150.

The tarji'ât and marâthi, found in other copies of Faiḍi's works, are wanting here. No date.

This copy came into Sir Gore Ouseley's library at Isfahân, A. H. 1226 = A. D. 1811.

Ff. 430, 2 coll., each ll. 15, and a third on the margin of a great number of pages; besides, there are now and then single baits added; Nasta'liq, written on paper of different colours, the last page supplied by another hand; illuminated headings on ff. 1<sup>b</sup>, 4<sup>b</sup>, 72<sup>b</sup>, 89<sup>b</sup>, 216<sup>b</sup>, 250<sup>b</sup>, and 317<sup>b</sup>; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [ELLIOT 211.]

## 1058

An incomplete copy of Faiḍi's dîwân.

This copy of Faiḍi's lyrical poems contains:

Kaṣidas, on fol. 1<sup>a</sup>. Beginning with the 188th bait of the initial poem of the preceding copy; comp. Elliot 211, fol. 10<sup>b</sup>:

خلوت عشق ترا همدمد پیغام گوی الخ

The arrangement is not alphabetical.

Ghazals in alphabetical order, except the last seven, on fol. 65<sup>a</sup>. Beginning (as in Rieu):

بکشای پرده چشم حقیقت نمای را  
خود را شناس تا بشناسی خدای را

agreeing with Elliot 211, fol. 90<sup>b</sup>, margin.

A mathnawi (not mentioned anywhere else), on fol. 166<sup>b</sup>. Beginning:

شکر که جمّازه بمنزل رسید - زورق اندیشه بساحل رسید

Kit'as, on fol. 194<sup>a</sup>. Beginning:

بوستان خیال فیضی را - از نم فیض تازه و تر بین  
comp. Elliot 211, fol. 78<sup>b</sup>.

Rubâ'is, defective at the end, on fol. 207<sup>a</sup>. Beginning:

الله اکبر زهی خدای متعال الخ

comp. Elliot 211, fol. 236<sup>a</sup>.

Ff. 241, 2 coll., each ll. 15; Nasta'liq; size, 6 $\frac{3}{8}$  in. by 4 $\frac{1}{8}$  in. [WALKER 29.]



## 1059

Another copy of Faiḍī's Ḳaṣidas.

Contents:

Preface on fol. 331<sup>a</sup>. Beginning as in Elliot 211.

Ḳaṣidas without any order, on fol. 334<sup>a</sup>, beginning as in Elliot 211.

On fol. 406<sup>a</sup> one hemistich, on fol. 411<sup>a</sup> two omitted. Copied between A. H. 1138 and 1140=A. D. 1725 and 1727, 1728.

Two centre-columns, ff. 331-426, ll. 15; Nasta'liq, often mixed with Shikasta; size, 10 $\frac{3}{8}$  in. by 7 in. [ELLIOT 122.]

## 1060

Another copy of Faiḍī's Nal and Daman.

This copy, without date, came into archbishop Laud's library A. D. 1635=A. H. 1044, 1045. Beginning the same as in Elliot 211. The proper order of ff. 133-142 is: 133, 141, 135-140, 134, 142. On the fly-leaf there are entries of former owners, viz. یحیی بیکى, and Muḥammad Ḥusain bin Nizām-al-dīn, with the dates A. H. 1032=A. D. 1622, 1623, and A. H. 1043=A. D. 1633, 1634.

Ff. 153, 2 coll., each ll. 14; Nasta'liq; size, 7 $\frac{7}{8}$  in. by 4 $\frac{1}{8}$  in. [LAUD 54.]

## 1061

The same.

This copy was finished, according to the colophon, the 23rd of Dhū-alḳa'dah, A. H. 1099=A. D. 1688, September 19, the thirty-second year of Aurangzib's reign, by . . . . . غریب اللہ ولد شیخ جوهر. The rest of the name illegible.

Ff. 122-147, 3-6 coll.; Nasta'liq; size, 11 $\frac{5}{8}$  in. by 7 $\frac{3}{4}$  in. [OUSELEY 387.]

## 1062

The same.

This copy, entitled حکایت سرگذشت نل و دمن در ملک هندوستان, was finished by Shaikh Faṭḥ Muḥammad ibn Shaikh Ḳāsim C'ishtī the 18th of Ṣafar, A. H. 1111 (1111? = A. D. 1699, August 15).

Ff. 137, 2 coll., each ll. 15; Nasta'liq; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{4}$  in. [FRASER 90.]

## 1063

An anonymous collection of rubā'is. Beginning:

دنیا مطلوب طالب دین نشود

شیدای آن شیفته این نشود

On ff. 137-144 also the margin is covered with rubā'is, as it seems, by a more modern hand. Beginning:

گویند انسان علم زهم اندوزند

من میگویم همه از حق آموزند

The verse دنیا مطلوب طالب الخ appears again in Ouseley 386, fol. 96<sup>b</sup>, and above it is written the poet's name, سحابی, i.e. Saḥābī; we have good reason to assume, therefore, that this collection belongs to the poet Saḥābī of Astarābād, who died A. H. 1010=A. D.

1601, 1602; comp. Rieu ii. p. 672, and A. Sprenger, Catal., p. 553.

Not dated. Indian paper. It must be noticed that writing, paper, and size are identical with that of the poems of Ḳudṣī (see below) in Ouseley 158.

Ff. 137-179, 2 coll., each ll. 10; Nasta'liq; size, 9 in. by 5 in. [OUSELEY 44.]

## 1064

Sûz u Gudâz (سوز و گداز).

Burning and melting, the celebrated story of the lovely Hindû princess, who burned herself on the funeral pile with her deceased husband, by Maulânâ Muḥammad Ridâ Nau'î of Khabûshân, near Mashhad in Khurâsân, who died A. H. 1019=A. D. 1610, 1611; comp. Rieu ii. p. 674; Ouseley, Biographical Notices, p. 163; A. Sprenger, Catal., p. 516; J. Aumer, p. 4; Blochmann, Â'in-i-Akbari, p. 606. Printed at the end of the first vol. of the Akbarnāma, Lucknow, A. H. 1284.

Beginning:

الهی خنده امرا نالگی ده

سرشکمر جگر پر کالگی ده

Copied by 'Abd-alrashid Dailamî during the author's lifetime, A. H. 995=A. D. 1587. A short account of this poem is written on the fly-leaf.

Ff. 22, 2 coll., each ll. 15; Nasta'liq; illuminated frontispiece; the first two pages richly adorned with gold; size, 6 $\frac{3}{4}$  in. by 3 $\frac{1}{2}$  in. [ELLIOT 342.]

## 1065

The same.

Copied A. H. 1097=A. D. 1685, 1686.

Ff. 307<sup>b</sup>-324<sup>b</sup>, 2 coll., each ll. 15; Nasta'liq; size, 9 in. by 4 $\frac{3}{8}$  in. [ELLIOT 258.]

## 1066

The same.

No date.

Ff. 124<sup>b</sup>-140<sup>a</sup>, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size, 5 $\frac{7}{8}$  in. by 3 $\frac{1}{8}$  in. [ELLIOT 252.]

## 1067

Sa'd and Humâyûn (سعد و همايون).

The love-story of Sa'd and Humâyûn, a mathnawî by an anonymous author. Beginning:

بنام حاکم ودانای هرکار - خداوند جهان دانای اسرار

Copied A. H. 1019=A. D. 1610, 1611.

Ff. 65-87, 2 coll., each ll. 19; Nasta'liq; small illuminated frontispiece; pictures on ff. 75<sup>a</sup>, 75<sup>b</sup>, 76<sup>a</sup>, 76<sup>b</sup>, 86<sup>a</sup>, and 88<sup>b</sup>; size, 8 $\frac{3}{4}$  in. by 5 $\frac{1}{4}$  in. [OUSELEY ADD. 95.]

## 1068

Farhâd and Shirîn (فرهاد و شیرین).

A mathnawî, entitled Farhâd and Shirîn, by Nawwâb Âsafkhân Ja'far, whose original name was Mirzâ Kiwâm-al-dīn Muḥammad. He came from the 'Irâq to India under Akbar, and rose to the rank of Amîr; he died in the reign of the emperor Jahângir, A. H. 1021=A. D.

1612, 1613; see a full account of his career in Blochmann, *Â'in-i-Akbari*, pp. 411 sq. and 572 sq.; see also A. Sprenger, *Catal.*, p. 110; *Makhzan-algharâ'ib*, Elliot 395, No. 508; Rieu i. p. 118; ii. pp. 674, 779, etc. According to fol. 9<sup>b</sup>, l. 7:

بدهلی آنکه لاف خسروی زد  
قدم در شاهراه مثنوی زد

he composed this epic poem at Dihli.

Beginning:

خداوندا دلی ده شاد از اندوه  
درو گنجایش غم کوه تا کوه

Copied A. H. 995 = A. D. 1587, by 'Abd-alrashid al-dailami. It came into Sir Gore Ouseley's library A. H. 1226 = A. D. 1811, at Tāharān. On fol. 22<sup>a</sup>, l. 1, one bait is by mistake repeated.

Ff. 58, 2 coll., each ll. 15; Nasta'liq; frontispiece and first two pages richly illuminated; all the headings left blank; size, 6½ in. by 3½ in. [ELLIOT 129.]

### 1069

The same.

Another copy of the same mathnawī, styled here and also in the two following copies: Khusrau and Shirin (خسرو و شیرین). The beginning differs from that in Elliot 129:

خداوندا رهی از غیب بنمای  
زغمیم چشم دل بر عیب بکشای  
بهر عیبی که باشد عیب ناکم  
برحمت کن زغیب از عیب پاکم

but the fifth bait resembles somewhat the first of the preceding copy, viz.:

دل غمگین زشادی شاد از اندوه  
درو گنجایش غم کوه تا کوه

and the sixth agrees with the second there. Besides, Elliot 129 is considerably shorter than this copy, since its last bait corresponds to fol. 62<sup>a</sup>, last line, here (=Ouseley 88, fol. 172<sup>a</sup>, l. 4), and both here and in Ouseley 88 there are 641 additional baits. Finally, the dedication to Jahāngir (which is found here on fol. 9<sup>a</sup>, last line) is entirely wanting in Elliot 129, and must be wanting, as the colophon shows that the copy was finished about nineteen years before the accession of that emperor. From all this we conclude that the preceding copy, Elliot 129, contains the *first sketch* of the work which, at a much later date, was enlarged and amplified by the author.

Dated the 26th of Jumādā-althānī, A. H. 1097 = A. D. 1686, May 20, by Mullā 'Abdallāh. In the index, on the fly-leaf, this mathnawī is wrongly ascribed by a later hand to فضولی.

Ff. 1<sup>b</sup>-75<sup>b</sup>, 2 coll., each ll. 15; Nasta'liq; no ornaments; size, 9 in. by 4½ in. [ELLIOT 258.]

### 1070

The same.

The same enlarged edition, styled again: خسرو و شیرین. The dedication to Jahāngir is found on fol. 119<sup>b</sup>, l. 6. Beginning the same as in the preceding copy:

خداوندا رهی از غیب الخ

Copied by Muḥammad Kāzīm of Ardabil by order of Nawwāb Muẓaffarkhān, the 15th of Jumādā-alawwal, A. H. 1184 = A. D. 1770, September 6. In many places blanks are left, where the original was apparently illegible.

Ff. 112-185, 2 coll., each ll. 17; Nasta'liq; size, 7¼ in. by 4½ in. [OUSELEY 88.]

### 1071

The same.

The same mathnawī, incomplete at the end. The beginning of this copy agrees again with that of the *first sketch* in Elliot 129:

خداوندا دلی ده شاد از اندوه الخ

Ff. 155<sup>b</sup>-211<sup>a</sup>, 2 coll., each ll. 17; Shikasta; the margin of the first and of the last eight pages also covered with baits; size, 7 in. by 3½ in. [FRASER 70.]

### 1072

Diwān-i-Shāpūr (دیوان شاپور).

Lyrical and epical poems by Shāpūr of Rai, or, according to others, of Tāharān, who used first the takhalluṣ Faribi. According to the Ātashkada and the Makhzan-algharâ'ib, he was a friend of Taqī Aḥmadi (born A. H. 973 = A. D. 1565, 1566), and went twice to India, where he found favour with his relative Āsafjāh Ja'far (see Nos. 1068-1071), and was highly honoured at the court of Sultān Salim, who assumed as emperor the title of Jahāngir, A. H. 1014-1037. He was a nephew of Umīdī (see No. 1017), and died probably about the same time as his protector Āsafjāh, or shortly afterwards; comp. Rieu ii. p. 674; A. Sprenger, *Catal.*, pp. 42, 124, 407, and 564. The baits quoted in the Ātashkada and the Makhzan-algharâ'ib are almost all found in this copy. Ff. 117 and 118 and some portions of other pages are left blank.

Contents:

Kāṣidas, on fol. 1<sup>b</sup>. Beginning:

چه مژده دارد از آن شاخ گل نسیم بهار الخ

Ghazals, arranged alphabetically, on fol. 25<sup>b</sup>. Beginning as in Rieu and Sprenger:

زخط زائل نگردد جانفزی لعل جانانرا الخ

Tarjī'āt, on fol. 119<sup>b</sup>. Beginning:

عشق از سر زلف صید بندی  
تابیده بعشق من کمندی

Short mathnawis:

1. داستان باغ, on fol. 126<sup>b</sup>. Beginning:

صبحی زاب کوثر روی شسته الخ

2. داستان کوه کوفتن فرهاد, on fol. 131<sup>b</sup>. Beginning:

ادب پرورده دهقان سخن گوی الخ

quoted in the Makhzan-algharâ'ib, No. 1202, fol. 215<sup>b</sup>, last line.

3. در مدح پادشاه زمان, on fol. 133<sup>a</sup>, and three در تعریف, مثنوی در تعریف شتر: 134<sup>a</sup>, on fol. 134<sup>a</sup>, در تعریف خسرو و شیرین در ملاقات اول, and شبدیز, the first of which commences:

دل بی تو ز عیش بی نیازست  
هجران تو آرزو گدازست



Rubā'iyât, on fol. 134<sup>b</sup>. Beginning:

بر خیز چه خفتی ای ندیم سگری  
کاورد سپیده دم شمیم سگری

Not dated.

Ff. 142, 2 coll., each ll. 17; Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup> and 25<sup>b</sup>; size, 8 $\frac{3}{4}$  in. by 4 $\frac{1}{8}$  in. [ELLIOT 101.]

### 1073

Another defective copy of the same.

This copy is incomplete at the beginning, and opens abruptly in a *kaşidah*; after the *kaşidas* follow a few rubā'is on fol. 19<sup>a</sup>, some *tarji'*bands on fol. 20<sup>a</sup>, and at last the *ghazals*, in alphabetical order, on fol. 23<sup>a</sup>. Beginning:

خط زائل نگردهد الخ

Short *mathnawis* and a few *fards* at the end (on ff. 101<sup>b</sup>–108<sup>a</sup>). Beginning of the first *mathnawi* the same as in the preceding copy:

صباحی زاب کوثر الخ

Copied in Muḥarram, A. H. 1054 = A. D. 1644, March, April.

Ff. 108, 2 coll., each ll. 19; Nasta'lik; size, 9 $\frac{1}{4}$  in. by 4 $\frac{1}{2}$  in. [BODL. 499.]

### 1074

Diwân-i-Nāẓirī (دیوان نظیری).

The diwân of Muḥammad Ḥusain Nāẓirī of Nishâpûr, who died at Aḥmadâbâd, A. H. 1022 or 1023 = A. D. 1613 or 1614; see Ouseley, *Biographical Notices*, p. 252; A. Sprenger, *Catal.*, p. 515; Rieu ii. p. 817<sup>b</sup>; Blochmann, *Â'in-i-Akbari*, p. 579.

Contents:

*Kaşidas*, without any apparent order, on fol. 1<sup>b</sup>. Beginning:

ای جلالت خلوت از اغیار تنها ساختہ  
حکمت تو از ازل دی کار فردا ساختہ

Among the *kaşidas* several *tarkibbands*, one of twelve parts on the twelve Imâms, on fol. 12<sup>b</sup>.

*Ghazals*, in alphabetical order, on fol. 111<sup>b</sup>. Beginning:

اذا ما شئت ان تحیی حیوة حلو الحیا الخ

Rubā'is, on fol. 267<sup>a</sup>. Beginning:

ای از تو صور نگاہ هر جا کوری الخ

Not dated; it seems to have been copied in the last century.

Ff. 278, 2 coll., each ll. 17; Nasta'lik; size, 9 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in. [OUSELEY 257.]

### 1075

Another, but smaller copy of Nāẓirī's diwân.

This copy contains only *ghazals* in alphabetical order, and a series of rubā'is at the end (on ff. 206<sup>a</sup>–218<sup>a</sup>). Beginning both of *ghazals* and rubā'is the same as in the preceding copy.

Dated the 29th of Shawwâl, A. H. 1186 (14th year of Shâh 'Ālam's reign) = A. D. 1773, January 23, by Barakat-allâh Khân, who copied it for his friend Mirzâ Abû 'Alikhân Hâtif. A short account of Nāẓirī's life and

poems on the fly-leaves, written by Sir Gore Ouseley. On the back of the binding this MS. is erroneously called 'Diwân-i-Ḥâfîz.'

Ff. 218, 2 coll., each ll. 14; Shikasta; binding with flowers; size, 8 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY ADD. 7.]

### 1076

Kulliyât-i-Zuhûri (کلیات ظہوری).

The complete poetical works of Nûr-al-din Muḥammad Zuhûri of Tarshiz in Khurâsân, who went to India A. H. 988 = A. D. 1580, and was killed about A. H. 1025 = A. D. 1616; comp. Rieu ii. pp. 678, 741, etc.; A. Sprenger, *Catal.*, pp. 44, 112, 125, 151, and 580. He was a younger contemporary of Faiḏi, with whom he contended very much in poetry; comp. *Khulâsat-alafkâr*, Elliot 181, No. 167, and *Khulâsat-alkalâm*, Elliot 184, No. 44, where two dates of the poet's death are mentioned, A. H. 1025 and 1027.

Contents:

The three treatises in ornate prose, in homage of Ibrâhîm 'Âdilshâh (who reigned A. H. 988–1037), viz.:

1. Preface to the *Nauras* (نورس), a tract on music, composed by the king, on fol. 1<sup>b</sup>. Beginning: سرود سراپان عشرتکده قال کہ بنورس الخ

2. Preface to the *Gulzâr-i-Ibrâhîm* (گلزار ابراهیم), on fol. 7<sup>a</sup>. Beginning: خرمی چمن سخن بطراوت حمد بہار پیرائست کہ گلزار ابراهیم در رخسارہ یوسف الخ

3. Preface to the *Khvân-i-Khalil* (خوان خلیل), on fol. 12<sup>b</sup>. Beginning: ای از تو بر اهل تخت و اکلیل سبیل، گر ذکر جمیل است و گر قدر جلیل، نطق از تو بمهمائی ارباب خرد، انداختہ خوان از سخن خوان خلیل.

Printed at Lucknow, 1846; at Cawnpore, A. H. 1269 and A. D. 1873.

A long *tarji'*band, on fol. 24<sup>b</sup>. Beginning:

ای نام تو بر سر زبانها - وی یاد تو در میان جانها

The famous *name*, dedicated to Burhân Nizâm-al-din of Haidarâbâd, on fol. 31<sup>b</sup>. Beginning:

نناها همه ایزد پاک را - ثریا ده طارم تاک را

Lithographed at Lucknow, A. D. 1849.

*Kaşidas*, on fol. 167<sup>b</sup>, incomplete at the end (there is a lacuna after fol. 183). Beginning:

خמוש چون شوم از غیب می کنند ندا  
کہ لب میند زمدح اجلۃ للحکما

*Ghazals*, in alphabetical order, defective at the beginning, on fol. 184<sup>a</sup>. This part opens here with the last bait of the fourth *ghazal* in the following copy (Elliot 225, fol. 101<sup>a</sup>, l. 11).

There is a small blank on fol. 337<sup>b</sup>.

Rubā'is, on fol. 376<sup>b</sup>. Beginning:

یا رب نم اشکی بگیاهی بفرست  
مشتاق نظاره ام نکاهی بفرست

This copy was finished by Ibn Muḥammad 'Abd-alkâdir, in the forenoon of the second Friday of Rama-dân, A. H. 1072 = A. D. 1662, April 28.

Ff. 395, 2 coll., each ll. 17; Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup>, 12<sup>b</sup>, 24<sup>b</sup>, 167<sup>b</sup>, and 376<sup>b</sup>; size, 9 $\frac{3}{4}$  in. by 5 $\frac{1}{4}$  in. [ELLIOT 226.]

## 1077

The same.

This copy of Żuhûrî's Kulliyât contains:

Three prose-treatises, the first and second of which are the *گلزار ابراهیم* (on fol. 1<sup>b</sup>) and the *خوان خلیل* (on fol. 4<sup>b</sup>, margin); quite agreeing with the second and third in the preceding copy. The third is a sort of preface to the complete works, without a title, and quite different from the *نورس*, which is wanting here. It begins on fol. 12<sup>a</sup>:

درمانده دوری ظهوری بتوفیق الخ

Sâkinâma, on fol. 17<sup>b</sup>. The right order of the leaves from fol. 35 to fol. 40 is: 35, 39, 36-38, 40. Fol. 84 is left blank.

Another mathnawî in praise of God and the Imâms, identical with that which is quoted by A. Sprenger, *Catal.*, p. 580. Beginning, on fol. 85<sup>b</sup>:

ای بناها همه نهاده تو الخ

This mathnawî was composed A.H. 1009 = A.D. 1600, 1601, according to the chronogram in the second hemistich of the last bait:

گشت تأریخ انتها آغاز

Ghazals, alphabetically arranged, in two sections. The first goes down from the letter ا to خ, the second with a separate heading from د to ی. Beginning of the first section, on fol. 100<sup>b</sup>:

ایکه خواهد داشت فردا رحمتش دیوان ما  
گشته و فحش آفتاب مطلع دیوان ما

The second section begins on fol. 155<sup>b</sup>:

دل و جان رفت و دین و دنیا ماند الخ

Rubâ'is, on fol. 308<sup>b</sup>. Beginning:

یا رب نظری که چشم جان باز کنم الخ

comp. Elliot 226, fol. 377<sup>a</sup>, last line.

The copy seems to be not quite complete; the *kaşidas*, for instance, are entirely wanting. On fol. 307<sup>a</sup> occurs the date: second of Rabi'-alawwal, A.H. 1236 = A.D. 1820, December 8.

Ff. 327, 2 coll., each ll. 19, and a third on the margin, ll. 32 (sometimes even a fourth on the outer margin); Shikasta; illuminated frontispieces on ff. 1<sup>b</sup>, 17<sup>b</sup>, 85<sup>b</sup>, 100<sup>b</sup>, 155<sup>b</sup>, and 308<sup>b</sup>; size, 14 in. by 8½ in. [ELLIOT 225.]

## 1078

Another copy of Żuhûrî's Sâkinâma.

Beginning the same as in Elliot 226. No date.

Ff. 193, 2 coll., each ll. 12; clear and distinct Nasta'lik; size, 9¾ in. by 5½ in. [FRASER 84.]

## 1079

The same.

Not dated. Modern copy.

Ff. 213, 2 coll., each ll. 11; large and distinct Nasta'lik; illuminated frontispiece; the first two pages richly adorned with gold; binding green and gold; size, 8¾ in. by 4¾ in. [ELLIOT 343.]

## 1080

Inshâ-i-Żuhûrî (انشاء ظهوری).

This copy, which is styled انشاء ظهوری in the colophon, contains the following four treatises in ornate prose:

1. Preface to the *نورس*, on fol. 1<sup>b</sup>. 2. Preface to the *گلزار ابراهیم*, on fol. 11<sup>b</sup>. 3. Preface to the *خوان خلیل*, on fol. 23<sup>a</sup>; all three begin as in Elliot 226. 4. *Panj ruk'ah* (پنج رقعہ), love-letters, on fol. 41<sup>b</sup>, the first of which begins: *حدام ملک الکلامی که هم تواند بگوید که کیست الخ*.

Copied A.H. 1222 = A.D. 1807, 1808.

Ff. 48, ll. 13; Nasta'lik; size, 8¾ in. by 5¼ in. [BODL. 766.]

## 1081

Kulliyât-i-Zulâli (کلیات زلالی).

The complete epical and didactical works of Ḥakīm Zulâli of Khwânsâr, who died about A.H. 1025 or 1026 = A.D. 1616 or 1617; comp. Rieu ii. p. 677, and A. Sprenger, *Catal.*, p. 592. The *Khulâsat-alkalâm*, Elliot 183, No. 32, fixes his death in A.H. 1016, which is obviously a mistake for 1026; the *Khulâsat-alafkâr*, however (Elliot 181, No. 116), gives a later date, viz. 1031.

This copy contains, besides the seven mathnawis, usually known as *سبعة سیاره* (the seven planets), *هفت سیاره* or *هفت آشوب*, another *eighth* poem, not to be found anywhere else. Each of the first seven is preceded by a preface in prose, and the whole Kulliyât by a *diwâja*—from the pen of the author himself, as we believe (not from Tughrâ's, who also wrote a preface to Zulâli's poems)—beginning, on fol. 1<sup>b</sup>: *بقدر تقدیر (in Elliot 268) قدر و تصویر صنعت صانعی و قادری را مقدر و مصور است الخ*. This *dibâca* forms in the copy of the India Office Library, No. 403, the preface to *ایاز و محمود*.

Contents:

1. *حسن و گلوسوز*. Beginning of the preface, on fol. 3<sup>a</sup>, l. 5: *تعالی شانه ازین آیه مطالعه الخ*.

Beginning of the mathnawî, on fol. 5<sup>a</sup>:

*بسم الله الرحمن الرحيم - تیر شهابست بدیور رحیم*

2. *شعله دیدار*. Beginning of the preface, on fol. 22<sup>b</sup>:

*سبحان الله الخ*

Beginning of the mathnawî, on fol. 23<sup>b</sup>:

*نام او تاج سرهر نامۀ - شعله دیدار هر هنگامۀ*

3. *میخانه*. Beginning of the preface, on fol. 36<sup>b</sup>:

*الحمد لله از دوستکانی الخ*

Beginning of the mathnawî, on fol. 38<sup>a</sup>:

*نام او باده سینه میخانه است*

*دهن هر که هست پیمانه است*

4. *ذرة و خورشید*. Beginning of the preface, on fol.

60<sup>b</sup>: *ما شاء الله ازین آیه الخ*



Beginning of the mathnawī, on fol. 61<sup>b</sup>:

نام او کرد مرا شعله فروز  
نتوان گفت باتش که مسوز

5. آذر و سمندر. Beginning of the preface, on fol. 67<sup>b</sup>:  
آه ازین ناله دلسوز آید

Beginning of the mathnawī, on fol. 69<sup>a</sup>:

نامش عشقست و حسن دفتر - آتش ساقی است کوسمندر

6. سلیمان نامه. Beginning of the preface, on fol. 81<sup>b</sup>:  
تیمنا بخطاب گستاخانه آید

Beginning of the mathnawī, on fol. 82<sup>b</sup>:

بنام جهانگیر دلهای تنگ  
که آمد سلیمان یکمور لنگ

7. محمود و ایاز. Beginning of the preface, on fol. 90<sup>b</sup>:  
تبارک الله از تشریف این آیه آید

Beginning of the mathnawī, on fol. 91<sup>b</sup>:

بنام آنکه محمودش ایازست - غمش بتخانه ناز و نیازست

This mathnawī, the most famous of Zulālī's, was written between A. H. 1001 and 1024.

8. The eighth mathnawī, without a title, but written, according to a statement on fol. 1<sup>a</sup>, in imitation of Sanā'i's Ḥadiqah (در جواب حدیقه). Beginning on fol. 240<sup>b</sup>:

نحمد الله عن لسان العشق  
ثم نشكره عن جنان العشق

No date.

Ff. 280, 2 coll., each ll. 13; Nasta'liq; size, 6½ in. by 4 in. [OUSELEY ADD. 77.]

### 1082

Another copy of Zulālī's Sab'ah Sayyārah.

This copy of the seven mathnawīs of Zulālī is introduced by the same دیباجه in prose, as Ouseley Add. 77. The mathnawīs are arranged in the same order:

1. حسن و گلوسوز, on fol. 5<sup>a</sup>.
2. شعله دیدار, on fol. 26<sup>b</sup>.
3. میخانه, on fol. 41<sup>b</sup>.
4. ذره و خورشید, on fol. 64<sup>a</sup>.
5. آذر و سمندر, on fol. 71<sup>a</sup>.
6. سلیمان نامه, on fol. 84<sup>a</sup>.
7. محمود و ایاز, on fol. 93<sup>a</sup>.

Each mathnawī preceded by its prose-preface. No date. Modern copy.

No. 268, ff. 1-90, No. 269, ff. 91-216, No. 270, ff. 217-362, 2 coll., each ll. 13; distinct Nasta'liq, written on tinted paper; the whole copy interleaved; size, 9½ in. by 6½ in.

[ELLIOT 268-270.]

### 1083

The same.

This copy contains only six mathnawīs, and instead of the first (حسن و گلوسوز) a short diwān.

1. Kaşidas, on fol. 1<sup>b</sup>. Beginning:

زیسکه مغز مرا عشق کرده دست افشار  
خمیر مایه دیوانگی شد آخر کار

2. آذر و سمندر, on fol. 17<sup>a</sup>.

3. شعله دیدار, on fol. 32<sup>b</sup>.

4. میخانه, on fol. 50<sup>b</sup>.

5. ذره و خورشید, on fol. 72<sup>b</sup>. Beginning here:

سخنم کرد بنامش جاوید - ذره را جوهر تیغ خورشید

The beginning of the poem in Elliot 268 is found here on fol. 73<sup>a</sup>, l. 1; this copy contains nine baits more.

6. سلیمان نامه, on fol. 82<sup>b</sup>.

7. محمود و ایاز, on fol. 106<sup>b</sup>.

Ff. 230, 2 coll., each ll. 15; Nasta'liq; the original leaves are put into a modern margin of different colours; illuminated frontispieces on ff. 1<sup>b</sup>, 15<sup>b</sup>, 17<sup>b</sup>, 32<sup>b</sup>, 50<sup>b</sup>, 72<sup>b</sup>, 82<sup>b</sup>, and 106<sup>b</sup>; many pages richly adorned; size, 9 in. by 5½ in. [ELLIOT 271.]

### 1084

(محمود و ایاز) Maḥmūd and Ayāz.

Fragment of another poem, Maḥmūd and Ayāz, different from Zulālī's mathnawī; it is written in quite another metre.

Beginning:

فرخنده شبی چو صبح نوروز  
اندوه زدای و عشرت افروز

Rieu i. p. 353<sup>b</sup> mentions that 'Alī bin alḥusain alwā'iz alkāshifī, with the takhalluṣ Ṣafī (who died A. H. 939), also wrote a poem in ayāz, but no indication whatever of the author's name is found here.

The fragment comprises only two chapters, and is copied by Shāh Maḥmūd of Nishāpūr, A. H. 96 (1096) = A. D. 1685.

Ff. 38-47, 2 coll., each ll. 9; large and distinct Nasta'liq; pictures on ff. 45<sup>b</sup> and 46<sup>a</sup>; size, 8½ in. by 5½ in. [ELLIOT 249.]

### 1085

(نان و حلوا) Nān u Ḥalwā.

Bread and sweetmeat, an introductory poem to Jalāl-aldīn Rūmī's mathnawī, composed by Muḥammad Shaikh Ibrāhīm al'āmili (so he is called here; Rieu ii. p. 679, A. Sprenger, Catal., p. 368, and others give his name as Shaikh Bahā-aldīn Muḥammad 'Āmili, with the takhalluṣ Bahā'i). He was the son of Shaikh Ḥusain bin 'Abd-alṣamad, and died A. H. 1030 = A. D. 1620, 1621.

Another poem of his is the mathnawī of شیر و شکر (milk and sugar); comp. J. Aumer, p. 4. Beginning of this mathnawī, after a few lines in prose (اما بعد حمد), thus:

وایها السامی عن العهد القديم  
وایها اللاهی عن النهج القويم

Dated the 18th of Jumādā-althāni, A. H. 1140 = A. D. 1728, January 31. Printed in Constantinople, A. H. 1268.

Ff. 59-71, 2 coll., each ll. 14; careless Nasta'liq; size, 8½ in. by 5 in. [FRASER 101.]

## 1086

The same.

Another copy of Nân u Ḥalwâ, without the short preface. Beginning here:

أيها الساقى (السامى) عن العهد القديم الخ

Dated the 22nd of Ramaḍân, in the forty-ninth year of Muḥammad A'zamshâh's government in Aḥmadâbâd, generally known as Gujarât. On the fly-leaf an account of Bahâ-aldin and his poems, written, as it seems, by Sir Gore Ouseley.

Ff. 14<sup>b</sup>-24<sup>a</sup>, 2 coll., each ll. 17; the original leaves are put into a modern margin; Nasta'lik; many lines entirely effaced; binding embellished with gold; size, 8 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in. [ELLIOT 255<sup>a</sup>.]

## 1087

The same.

This copy agrees with the preceding one as far as fol. 10<sup>b</sup>, last line; the rest of the text is quite different. Beginning:

أيها اللاهى عن العهد القديم

أيها السامى عن النهج القويم

Copied by Muḥammad Ḥusain Zarrin-kalam (gold-pen).

Ff. 1-12, 2 coll., each ll. 12; illuminated frontispiece; all the lines surrounded by gold stripes, every page framed with gold arabesques; Nasta'lik; size, 8 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in. [ELLIOT 255<sup>a</sup>.]

## 1088

The same.

Beginning: أيها اللاهى الخ.

Not dated.

Ff. 177<sup>a</sup>-188<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik, mixed with Shikasta; many places injured and effaced; size, 5 $\frac{7}{8}$  in. by 3 $\frac{1}{2}$  in. [ELLIOT 252.]

## 1089

Miscellaneous works in prose and verse by Mir Muḥammad 'Alī bin Nūr-allāh.

Works of different description by Mir Muḥammad 'Alī, the son of Nūr-allāh alḥusaini almar'ashī alshūsh-tārī (the author of the *مجالس المؤمنين*, see above, No. 367), containing:

1. An incomplete Arabic-Persian dictionary, entitled, as it seems: *البحر المواجه والبر الوهاج*, comp. fol. 3<sup>a</sup>,

l. 9. Beginning, on fol. 1<sup>b</sup>: قاموس محيط كه غوامان خافواؤه امكان در راه جست و جوى لآلى لغات آبدار الخ.

The arrangement is this, that the *first* letter gives the bāb, and the *last* the faṣl. It breaks off in the bāb *ش* with the word *الشغوب*.

2. *رسالة مضاربه*, on fol. 90<sup>b</sup>. Beginning: احمده واشكره واعوذ به من الشيطان الرجيم الخ.

Dated in Ramaḍân, A. H. 1022 = A. D. 1613, October, November; this copy appears to be the author's autograph, and the date that of the composition itself.

3. A short tract, on fol. 101<sup>b</sup>. Beginning: يا من هو ملهم للحقائق ويا من هو كاشف الدقائق الخ.

4. *حاشية نور الفوائد وطور العوائد*, on fol. 103<sup>b</sup>. Beginning: يا من موتى تجلى طورك وبرى نور حضورك الخ.

5 and 6. Two other tracts in prose, on ff. 107<sup>b</sup> and 109<sup>b</sup>, the first of which begins: انشاكر حمد كرم تحقيقى رسد الخ.

7. *منشآت مير محمد على*, on fol. 113<sup>b</sup>. Beginning: كتابتى كه قبل از ملاقات از بلدة طيبة حيدر آباد بنواب مهابت خان نوشته، خامه مشكين رقم با آنكه باعجاز است الخ.

8. *ديوان مستى بديوان صاحب الامر*, with a prose-preface, on fol. 129<sup>b</sup>. Beginning: اى نام تو آرايش عنوان سخن الخ.

Beginning of the diwân itself, on fol. 132<sup>b</sup>. It consists of *kašidas*, beginning:

اى كه گريه شبنمى قهرى نهان انداخته

خود بسى باران رحمت هم عيان انداخته

of *ghazals*, in alphabetical order, on fol. 139<sup>b</sup>, beginning:

كى بكنهت رسد اين فكر غلط پيشه ما الخ

and *rubâ'is*, on fol. 171<sup>b</sup>, the first of which begins with the initial hemistich of the preface: اى نام تو الخ.

On fol. 166<sup>a</sup> a chronogram of this diwân's composition is found, viz. A. H. 1035 = A. D. 1625, 1626.

9. *شرح دعاء مستجاب*, a Persian commentary on the famous Arabic prayer, called *الدعاء المستجاب*, in 100 verses, the first of which runs thus:

اهدنا الصراط المستقيم الخ

Beginning of the commentary, on fol. 173<sup>b</sup>: مرجع آيات دعوات اجابت آيات كه از وسمت الخ.

Some pages are left blank.

Ff. 208, ll. 21; Nasta'lik; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{8}$  in.

[OUSELEY ADD. 63.]

## 1090

*Diwân-i-Tâlib* (ديوان طالب).

The lyrical poems of Tâlib Âmulî, who was king of poets under Jahângir, and died A. H. 1035 or 1036 = A. D. 1625-1627; comp. Rieu ii. p. 679; A. Sprenger, *Catal.*, p. 575; Ouseley, *Biographical Notices*, p. 176. This diwân contains:

*Ghazals*, in alphabetical order, on fol. 1<sup>b</sup>. Beginning:

بايما نكته مى سنجد نميدانم زبانش را

خدايا فيض الهامى كه در بام بياش را

*Rubâ'is*, on fol. 210<sup>b</sup>. Beginning:

يا رب بكرم چاشنى تحقيقى

زين باغ تصوّر گل تصديقى

Copied A. H. 1192 = A. D. 1778.

Ff. 236, 2 coll., each ll. 15; Nasta'lik; small injuries here and there, especially on the last pages; the whole MS. very well mended; size, 8 in. by 4 $\frac{3}{4}$  in. [OUSELEY ADD. 143.]



## 1091

A shorter copy of the same diwân.

This copy contains only a limited number of ghazals, in alphabetical order, on fol. 1<sup>b</sup>. Beginning:

مارا کشد چو سوی تو شوق بلند ما  
هر موی تازیانه شود بر سمنند ما

A series of rubâ'is on fol. 110<sup>a</sup>, beginning as in the preceding copy.

A few rubâ'is, short kit'as, and fards are also found among the ghazals, for instance, on ff. 5<sup>b</sup>, 6<sup>a</sup>, 7<sup>b</sup>, 48<sup>a</sup>, 49<sup>a</sup>, 51<sup>a</sup>, 55<sup>a</sup>, 55<sup>b</sup>, 60<sup>a</sup>, 61<sup>a</sup>, 63<sup>a</sup>, 64<sup>b</sup>, etc. etc.

It seems defective at the end.

Ff. 120, 2 coll., each ll. 15; careless and indistinct Nasta'liq; size, 9½ in. by 5¼ in. [WALKER 66.]

## 1092

Extracts from the same.

This copy contains selected *kaşidas* (not found at all in the preceding copies of Tâlib's lyrical poems), to which are added some ghazals, kit'as, and rubâ'is without any order. Beginning of the initial *kaşidah*:

سکرکه بر مژه افروختم چراغ نگاه  
بدست شعله شکستم کلاه کوسه آه

No date.

Ff. 55, 2 coll., each ll. 15; careless Nasta'liq; size, 9¾ in. by 5¼ in. [WALKER 38.]

## 1093

Diwân-i-Shifâ'i (دیوان شفائی).

The poetical works of Hakim Sharaf-al-din Hasan (or Husain) Shifâ'i, who flourished, as the *Âtashkada* informs us, at the court of Sulţân 'Abbâs I, and died, according to the *Safinah*, Elliot 400, No. 596, and the *Khulâsat-alkalâm*, Elliot 183, No. 38, the 5th of Ramadân, A.H. 1037 = A.D. 1628, May 9; comp. A. Sprenger, *Catal.*, pp. 150, l. 37, and 570; Rieu ii. p. 822; and G. Flügel i. p. 600.

Contents:

Two mathnawis (ff. 1<sup>b</sup>-66<sup>b</sup> and 67<sup>a</sup>-97<sup>b</sup>). Beginning of the first (styled in Sprenger *بیدیدار*):

بسم الله الرحمن الرحيم - تیغ الهیست بدست حکیم  
(نمکدان حقیقت in Sprenger):

ای بشهد سخن ملاحت سای  
به نمکزار طرز را بنمای

On fol. 59<sup>a</sup> the first line is repeated by mistake. Three leaves are missing after fol. 97.

*Kaşidas*, without any order, on fol. 98<sup>b</sup>. Beginning:

معلم فطرت عالیست من طفل زبان دانش الخ

Tarji'bands and tarkibbands, on fol. 191<sup>b</sup>. Beginning:

ای نعت تو شافع مقالات - مشاطة چهره خیالات

Ghazals, alphabetically arranged, on fol. 236<sup>b</sup>. Beginning:

ای زده برتر از گمان خیمه کبریای را  
دست بتو گجا رسد عقل شکسته پای را

Rubâ'is, *kaşidas*, ghazals, etc., confusedly mixed, on fol. 513<sup>a</sup>. Beginning:

هر چند کریمست خدای غفار  
از دامن شرط بندگی دست مدار

Not dated.

Ff. 579, 2 coll., each ll. 15; *Shikasta*; illuminated frontispieces on ff. 1<sup>b</sup>, 98<sup>b</sup>, and 236<sup>b</sup>; occasional verses and short notes on the margin; size, 11 in. by 6½ in. [ELLIOT 97.]

## 1094

A vast collection of Persian poems of different kinds, the value of which can scarcely be overrated. It contains extracts, and in many cases most copious extracts, from diwâns of poets, some of which have hitherto been entirely unknown. The compiler must have had at his disposal a collection of poetical works, rarely paralleled in the East, we should think, even at periods when literature was most flourishing.

It is apparent that the compiler imitated the general form of diwâns in the arrangement of the poems, viz.:

I. *Kaşidas*, on ff. 1<sup>b</sup>-114<sup>a</sup>, col. 1. This part, perhaps the most valuable of the whole collection, contains poems by the following poets:

Khâkânî, on ff. 1<sup>b</sup>, 9<sup>b</sup>, 32<sup>b</sup>, 70<sup>a</sup>, 76<sup>a</sup>, 78<sup>a</sup>, 95<sup>a</sup>, and 109<sup>a</sup>.

'Amâk of Bukhârâ (see *Butkhâna*, No. 41), on ff. 3<sup>a</sup> and 85<sup>a</sup>.

Rûdagi, on ff. 3<sup>a</sup> and 86<sup>b</sup>.

Auhad-al-din Anwari, on ff. 3<sup>b</sup>, 18<sup>b</sup>, and 30<sup>b</sup>.

Minûcîhri, on ff. 7<sup>b</sup> and 14<sup>a</sup>.

Zahir (i. e. Zahir Fâryâbi), on ff. 11<sup>a</sup>, 12<sup>b</sup>, 35<sup>b</sup>, 45<sup>a</sup>, and 58<sup>a</sup>.

Khawâjah Nuţk-allâh (نطقى الله), perhaps identical with one of the two Nuţkis, see *Makhzan-algharâ'ib*, Elliot 395, Nos. 2792 and 2793), on fol. 11<sup>b</sup>.

Shâh Tâhir (i. e. Tâhir Dakhani, see *Makhzan-algharâ'ib*, No. 1453), on ff. 15<sup>b</sup> and 42<sup>a</sup>.

Şabri, on ff. 17<sup>a</sup> and 56<sup>a</sup>.

Salmân (of Sâwa), on ff. 19<sup>b</sup>, 38<sup>a</sup>, 53<sup>b</sup>, 62<sup>b</sup>, and 66<sup>a</sup>.

Maulânâ Umîdî, on ff. 20<sup>b</sup>, 46<sup>b</sup>, and 64<sup>b</sup>.

Pûr-i-Farîdûn, on fol. 21<sup>a</sup>.

Hasan Dihlawî, on fol. 21<sup>a</sup>; another Hasan, on fol. 31<sup>a</sup>.

Tâlib Âmulî, on ff. 26<sup>a</sup> and 29<sup>a</sup>.

Lisâni of Shirâz, on fol. 29<sup>b</sup>.

Ruknâi Kâshânî, on fol. 29<sup>b</sup>.

Athîr-al-din Akhsîkatî, on fol. 30<sup>a</sup>.

Kamâl Isfahânî (i. e. Kamâl-al-din Isma'il), on ff. 36<sup>b</sup>, 61<sup>b</sup>, and 71<sup>b</sup>.

Maulânâ 'Ismatî, on fol. 37<sup>b</sup>.

Khawâjah Hâshim, on fol. 40<sup>a</sup>.

Maulânâ Hâjî, on fol. 40<sup>b</sup>.

Manzârî (منظرى), on fol. 48<sup>b</sup>.

Mashrabî, on fol. 49<sup>b</sup>.

'Unşurî (Abû-alkâsîm al-Hasan al-Ahmad), on fol. 55<sup>b</sup> (a *kaşidah* in praise of Amir Nuşrat, the brother of Sulţân Maḥmûd of Ghazna).

Khawâjah 'Ismat-allâh of Bukhârâ, on fol. 57<sup>b</sup>.

Nizâm of Astarâbâd, on fol. 63<sup>b</sup>.

Sayyid Hasan Ghaznawî, on fol. 70<sup>b</sup>.

Mas'ûd bin Sa'd bin Sahnân, on fol. 72<sup>b</sup>.

Hâfiz-i-Halwâ'i, on fol. 75<sup>a</sup>.

Bâkir, on ff. 78<sup>a</sup> and 111<sup>a</sup>.

Nizâmî, on fol. 85<sup>a</sup>.

Saif-aldin of Isfarang, on ff. 86<sup>b</sup> and 96<sup>a</sup>.  
 Majd-aldin Hamgar of Shiráz, on fol. 87<sup>a</sup>.  
 Rashid-aldin Watwât, on fol. 87<sup>b</sup>.  
 Adib Šâbir, on fol. 88<sup>b</sup>.  
 Shams-aldin Tab̄si (see Butkhâna, No. 97), on ff. 88<sup>b</sup> and 89<sup>a</sup>.  
 Sayyid Shihâbi Sultânî, on fol. 88<sup>b</sup>.  
 'Urfî, on ff. 89<sup>b</sup> and 99<sup>a</sup>.  
 Hakîm Abû-alfaraj (i. e. Abû-alfaraj Rûnî), on ff. 95<sup>b</sup> and 106<sup>a</sup>.  
 'Imâdî Ghaznawî, on fol. 97<sup>a</sup>.  
 Hakîm Azrakî, on fol. 98<sup>a</sup>.  
 Hakîm Kaṭarân (see Butkhâna, No. 40), on fol. 98<sup>b</sup>.  
 Mir Mu'izzî (died A. H. 542), on ff. 104<sup>a</sup>, 105<sup>b</sup>, and 109<sup>a</sup>.  
 Firdausî, on fol. 104<sup>b</sup> (a ḡaṣīdah of fifty-four verses, beginning:

شب گذشته که بود از نسیم باد بهار  
 دماغ روح معطر زبوی مشک نثار

published in text and metrical German translation by H. Ethé, in 'Sitzungsberichte der bayerischen Akademie,' 1872, p. 275 sq.)

Jamâl-aldin 'Abd-alrazzâk, on fol. 107<sup>a</sup>.  
 Hakîm Abû-al'ulâ of Ganja, on fol. 109<sup>a</sup>.  
 Hakîm Sûzanî of Samarḡand, on fol. 109<sup>b</sup> (in reply to Mir Mu'izzî).

II. Tarjîbands and tarkibbands, on ff. 114<sup>a</sup>, col. 2, to 129<sup>b</sup>, by Bâkîr, on fol. 114<sup>a</sup>; Farîd-aldin 'Aṭṭâr, on fol. 116<sup>a</sup>; Hakîm 'Abd-alrâfi Jabalî, on fol. 117<sup>a</sup>; Nâzim, on ff. 118<sup>a</sup> and 121<sup>a</sup> (one composed A. H. 1035, the other 1023, at Shiráz, in praise of Imâm Kūlikhân); 'Urfî, on ff. 124<sup>a</sup> and 126<sup>b</sup>.

III. A sākinâma, etc., by 'Urfî, on ff. 130<sup>a</sup>–132<sup>a</sup>.

IV. Ghazals, on ff. 132<sup>b</sup>–160<sup>b</sup>, by 'Urfî, on fol. 132<sup>b</sup> (arranged alphabetically); Maḥmūd Zangî, on ff. 151<sup>b</sup>, 152<sup>a</sup>, and 152<sup>b</sup>; Imâm Harawî, on fol. 151<sup>b</sup>; Sayyid Muḥammad 'Itâbî, on fol. 152<sup>a</sup>; 'Ubaid Zākânî, ib.; Mir Abû-alḥasan Farâhânî, on fol. 152<sup>b</sup>; 'Imâdî Shahriyârî, ib.; Kâtib of Sabzwâr, on fol. 153<sup>a</sup>; Nâzim, ib.; Ḥafîz, on fol. 155<sup>a</sup>; Firishta, on fol. 156<sup>b</sup>; Hakîm Abû-alfaraj, on fol. 159<sup>b</sup>; Āṣafî, ib.; Āhî, on fol. 160<sup>a</sup>; Hilâlî, ib.; Gadâ'î, ib.

V. Mukhammasât, other pieces, fards, etc., on ff. 160<sup>b</sup>–163<sup>b</sup>, by Firdausî, on fol. 161<sup>a</sup> (beginning:

جهان جاودان با کسی یار نیست  
 بدو دل سپردن سزاوار نیست

the compiler gives five poems ascribed to Firdausî, part of the last of which seems to have been copied by a more recent hand; but very likely the name فردوسی on fol. 161<sup>a</sup> was added at a later time, and from the last verse of the second poem:

بگوش جان شنوای دوست بند غزالی  
 که واعظی به ازین در جهان نخواهد بود

we have good reason to conclude that these poems are to be attributed to some poet with the takhallus of Ghazzâlî; Muḥammad Taḳî Simsâr, on fol. 161<sup>b</sup>; Muḥyi, on fol. 162<sup>a</sup>; Hakîm Abû 'Alî, on fol. 162<sup>b</sup>; Nawwâb Khânkhânân Mirzâ Khân, on fol. 163<sup>b</sup>; Jahângîr, Nawwâb Āṣafjâhî, Amir-alumarâ, Muḥammad

'Alî, Nawwâb Mahâbatkhân, Abû Sajā (بو سجي), a naukar of Nawwâb Khânkhânân, Šadr Muḥammad, and 'Urfî, on fol. 163<sup>b</sup>.

VI. Mukatta'ât, on ff. 164<sup>a</sup>–177<sup>b</sup>, by 'Urfî, on fol. 164<sup>a</sup>; 'Imâdî Shahriyârî, on ff. 165<sup>a</sup> and 167<sup>a</sup>; Ibn Yamîn, on ff. 165<sup>b</sup>, 167<sup>a</sup>, 167<sup>b</sup>, 168<sup>a</sup>, 169<sup>a</sup>, 169<sup>b</sup>, 170<sup>a</sup>, and 172<sup>a</sup>; Tahmâsp Kulî Wahmî, on fol. 165<sup>b</sup>; Farîd Kâtib, on fol. 166<sup>a</sup>; Mir Ilâhî of Hamadân, on ff. 167<sup>a</sup> and 171<sup>b</sup>; Luṭf-allâh of Nishâpûr, on fol. 166<sup>a</sup>; Hakîm Rûhânî, ib.; Sharaf-aldin 'Alî Yazdî, ib.; Sakhî of Kirmân, on fol. 166<sup>b</sup>; Maulânâ Muḥammad 'Assâr of Tabriz, on ff. 166<sup>b</sup> and 168<sup>a</sup>; Ghairatî of Shûshtar, on fol. 166<sup>b</sup>; Bâkîr Khwâjah Kâshânî, ib.; Mirzâ Malik Mashriḳî, on ff. 166<sup>b</sup>, 174<sup>b</sup>, 176<sup>b</sup>, and 177<sup>b</sup>; Khwâjah Abû Barakah (ابوبركه), on fol. 166<sup>b</sup>; Sairî of Jarfâd-kân, on fol. 167<sup>a</sup>; Jalâl-i-'Adud, ib.; Badi'î زنگو, on ff. 167<sup>a</sup> and 167<sup>b</sup>; Maulânâ Āghâ, on fol. 167<sup>a</sup>; Kiwâmî of Ganja, ib.; Mullâ Muḥibb 'Alî of Tattah, ib.; Shâh Kâsim-i-Anwâr, on fol. 167<sup>b</sup>; Anwari, on ff. 167<sup>b</sup> and 174<sup>b</sup>; Salmân of Sâwa, on ff. 167<sup>b</sup>, 170<sup>a</sup>, and 176<sup>a</sup>; Asadî, on fol. 167<sup>b</sup>; Ṭalib Âmulî, on fol. 168<sup>a</sup>; Maulânâ Bîdî (sic), ib.; Mir Adâ'î of Yazd, on ff. 168<sup>a</sup>, 170<sup>a</sup>, and 170<sup>b</sup>; Surûrî Kâshî, on fol. 168<sup>a</sup>; Adib Šâbir, on ff. 168<sup>b</sup> and 171<sup>a</sup>; Nâsir bin Khusrau, with the takhallus Ḥujjat, on ff. 168<sup>b</sup>, 171<sup>b</sup>, 176<sup>a</sup>, and 176<sup>b</sup>; Zâhir Fâryâbî, on fol. 168<sup>b</sup>; Kamâl Khujandî, on fol. 169<sup>a</sup>; Maḥmūd Zangî (to Fâdilî, with Fâdilî's reply), ib.; Nizârî of Kūhistân, on fol. 169<sup>b</sup>; Kamâl Isma'îl, ib.; Kâtibî of Nishâpûr, on fol. 170<sup>a</sup>; Jalâl Ja'far Farâhânî (فرهانی), ib.; Bâbâ Fighânî, on ff. 170<sup>a</sup> and 170<sup>b</sup>; Ḥamd-allâh Mustaufî, on fol. 170<sup>b</sup>; Athîr-aldin Aumânî, on ff. 170<sup>b</sup> and 176<sup>b</sup>; Mir Muḥibbî, on ff. 170<sup>b</sup> and 171<sup>a</sup>; Akḡasî, on fol. 171<sup>a</sup>; Hakîm Farrukhî, ib.; Ashraf of Samarḡand (probably identical with Ashrafî of Samarḡand, see Butkhâna, No. 7, and Khulâṣat-alafkâr, Elliot 181, No. 72), on ff. 171<sup>a</sup> and 176<sup>b</sup> (in the latter place he is more fully called Sayyid Mu'ân-aldin, recte Mu'in-aldin Ashraf of Samarḡand); Badrî-i-Câc (here called بدر شاشی), on fol. 171<sup>b</sup>; Mir Sanjar of Kâshân, on ff. 171<sup>b</sup> and 175<sup>b</sup>; Hakîm Kaṭarân Rajâ'î, on fol. 171<sup>b</sup>; Sanjar of Kirmân, on fol. 172<sup>a</sup>; Nâzim, ib.; Kâhî, ib.; Amir Dhû-alfakâr of Shirwân, on fol. 174<sup>b</sup>; Jauhari, the goldsmith of Bukhârâ (زرگر بخاری), ib.; Ibn Ḥusâm, ib.; Rukn Šâ'in (رکن صائن), on ff. 174<sup>b</sup> and 175<sup>b</sup>; Maulânâ Shâmi Yablû (شامی یكلو), probably a mistake for Shânî Taklû, see Makhzan-algharâ'ib, Elliot 395, No. 1193), ib.; Thanâ'î of Ghazna, on ff. 175<sup>a</sup> and 175<sup>b</sup>; Akâ Shâpûr of Taharân, on ff. 175<sup>a</sup>, 175<sup>b</sup>, and 177<sup>a</sup>; Nizâm of Astarâbâd, on fol. 175<sup>a</sup>; Muḥtasham of Kâshân, ib.; Muḥammad Sûfi of Mâzan-darân, on ff. 175<sup>a</sup> and 177<sup>a</sup>; Hakîm Abû-alḥasan Rûdagî, on ff. 175<sup>a</sup> and 176<sup>a</sup>; 'Uthmân Mukhtârî, on fol. 175<sup>a</sup>; Kumrî of Nishâpûr, ib.; Walî Dashtbayâdî, ib.; Walshî Bâfiḳî, on fol. 175<sup>b</sup> (twice, the first time there seems to be written بافی instead of بافی); Shaikh 'Alî Taḳî, ib.; Muḥammad Yûsuf of Jarfâd-kân, ib.; Rafî'aldin Lunbânî, on ff. 175<sup>b</sup> and 177<sup>a</sup>; Wuḳû'î of Tabriz, on fol. 175<sup>b</sup>; Ka'idî of Kirmân, on fol. 176<sup>a</sup>; Khwâjû of Kirmân, ib.; Imâmî of Harât, ib.;



Nizâm-al-din Hâmî (حامی), ib.; 'Abd-al-wâsi' Jabali, ib.; Naẓîrî of Nishâpûr, on fol. 176<sup>b</sup>; Majd-al-din Bailakâni, ib.; Amir Mu'izzî Sanjari, ib.; Ruknâi Masîh, ib.; Raḍî-al-din of Nishâpûr, ib.; 'Attâr, ib.; Umîdî of Tâharân, on fol. 177<sup>a</sup>; Shaikh Ahadî of Marâgha, ib.; Khwâjah Hasan (read Husain) Thanâ'î, ib.; Kaḍî Nûr of Isfahân, ib.; Ḥakim Ghadâ'îrî, ib.; Muḥammad Hamgar of Fârs (i. e. Majd-al-din Hamgar or Ibn Hamgar, according to other authorities; see Butkhâna, No. 26, and Âtashkada, Ouseley Add. 183, No. 674), ib.; Abû Turâbbeg Kâshânî, on fol. 177<sup>b</sup>; Mir Abû-albakâ of Tafrish, ib.; 'Ubaid Zâkânî, ib.

VII. Poetical tales (حکایات), etc., on ff. 177<sup>b</sup>-182<sup>a</sup>, by Shaikh Aḥad-al-din and Bahâ-al-din 'Âmilî, on fol. 177<sup>b</sup>; Nizâmî (the story of Sultân Sanjar, on fol. 180<sup>a</sup>; the story of the huntsman and the fox, حکایت صیاد, on fol. 181<sup>a</sup>; and the story of the fruit-seller, حکایت میوه فروش, on fol. 182<sup>a</sup>).

VIII. Kitâs, fards, tales in prose, on ff. 182<sup>a</sup>-185<sup>b</sup>, by Bâkîr, on fol. 182<sup>a</sup>; Ma'ânî (so probably correct instead of مغانی, as written here; see Makhzan-algharâib, Elliot 395, No. 2406), on fol. 183<sup>a</sup>; Shâh 'Alî Kalandar Tâniyânî (تونیانى), ib.; five tales in prose, on ff. 183<sup>b</sup>-185<sup>b</sup>.

IX. Rubâ'is, on ff. 186<sup>a</sup>-205<sup>b</sup>, by Shâh 'Alî Kalandar, on ff. 186<sup>a</sup>-198<sup>a</sup> (arranged alphabetically); 'Urfî, on ff. 198<sup>a</sup>-203<sup>a</sup> (likewise arranged alphabetically); 'Ali 'Eiyât (read غیاث, Ghîyâth) Kâhî, on fol. 203<sup>a</sup>; Mirzâ Manûhar, Khânkhânân, Khwâjah Luṭf-allâh, and several anonymous writers. Imperfect at the end.

Who the compiler was and when he made this collection, we cannot make out. From a very badly written note on fol. 162<sup>a</sup>, it is evident that the copyist was one Muḥammad Ṣâlih, and that he wrote this the 19th of Rajab, A. H. 1042 = A. D. 1633, January 30. It is possible for the copyist and compiler to be the same person, identical either with the author of the 'Amal-i-Ṣâlih and the Bahâr-i-Sukhan (composed respectively A. H. 1070 and 1074), or rather with Mir Muḥammad Ṣâlih Kashfî, who wrote the Majmû'a-i-Râz in A. H. 1030, the Ijâz-i-Muṣṭafawî or history of Muḥammad and the early Khalîfs, and the Manâḳib-i-Murtazawî, and died A. H. 1061 = A. D. 1651; see A. Sprenger, Catal., p. 456, and Rieu i. p. 154. The name of the place where this collection was written occurs in the same note, but we have not succeeded in deciphering it. It seems to be an Indian MS. The order of the leaves is disturbed by the binder in this way: ff. 1-49 are followed by ff. 66-123; then ff. 50-65 and ff. 124-205.

Ff. 205; Nasta'lik (ff. 189-198 written in Shikasta); size, 9½ in. by 5½ in. [OUSELEY 198.]

### 1095

Diwân-i-Amânî (دیوان امانی).

The lyrical poems of Amân-allâh Ḥusainî, with the takhallus Amânî, better known under the title of Khânzamân, Mahâbatkhân's son, who was a panegyrist of the emperor Shâhjahân (see fol. 3<sup>b</sup>, l. 5, and Safinah, Elliot 400, No. 707), and died A. H. 1046 = A. D. 1636, 1637;

comp. Rieu ii. p. 509. Another date of his death is A. H. 1044 = A. D. 1634, 1635; see A. Sprenger, Catal., p. 330.

Contents:

An introduction in prose, on fol. 1<sup>b</sup>. Beginning: سبحان الله شگفتن گوهری از معدن قدس سر بر زده که آفتاب الی.

Ghazals, intermixed with a few rubâ'is, in alphabetical order, and concluded by a longer series of rubâ'is. Beginning, on fol. 4<sup>b</sup>:

گر شود نام توزیب خطبۀ دیوان ما الی

At the end there are a few mathnawi-baits, and some quite rhymeless verses.

One long tarji'band, on fol. 140<sup>b</sup>. Beginning:

عید آمد و با ساقی و پیمانۀ نشستیم  
رفتیم بمیخانه و مستانۀ نشستیم

The copy breaks off at the end of this poem and seems to be incomplete. Other works of Amân-allâh Amânî are the چهارعنصر دانش, an Arabic and Persian dictionary; the گنج باداورد, on Indian agriculture; the أم العلاج, a metrical treatise; an انشا; and a general history; comp. Rieu, loc. cit. and ii. pp. 489<sup>b</sup>, 794<sup>a</sup>, and 877<sup>a</sup>.

Ff. 146, 2 coll., each ll. 10-12; Nasta'lik; a little worm-eaten; size, 7½ in. by 5½ in. [OUSELEY ADD. 29.]

### 1096

Diwân-i-Asîr (دیوان اسیر).

The diwân of Mirzâ Jalâl Asîr bin Mirzâ Mu'min, a native of Isfahân, who was the pupil of Maulânâ Faṣîhî of Harât and in high favour with Shâh 'Abbâs I. He died A. H. 1049 = A. D. 1639, 1640; see Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 342. Another date of his death, A. H. 1040, is obviously wrong.

This copy contains:

Kaṣîdas, on fol. 1<sup>b</sup>. Beginning (as in Rieu):

ای دانه تسبیح خیالت دل دانا  
سر حلقۀ مستان رخت دبدۀ بینا

Mathnawîs (on ff. 58<sup>b</sup>-67<sup>a</sup>), two kitâs (on ff. 67<sup>a</sup> and 67<sup>b</sup>), and a rubâ'î (on fol. 67<sup>b</sup>). Beginning:

بود شبی در صف ارباب هوش  
گوش دلم روزه کشای سروش

Ghazals, on fol. 69<sup>b</sup>, arranged alphabetically and intermixed with a great number of rubâ'is. Beginning the same as in Rieu and Sprenger:

ای گلشن از بهار خیال تو سینها الی

Mukhammasât (on ff. 369<sup>a</sup>-370<sup>b</sup>) and rubâ'is (on ff. 370<sup>b</sup>-379<sup>a</sup>). Beginning:

گر پسندند بتان چهرۀ حیرانی را الی

Not dated; eleventh century of the Hijrah. On the fly-leaf an account of this poet is written by Sir Gore Ouseley, on the basis of the following authorities: مجمع شیرخان; تذکرۀ الشعرا; سراج الدین علی آرزو; النفائس حاجی لطف علی آزاد; آتشکده; لودی.

Jalâl Asir's Kulliyât were published in Lucknow, 1880.

Ff. 379, 2 coll., each surrounded by small gold stripes, ll. 15; illuminated frontispieces on ff. 1<sup>b</sup> and 69<sup>b</sup>; Nasta'lik; size, 8 $\frac{3}{4}$  in. by 5 in. [ELLIOT 44.]

### 1097

The same.

This copy contains:

Kašidas, on fol. 2<sup>b</sup>. Beginning:

دام پری میکشد دیدن پنهان او  
محشر دیوانگی سایه مژگان او

The initial kašidah of Elliot 44 is found here on fol. 4<sup>a</sup>.

Ghazals, in alphabetical order, on fol. 58<sup>b</sup>, intermixed with rubâ'is, fards, and one mukhammas (on fol. 145<sup>a</sup>). Beginning the same as in the preceding copy.

At the end (on ff. 413<sup>b</sup>-433<sup>b</sup>) short mathnawis and mathnawi-baits, together with a series of rubâ'is (on ff. 419<sup>b</sup>, last line, to 428<sup>b</sup>, l. 4). No date.

Ff. 433, 2 coll., each ll. 13; clear Nasta'lik; worm-eaten throughout; size, 8 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in. [BODL. 764.]

### 1098

A smaller copy of the same diwân.

Contents:

Ghazals, arranged alphabetically, on fol. 1<sup>b</sup>, beginning as in the preceding copies.

A few rubâ'is are appended, on fol. 279<sup>a</sup>. Beginning:

مجلس زمی دو ساله گردد روشن  
چشم طرب از پیاله گردد روشن

agreeing with Elliot 44, fol. 377<sup>a</sup>, l. 8.

Copied by 'Alî (عالی) the 17th of Ramaḍân, A. H. 1101 = A. D. 1690, June 24.

On the fly-leaf (fol. 281) six rubâ'is (not of Asir's) are added. The name of the poet of the first five is illegible; the sixth is superscribed غنچه.

Ff. 281, 2 coll., each ll. 16; Nasta'lik; size, 8 $\frac{1}{2}$  in. by 4 $\frac{5}{8}$  in. [OUSELEY 21.]

### 1099

Selections from Asir's poems.

As there does not appear in this copy any principle of arrangement nor any heading, we make according to the form of the poems the following division:

Kašidas, on fol. 89<sup>b</sup>. Beginning:

ای دانه تسبیح خیالت را (دل دانا) الی

Tarji'bands, on fol. 143<sup>a</sup>. Beginning:

خاک ساده تو نوبهار چمن - نقش پایتو یادگار چمن

Mathnawis, on fol. 145<sup>a</sup>. Beginning:

بود شبی در صف ارباب هوش الی

Riddles (غرض), on fol. 159<sup>b</sup>. Beginning:

مختلف پیشه سه يك نام بیکدیده که دید  
هر یکی آمده در عالم خود کارگذار

Tarji'bands, on fol. 160<sup>a</sup>. Beginning:

پیمانه گل است و شیشه بلبل  
ساقی است چمن چمن تغافل

A letter to Âshnâ (see A. Sprenger, Catal., p. 339), on fol. 161<sup>b</sup>. Beginning: چون در حلقهٔ اهل وفا صاحب گناه الی

Kašidas, on ff. 162<sup>a</sup>-172<sup>a</sup>. Beginning:

دلی دارم کتاب سینہ را سر لوح رسوای  
بهارستان حیرانی نگارستان شیدای

Not dated; twelfth century of the Hijrah.

Ff. 89-172, 2 coll., each ll. 19; Shikasta on paper of different colours; size, 9 $\frac{3}{4}$  in. by 5 in. [OUSELEY 225.]

### 1100

The same.

This copy of selections from Asir's poems, styled قصائد مرزا جلال اسیر, contains kašidas, beginning: ای دانه تسبیح الی; and at the end some kit'as (on ff. 236<sup>b</sup>-238<sup>b</sup>), tarkibbands (on ff. 238<sup>b</sup>-240<sup>b</sup>), and mathnawis, the first four agreeing with Elliot 44, fol. 58<sup>b</sup> sq. Beginning of the first mathnawî:

بود شبی در صف ارباب الی

comp. Elliot 44, fol. 58<sup>b</sup>, and Ouseley 225, fol. 145<sup>a</sup>.

Copied A. H. 1097 = A. D. 1685, 1686.

Ff. 186<sup>b</sup>-251<sup>a</sup>, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 4 $\frac{5}{8}$  in. [ELLIOT 258.]

### 1101

Lailâ and Majnûn (لیلی و مجنون).

A mathnawî, Lailâ and Majnûn, by Hindû, who lived in Shâhjahân's reign. In the introduction he praises Bâbar, Humâyûn, Jahângir, Shâhjahân and his three sons, the princes Dârâ Shukûh, Shujâ', and Aurangzib. On fol. 112<sup>a</sup> he enumerates all the former poets, who have composed mathnawis on the same subject, Nizâmî, Amir Khusrau, Jâmi (whom he calls the second Nizâmî), Hâtifi, and Maktabî. Before this poem he seems to have written another, entitled 'Khusrau and Shirin,' according to fol. 112<sup>b</sup>, l. 15:

بگردانم ورق از وزن سابق  
کنم با خسرو و شیرین موافق

Beginning:

الهی سوی عشقم راه بنمای  
بروی من دری از غیب بکشای

A diwân of the same poet is preserved in the India Office Library, No. 1172.

Copied A. H. 1055 = A. D. 1645, 1646.

Ff. 104<sup>b</sup>-207<sup>a</sup>, 2 coll., each ll. 15, except fol. 112<sup>b</sup>, which contains ll. 26; careful Nasta'lik; the first seventeen pages, written by another hand, seem to have been supplied later; size, 9 $\frac{3}{4}$  in. by 6 $\frac{1}{4}$  in. [ELLIOT 259.]

Kudsi (Nos. 1102-1111).

### 1102

Kulliyât-i-Kudsi (کلیات قدسی).

An incomplete copy of the poetical works of Hâjî



Muhammad Jân Kudsi of Mashhad, who went to India in the fifth year of Shâhjahân's reign, A.H. 1041, 1042 = A.D. 1631, 1632, and was appointed king of poets at his court. He died, according to the most trustworthy authorities, A.H. 1056 = A.D. 1646; see Rieu ii. p. 684 sq.; A. Sprenger, Catal., pp. 128 and 536; Khulâsat-alkalâm, Elliot 184, No. 57; Khazâna-i-âmirah, Ouseley Add. 6, No. 96. The Khulâsat-alafkâr, Elliot 181, No. 214, fixes his death in A.H. 1055, and the Mirât-alkhayâl, Ouseley Add. 2, No. 69, after A.H. 1069.

Contents:

A. Centre-columns:

1. A preface in prose, written by Kudsi's countryman, Mullâ Tughrâ, who also went to India under Shâhjahân. Beginning, on fol. 1<sup>b</sup>: سخن آفرینی که بحکم اقتضای حکمت مدار تکوین الخ

2. A mathnawi in praise of Kashmir (entitled, according to other copies, در تعریف کشمیر دلپذیر, on fol. 8<sup>b</sup>. Beginning:

بنام پادشاه پادشاهان - سرافرازی ده صاحب کلاهان  
It was completed A.H. 1044 = A.D. 1634, 1635, according to fol. 40<sup>b</sup>, l. 5. Dated the 14th of Dhû-alhijjah, A.H. 1114 (on fol. 45<sup>a</sup>) = A.D. 1703, May 1.

3. Another mathnawi, on fol. 45<sup>b</sup>. Beginning:

زنده دلی بهر تماشای هند - رفت ز کشمیر باقمای هند  
4. Ghazals and tarkibbands, without any order, on fol. 54<sup>b</sup>. Beginning:

ای دل چه شوی شاد که ایام بهارست  
بی سبز خطان چشم مرا سیر غبارست

This part breaks off on fol. 72<sup>b</sup>.

5. A third mathnawi, entitled ظفرنامه شاهجهانی, celebrating Shâhjahân's exploits and dedicated to him (the title is ascertained by comparison with the copy in the India Office Library, No. 929, fol. 5<sup>b</sup>); comp. Rieu ii. p. 685. Beginning, on fol. 73<sup>b</sup>:

بحمد خدای زبانه کشود  
که شد منحصر در وجودش وجود

B. Margin-column:

6. Kasidas, arranged alphabetically, but breaking off with the rhyme-letter غ, on fol. 2<sup>b</sup>. Beginning:

من آن نیم که کنم سرکشی ز تیغ جفا  
چو شمع زنده سرخویش دیده ام در پا

Ff. 277, 2 centre-columns, each ll. 13-14, and a third column on the margin of ff. 2-98, ll. 28-30; small Nasta'liq; small illuminated frontispiece on fol. 8<sup>b</sup>; the first two pages nicely adorned in gold and other colours; size, 7 in. by 4 in.

[OUSELEY ADD. 113.]

### 1103

Ghazaliyyât-i-Kudsi (غزلیات قدسی).

Ghazals, by Kudsi, in alphabetical order. Beginning:

زود به کردم من بیصبر داغ خویش را  
اول شب میکشد مفلس چراغ خویش را

In several places a more modern hand has added

some ghazals on the margin in a very bad Shikasta. Not dated; eleventh century of the Hijrah.

Ff. 62, 2 coll., each ll. 17; Nasta'liq; size, 9 in. by 5½ in.  
[OUSELEY 31.]

### 1104

The first portion of another copy of Kudsi's mathnawi on Kashmir (در تعریف کشمیر دلپذیر).

The beginning of Kudsi's mathnawi in praise of Kashmir, with the initial bait:

بنام پادشاه پادشاهان الخ

Not dated; eleventh century of the Hijrah. The last page written by a more modern hand in Shikasta.

Ff. 21-41, 2 coll., each ll. 16; Nasta'liq; size, 8¾ in. by 5 in.  
[OUSELEY 44.]

### 1105

The second portion of the same mathnawi.

The continuation of the same poem. Beginning:

تعالی الله ازین باغ دل افروز  
که شامش راست فیض صبح نوروز

Incomplete at the end.

The first portion in the preceding copy corresponds to No. 929 in the India Office Library, fol. 190<sup>b</sup> sq.; the second portion in this copy to the same, fol. 202<sup>a</sup> sq., margin. Not dated.

Ff. 26-32, 2 coll., each ll. 16; Nasta'liq; size, 8¼ in. by 5 in.  
[OUSELEY 70.]

### 1106

Another copy of Kudsi's Zafarnâma (ظفرنامه شاهجهانی).

This copy of Kudsi's mathnawi on the exploits of Shâhjahân begins (as in Rieu):

بنام خدائی که داد از شهان  
جهان پادشاهی بشاه جهان

There is a lacuna on fol. 142; towards the end the original of this copy seems to have been illegible or destroyed, as blanks are left in several places. Not dated; eleventh century.

Ff. 139-236, 2 coll., each ll. 17; Nasta'liq; size, 9 in. by 5 in.  
[OUSELEY 70.]

### 1107

Various poems by Kudsi.

1. Ff. 1-5<sup>a</sup>, a mathnawi, در ضعف و ناتوانی, on human frailty, by Kudsi (comp. India Office Library, No. 929, fol. 207<sup>a</sup>). Beginning:

مسلمانان فغان زین ناتوانی - که دارد در گمانم زندگانی

It ends in praise of Shâhjahân:

شهنشاهی که از تاریخ عالم

رساند پادشاهی تا بآدم

زری در کیست کون و مکان نیست

که بروی سگ شاه جهان نیست

زبان خامه ام چون گوهر افشاند

شهاب الدین محمد بر زبان راند الخ

2. Ff. 5<sup>b</sup>-6<sup>b</sup>, three *kašidas*, by the same. Beginning:

زهی سپهر سریری که نقد انجم را  
ز شوق نام تو آورده آسمان درهم

3. Ff. 7<sup>a</sup>-23<sup>a</sup>, several *mathnawis*, by the same, the first on fol. 7<sup>a</sup>, beginning:

نگارنده کلك حقیقت سرشت الخ

the second on fol. 9<sup>a</sup>, beginning:

تراشنده کلك وعده وعید الخ

the third on fol. 13<sup>a</sup>, beginning:

ز صبح ازل با بر مهر چهر الخ

the fourth on fol. 21<sup>b</sup>, beginning:

زنده دلی بهر تماشای هند الخ

Comp. Ouseley Add. 113, fol. 45<sup>b</sup>; India Office Library, No. 929, fol. 208<sup>b</sup> margin sq. Not dated; eleventh century. Writing and paper identical with No. 1104 above.

Ff. 1-23, 2 coll., each ll. 16; Nasta'liq; size, 8½ in. by 5½ in. [OUSELEY 70.]

### 1108

*Kašidas* by Kudsî.

Panegyrics on different princes, in the form of *kašidas*, by Kudsî.

Beginning of the initial poem the same as in Ouseley Add. 113, fol. 2<sup>b</sup> margin:

من آن نیم که کنم سرکشی ز تبغ جفا الخ

Beginning of the second *kašidah*, on fol. 64<sup>a</sup>:

نکند جلوه گری روی تو در دیده ما  
عکس آئینه در آئینه نگردد پیدا

Not dated.

Ff. 60-137, 2 coll., each ll. 17; Nasta'liq, in some parts Shikasta; size, 9 in. by 5½ in. [OUSELEY 70.]

### 1109

The same.

Panegyrics, mostly of Shâhjahân, in the form of *kašidas*, by Kudsî. His name does not occur anywhere, but his authorship is proved by the last hemistich of a *kašidah*, on fol. 45<sup>b</sup>:

قدسی بمدح شاه جهان کرد اختصار

Beginning:

فراغ بال کدرا در سراچه دنیااست الخ

Not dated; eleventh century.

Ff. 34-59, 2 coll., each ll. 16; Nasta'liq; size, 8½ in. by 5½ in. [OUSELEY 70.]

### 1110

Tarkibbands, by Kudsî.

A collection of tarkibbands (see Garcin de Tassy, *Histoire de la Littérature Hindouie et Hindoustanie*, ii. pref., p. xxiii), by Kudsî.

Beginning:

خاک اگر بر سر بود امروز دارد آنمجل  
جزو استعداد مارا خاک دارد در بغل

The name of the poet occurs on fol. 1<sup>b</sup>, last line; on fol. 2<sup>b</sup>, l. 5, etc. On the first page was originally a title, which is now rubbed out; we believe, however, we can distinguish the name Kudsî.

Not dated.

Ff. 1-20, 2 coll., each ll. 17; Nasta'liq; size, 9 in. by 5½ in. [OUSELEY 44.]

### 1111

The same.

Another collection of tarkibbands and tarji'bands, by the same Kudsî; several of them he seems to have composed when he left his home, Mashhad, for Hindustân. Compare the following headings:

ترکیب بند وقت روانه شدن بجانب عراق حسب الامر  
اعلى شاه, on fol. 177<sup>b</sup>; and

ترکیب وداع وقت عزیمت هندوستان

To prove that Kudsî is the author, we quote the band of the second tarkib, on fol. 178<sup>b</sup>:

گرنه در ترتیب حالش آسمان بد می رود  
با دل پر خون چرا قدسی زمشهد می رود

Other headings are:

ترکیب مدح حضرت امام نامی صاحب (?)

ترکیب مرثیه حسب الامر شاه جهان شاه الخ

191<sup>b</sup>. Beginning:

دل بر جهان منه که جهان خانه بلاست الخ

Tarji'bands (a *Sâkinâma*), on fol. 198<sup>b</sup>. Beginning:

مخمور زدل سوی لب آمد نفس ما الخ

Not dated.

All the poems of Kudsî in Ouseley 31, 44, 70, and 158 seem to be written by the same hand, and very much at the same time; paper and size identical. They are probably the scattered pieces of a complete *diwân* of his works, copied in the eleventh century of the Hijrah.

Ff. 177-201, 2 coll., each ll. 17; Nasta'liq and Shikasta, at the beginning very careless; size, 9 in. by 5½ in. [OUSELEY 158.]

### 1112

Khar-i-dalâl (خر دلال).

Parts of a *mathnawî*, entitled *خر دلال* (the ass of coquetry), by Mirzâ Muḥammad Kulî Salim of Taharân, who went to India under Shâhjahân and died A.H. 1057 = A.D. 1647, 1648; comp. A. Sprenger, *Catal.*, pp. 123 and 556; *Safinah*, Elliot 400, No. 731; *Khulâsat-alkalâm*, Elliot 183, No. 36; *Khulâsat-alafkâr*, Elliot 181, No. 136; *Rieu* ii. pp. 738<sup>a</sup> and 796<sup>b</sup>, iii. p. 1032.

The first portion is entitled: *نقل از جود حاتم طی* (طائی) (a tale of Hâtim Ṭâ'î's liberality), and begins on fol. 19<sup>a</sup> thus:

راوی افسانه اهل کرم - طوطی پر رنخته یعنی قلم

The second portion is styled: *فی تعریف خر* (description of the ass), and begins on fol. 23<sup>b</sup>:

ساده دلی را زبی راه دور  
گشت خری همچو مسیحا ضرور  
Y y



comp. *Khulāṣat-alafkār*, loc. cit., where the same description of the ass begins with the fifth bait of this copy; and India Office Library, No. 371, ff. 233<sup>b</sup> sq.; sufficient proof that both portions belong to the same *ṣadr*.

Added to these two portions is, on fol. 27<sup>a</sup>, another short mathnawī of twenty baits, styled: *یادگاری امتیاز*: *خان* (the remembrance of the defunct *Imtiyāz-khān*), by an anonymous author (probably the same *Salim*).

Not dated.

Ff. 19-27, 2 coll., each ll. 15; *Nasta'liq*; small illuminated frontispieces on ff. 19<sup>b</sup>, 23<sup>b</sup>, and 27<sup>a</sup>; size, 5 $\frac{7}{8}$  in. by 3 $\frac{1}{2}$  in. [ELLIOT 252.]

### 1113

*Qaḍā u Qadr* (قضا و قدر).

Another mathnawī by the same *Salim*, entitled *قضا و قدر* (on predestination); comp. *Rieu* ii. p. 796<sup>b</sup>, and *J. Aumer*, p. 4. *Rieu*'s and *Aumer*'s copies, as well as ours, seem to be only a short abridgment of the original poem, which fills, according to *A. Sprenger*, *Catal.*, p. 556, 134 pages.

Beginning:

شنیدم روزی از خونا به نوشی  
چو گل از پاره تن خرقه پوشی

Copied A. H. 1097 = A. D. 1685, 1686.

Ff. 295<sup>b</sup>-302<sup>b</sup>, 2 coll., each ll. 15; *Nasta'liq*; size, 9 in. by 4 $\frac{5}{8}$  in. [ELLIOT 252.]

### 1114

Another copy of the same.

Beginning the same as in the preceding copy. On fol. 161<sup>b</sup> there is a fragment of another mathnawī (by the same *Salim*, as No. 371 in the India Office Library, fol. 285<sup>a</sup>, proves), consisting of seven baits, and beginning:

بود در زیر پایم بادپائی الخ

Not dated.

Ff. 154-161, 2 coll., each ll. 15; *Nasta'liq*; small illuminated frontispiece; some lines on the last page destroyed; size, 5 $\frac{7}{8}$  in. by 3 $\frac{1}{2}$  in. [ELLIOT 252.]

### 1115

Another mathnawī on predestination with the same title: *قضا و قدر*, by *Ruknā* (رکنا), no doubt identical with *Rukn-al-dīn Masiḥ* of *Kāshān*, commonly called *Hakīm Ruknā*; comp. *Rieu* ii. pp. 603 and 688; *Ātashkada*, *Ouseley* Add. 183, No. 589, and the poetical anthology, *Ouseley* 198 (see No. 1094 above), fol. 176<sup>b</sup>. According to *Beale*, *Oriental Biographical Dictionary* (Calcutta, 1881), pp. 173<sup>a</sup> and 226<sup>a</sup>, *Rukn-al-dīn* or *Ruknā* died A. H. 1056 or 1066 = A. D. 1646 or 1656. The same year 1066 is given as date of his death by *Tāhir Naṣrābādī* and the *Khazāna-i-āmīrah* (*Ouseley* Add. 6, No. 112), whereas the *Mirāt-al-ālam* gives A. H. 1057. It is quite different from *Salim*'s poem, agrees with that only in the first two words of the initial bait, and contains not more than 41 verses.

Beginning:

شنیدم روزی از پاکیزه رائی - سرای عاریت را کدخدائی  
Not dated.

Ff. 14-15, 2 coll., each ll. 15; *Nasta'liq*; size, 5 $\frac{7}{8}$  in. by 3 $\frac{1}{2}$  in. [ELLIOT 252.]

*Kalīm* (Nos. 1116-1121).

### 1116

*Diwān-i-Kalīm* (دیوان کلیم).

The *diwān* of *Shāhjahān*'s court-poet and panegyrist, *Mirzā Abū Tālib Kalīm* of *Hamadān*, who died, according to the oldest and best authorities, the *Pādishāh-nāma* and the *Mirāt-alkhayāl* (*Ouseley* Add. 2, No. 71), A. H. 1062 = A. D. 1652; see *Rieu* ii. p. 686 sq. Most of the modern *tadhkiras*, for instance, the *Khazāna-i-āmīrah* (*Ouseley* Add. 6, No. 101) and the *Khulāṣat-alafkār* (*Elliot* 181, No. 223), fix his death in A. H. 1061 = A. D. 1651; comp. *A. Sprenger*, *Catal.*, p. 453.

Contents:

*Qaṣīdas*, on fol. 1<sup>b</sup>. Beginning:

شوق هرکس را که در راه طلب سر میدهد الخ

*Tarjībānds*, on fol. 54<sup>a</sup>. Beginning:

باد نوروزی ببستان مژدها آورده است  
لبلا نرا مایه برگ و نوا آورده است

*Kit'as* and *ta'rikhāt*, on fol. 63<sup>b</sup>. Beginning:

پادشاه پایه تخت بود تاج سپهر الخ

*Mathnawīyyāt*, *Kitāb* دولتخانه پادشاهی, on fol. 85<sup>b</sup>; *در تعریف اکبر*, *Kitāb* دولتخانه اکبر آباد, on fol. 86<sup>b</sup>; *در تعریف جنک فیل*, *آباد و باغ جهان آرا*, on fol. 87<sup>b</sup>; *در تعریف قحط دکن*, *شهزاده اورنگ زیب*, on fol. 94<sup>b</sup>; *بواسطه نقش کردن در حاشیه جلد صد*, on fol. 97<sup>a</sup>; *فکری*, on fol. 102<sup>a</sup>; all the remaining headings are missing. Beginning:

زهی دلنشین قصر آراسته - باغ جهان سرو نو خاسته

*Ghazals*, alphabetically arranged, on fol. 144<sup>b</sup>. Beginning:

بدل کردم بمستی عاقبت زهد ربائی را الخ

The right order of ff. 167-176 is: 167, 170-175, 168, 169, 176.

*Rubā'is*, on fol. 366<sup>a</sup>. Beginning of the first:

هر چند که مرد قول و فعلش بنهیست الخ

On fol. 375<sup>b</sup> the *rubā'is* break off.

Ff. 375, 2 coll., each ll. 13-17; *Nasta'liq*, written by different hands; illuminated frontispieces on ff. 1<sup>b</sup> and 144<sup>b</sup>; the original leaves are put into another margin; occasionally small additions; blanks on ff. 102<sup>b</sup> and 366<sup>a</sup>; incomplete at the end; size, 9 in. by 5 $\frac{1}{4}$  in. [ELLIOT 83.]

### 1117

The same.

Contents:

*Ghazals*, in alphabetical order, on fol. 1<sup>b</sup>. Beginning the same as in the preceding copy.

Rubâ'is, on fol. 187<sup>b</sup>. Beginning:

هر چند که آن

Kašidas, on fol. 194<sup>b</sup>. Beginning:

شوق هر کس آن

Kiṭ'as (for the greatest part ta'rikhât) and mathnawis, mixed together, on fol. 248<sup>b</sup>. The first kiṭ'ah begins:

شاهجهان ثانی صاحبقران که چرخ آن

The first mathnawî (headed: کتابه دولخانه پادشاهی) opens thus: گفتہ، see the preceding copy, fol. 85<sup>b</sup>)

زهی دلنشین قصر آراسته آن

Three kašidas, on fol. 308<sup>b</sup>; the first is headed: در رسیدن آسیب آتش بشاهزاده ملکه حجاب

ای عید صحت تو جهانرا به از بهار آن

the second is headed: در تعریف زمستان کشمیر; the third: تتبع قصیده بحر الارار امیر خسرو

A tarji'band (sâkinâma), on fol. 314<sup>b</sup>. Beginning:

ساقی خبرت نیست که ایام بهارست

این بمخبری مژده صد بوس و کنارست

No date. According to a Persian notice on the last page, this copy was bought A.H. 1177 = A.D. 1763, 1764.

Ff. 317, 2 coll., each ll. 15; Nasta'lik; size, 9½ in. by 5½ in. [WALKER 72.]

### 1118

A portion of the same diwân.

This copy contains only ghazals, quite agreeing in beginning and order with the preceding copies, and a few rubâ'is, on ff. 186<sup>b</sup>-195<sup>a</sup>, the first of which is the same as in the other MSS.:

هر چند که آن

No date. It was presented to Nûrbeg the 11th of Shawwâl, A.H. 1132 = A.D. 1720, August 16.

Ff. 195, 2 coll., each ll. 15; Nasta'lik; slightly worm-eaten; size, 9 in. by 5½ in. [WALKER 54.]

### 1119

The same.

This portion of Kalim's diwân contains, like the preceding copy, only ghazals in alphabetical order and rubâ'is (on ff. 144<sup>a</sup>-148<sup>a</sup>). Beginning of both the same as in the preceding copies.

The rubâ'is are written by a more modern hand on white paper, whilst that of the ghazals is brown.

The MS. is not dated; it seems to have been copied in the last century.

It belonged to the library of the emperor Aḥmad-shâh, as the first page bears the following seal (with the date A.H. 1164 = A.D. 1751):

احمد شاه بهادر ۱۱۶۴

فدو پادشاه غازی

اعیسویخان بهادر<sup>1</sup>

Under it is written: دیده شد.

Ff. 148, 2 coll., each ll. 19; Shikasta, without any ornament; size, 9½ in. by 5 in. [OUSELEY 181.]

### 1120

A fragment of the same diwân.

Contents:

Kašidas, on fol. 1<sup>b</sup>. Beginning:

شوق هر کس آن

Kiṭ'as, on fol. 26<sup>a</sup> margin. Beginning:

خدایگانا اسپ که دادۀ برهی

ز ناتوانی هرگز نرفته ره رو نیم

Mathnawis, also intermixed with kiṭ'as, on fol. 32<sup>b</sup> margin. Beginning of the first mathnawî:

زهی عرش بنیاد دولت اساس

چو خورشید در آسمان رو شناس

agreeing with Walker 72, fol. 299<sup>a</sup>. All the headings are omitted.

This fragment breaks off on fol. 56<sup>b</sup> margin.

No date. On the fly-leaf an entry from A.H. 1150 = A.D. 1737, 1738: این جلد در سنه ۱۱۵۰ هجری برای نقل گرفته شده بود.

Ff. 1-56, 2 coll., each ll. 14, and a third on the margin, ll. 26; Nasta'lik; size, 9½ in. by 5 in. [FRASER 86.]

### 1121

A short selection of ghazals from the same.

Ghazals, by Kalim. Beginning:

ضعف طالع برده از من قوت و تدبیر را

بر نتابد از خرابی خانه ام تعمیر را

The rhyme-letters are ا, ب, and ت.

Ff. 1-18, margin; Nasta'lik.

[OUSELEY 250.]

### 1122

Natijat-alṭab' (نتیجه الطبع).

Natijat-alṭab', the story of Shâh Bahrâm, a romance in verse by Fâdil (see this takhalluṣ on ff. 3<sup>b</sup>, l. 5, and 95<sup>a</sup>, l. 3), composed A.H. 1066 = A.D. 1655, 1656 (this date appears on fol. 91<sup>b</sup>, l. 3, the title on fol. 91<sup>a</sup>, last line). According to a notice on fol. 1<sup>a</sup> the full name of the poet is: Maulânâ Hâfiz Muḥammad Fâdil Sûratî. Rieu iii. p. 1035<sup>b</sup> mentions a Muḥammad Fâdil bin Sayyid Aḥmad al-Akbarâbâdî, the author of a poetical history of the Khalifs, etc., as flourishing about the same time.

ای دست تو تا نگار بسته - دست همه را زکار بسته

No date. On fol. 1<sup>a</sup> a seal from A.H. 1148 = A.D. 1735, 1736.

Ff. 95, 2 coll., each ll. 11; Shikasta; size, 6¾ in. by 4½ in. [FRASER 83.]

Shâh.' This seems to have been the mark of the Imperial Library, with the name of the librarian upon it. The دیده شد we suppose to be a note, given to the book at a revision of the library.

<sup>1</sup> We propose this explanation of the inscription: 'Īsawikhân Bahâdur, the devoted servant (فدوی) of His Majesty Aḥmad



## 1123

Diwân-i-Brahman (دیوان برهمن).

Lyrical poems of Candarbhan Brahman of Lâhûr, who flourished in Shâhjahân's reign, and died A. H. 1068 = A. D. 1657, 1658, or A. H. 1073 = A. D. 1662, 1663; comp. Rieu i. p. 397 sq.; ii. p. 838; and iii. p. 1087<sup>a</sup>; A. Sprenger, Catal., p. 376; Mirât-alkhayâl, Ouseley Add. 2, No. 78; Majma'-algharâib, Elliot 395, No. 404, etc.

Contents:

Ghazals, in alphabetical order, on fol. 268<sup>b</sup>. Beginning the same as in Sprenger:

ای برتر از تصوّر وهم و گمان ما الخ

Rubâ'is, on fol. 327<sup>a</sup>. Beginning:

مارا چو بحال خود شناسا کردی  
از خار گل و قطره دریا کردی

Dated the 24th of Jumâdâ-alawwal, A. H. 1137 = A. D. 1725, February 8.

2 centre-columns, ff. 268<sup>b</sup>-330<sup>b</sup>, ll. 15; Nasta'lik, mixed with Shikasta; entirely without ornaments; size, 10<sup>3</sup>/<sub>8</sub> in. by 7 in.

[ELLIOT 122.]

## 1124

Âshûbnâma-i-Hindûstân (آشوبنامه هندوستان).

An incomplete copy of the Âshûbnâma-i-Hindûstân or Âshûb-i-Hindûstân, the troubles of India, a historical mathnawî, from the time of the civil wars under Shâhjahân, A. H. 1067-1069 = A. D. 1656-1659, by Bihishti, Sultân Murâdbakhsh's panegyrist, who was an eye-witness of all the events related in this poem; comp. Rieu ii. pp. 689 and 690.

Beginning:

کلام سخن سنج را ابتدا - بنام خداست و نام خدا

It is defective at the end, breaking off with the bait:

در آورد در ضبط خود بی سخن الخ

Another complete copy of the same romance is in the India Office Library, No. 265.

Ff. 88, 2 coll., each ll. 15; very careless Nasta'lik; size, 9<sup>3</sup>/<sub>8</sub> in. by 5<sup>1</sup>/<sub>8</sub> in.

[WALKER 77.]

## 1125

Padmâwat (پدماوت).

The story of Rât (Ratan or Ratan Sên) and Padam (or Padmâwat) by Mullâ Bazmî of Karaj, whose original name was, according to the colophon of this copy, Shaikh Shukr-allâh. Rieu iii. p. 1036<sup>b</sup> gives his real name as 'Abd-alshakûr, and fixes his death in A. H. 1073 = A. D. 1662, 1663, at Âgra. Bazmî wrote this poem on the basis of an original Hindû story by Malik Muhammad Jâ'isî (composed A. H. 947; see Garcin de Tassy, Littérature Hindoue, etc., ii. p. 97), and dedicated it to the emperor Jahângîr. He completed it A. H. 1028 = A. D. 1619; see Rieu, loc. cit., and A. Sprenger, Catal., p. 376. Bazmî was twenty-seven years old when he wrote this poem, see fol. 102<sup>a</sup>, l. 11.

Beginning:

ای نام تو نقش لوح جانها  
در مانده وصف تو زبانها

Dated the 28th of Şafar, A. H. 1117 (forty-ninth year of 'Âlamgir's reign) = A. D. 1705, June 21.

Ff. 103, 2 coll., each ll. 15; careless Nasta'lik; fol. 98 supplied later by a more modern hand; size, 9<sup>3</sup>/<sub>8</sub> in. by 5<sup>1</sup>/<sub>8</sub> in.

[WALKER 86.]

## 1126

Another copy of the same.

This copy is dated the 29th of Şafar, A. H. 1208 = A. D. 1793, October 6.

Ff. 1<sup>b</sup>-103<sup>a</sup>, 2 coll., each ll. 15; careless Nasta'lik; size, 9<sup>3</sup>/<sub>8</sub> in. by 6<sup>1</sup>/<sub>8</sub> in.

[ELLIOT 259.]

## 1127

Diwân-i-Ghanî (دیوان غنی).

The diwân of Muḥammad Tâhir Ghanî of Kashmir, who died A. H. 1079 = A. D. 1668, 1669; comp. Rieu ii. p. 692, and A. Sprenger, Catal., p. 410. It contains:

A preface by Mirzâ Muḥammad Mâhir, who collected this diwân, on fol. 1<sup>b</sup>. Beginning:

ای ذات تو سر دفتر افراد وجود الخ

Qasidas, ghazals, short mathnawis, and fards, all mixed together, in alphabetical order, except the first qasidah, on fol. 3<sup>a</sup>. Beginning:

سوز داغ دل ما دفع نشد از مرهم  
گرمی شمع ز کافور نمی گردد کم

Rubâ'is, on fol. 46<sup>a</sup>. Beginning:

چون نیست در افتادگیم کس را شک  
بر خاسته از چه رو بجنگم هریک

A short epilogue on Tâhir Ghanî and the different copies from which this collection was made, on fol. 50<sup>a</sup>.

Beginning:

بر نغمه پردازان بزم سخن سرائی الخ

Lithographed in Lucknow, A. H. 1261. No date.

Ff. 1-51, 2 coll., each ll. 21; Nasta'lik; many marginal and interlinear notes and additions; size, 8<sup>3</sup>/<sub>8</sub> in. by 4<sup>3</sup>/<sub>8</sub> in.

[WALKER 46.]

## 1128

The same.

This copy contains:

Ghazals, on fol. 1<sup>b</sup>, arranged alphabetically. Beginning:

جنونی کو که از قید خرد بیرون کشم پارا  
کنم زنجیر پای خویشتن دامان صحرارا

Rubâ'is, on fol. 54<sup>b</sup>. Beginning:

چون نیست در افتادگیم کس را شک الخ

This copy is dated the 29th of Shawwâl by Miyân Karam-Allâh (میان کرم الله); the year is not stated. It seems to have been written in the last century.

Ff. 57, 2 coll., each ll. 15; cursive Nasta'lik; size, 8<sup>3</sup>/<sub>8</sub> in. by 5 in.

[OUSELEY 39.]

## 1129

The same.

This copy contains:

Ghazals, *ḳiṭʿas*, *rubʿiys*, *fards*, some *ḳaṣīdas*, and one *mathnawī* (on fol. 267<sup>a</sup>), arranged alphabetically for the greater part.

Beginning:

جنونی کو که از قید الخ

There is no date, but from other portions of the same MS. we learn that it was written between A.H. 1135 and 1140=A.D. 1723-1728.

2 centre-columns, ff. 222<sup>b</sup>-268<sup>a</sup>, ll. 15; Nasta'lik, mixed with Shikasta; no ornaments; size, 10½ in. by 7 in.

[ELLIOT 122.]

## 1130

Yûsuf and Zalikhâ (يوسف و زليخا).

Yûsuf and Zalikhâ, a *mathnawī* by Mullâ Nâzîm of Harât, who was a contemporary and friend of 'Abbâs Kulikhân Shâmlû, the Beglerbeg of Harât, and died A.H. 1081=A.D. 1670, 1671. This poem was commenced by him A.H. 1058=A.D. 1648, and completed A.H. 1072=A.D. 1661, 1662; comp. Rieu ii. p. 692; A. Sprenger, Catal., pp. 151 and 515; Cat. Berlinum, Nos. 1466 and 1467; Âtashkada, Ouseley Add. 183, No. 305; Khulâṣat-alkalâm, Elliot 184, No. 71, etc.

Beginning:

خدایا چون سپهرم سینه بکشای  
دلم طوطی کن و آئینه بنمای

Not dated. The scribe's name seems to be Mullâ Muḥammad Żarîf.

Ff. 175, 2 coll., each ll. 15; illuminated frontispiece; Nasta'lik; size, 8½ in. by 4½ in.

[ELLIOT 363.]

Şâ'ib (Nos. 1131-1137).

## 1131

Diwân-i-Şâ'ib (دیوان صائب).

A large selection from the lyrical poems of Mirzâ Muḥammad 'Alî Şâ'ib of Iṣfahân, who spent some time in Kashmîr, and died in his native town, according to a chronogram of Wâ'iz, A.H. 1088=A.D. 1677, 1678; comp. Rieu ii. p. 693 sq. Other dates of his death are A.H. 1080 (see Khulâṣat-alafkâr, Elliot 181, No. 157, and A. Sprenger, Catal., p. 151), 1081, and even 1089; comp. A. Sprenger, Catal., p. 385; Ouseley, Biographical Notices, p. 227; Cat. des MSS. et Xylographes, p. 398; G. Flügel i. p. 597; H. Khalfâ iii. p. 290, No. 5506; J. Aumer, p. 38, etc. etc. Şâ'ib's diwân has been lithographed at Lucknow, A.H. 1292; a small selection from the same, Lucknow, A.H. 1264 and A.D. 1871.

Contents:

Ḳaṣīdas, on fol. 1<sup>b</sup>. Beginning:

تا نگریدست خورشید قیامت آشکار  
مشت آبی زن بروی خود ز چشم اشکبار

Ghazals, in alphabetical order, on fol. 5<sup>b</sup>. Beginning:

اگر نه مدد بسم الله بود تاج عنوانها  
نگشتی تا قیامت نو خط شیرازه دیوانها

Not dated.

Ff. 502, 2 coll., each ll. 14, and a third on the margin, ll. 26; Nasta'lik; illuminated frontispieces on ff. 1<sup>b</sup> and 5<sup>a</sup>; size, 12 in. by 6½ in.

[ELLIOT 93.]

## 1132

A smaller selection from Şâ'ib's diwân.

This copy, which is incomplete at the end, contains only ghazals.

Beginning:

خدایا در پذیر این نعره مستانه مارا  
مکن نوید از حسن قبول افسانه مارا

The second poem is the initial ghazal of Elliot 93. The copy breaks off in the middle of the eighth ghazal, rhyming in *sh*.

Ff. 310, 2 coll., each ll. 17; Nasta'lik; the original leaves are put into a modern margin; size, 9½ in. by 6 in.

[ELLIOT 94.]

## 1133

The same.

This selection contains, like the preceding one, chiefly ghazals, in alphabetical order. Beginning like Elliot 93:

اگر نه مدد الخ

Towards the end the transcriber has left several blanks.

Not dated; eleventh century of the Hijrah.

Ff. 238, 2 coll., each ll. 12; Nasta'lik; ff. 2, 3, and 215-238 are completed by a more modern hand; size, 11½ in. by 6½ in.

[OUSELEY 296.]

## 1134

The same.

The arrangement of the ghazals is different here from that in the preceding copies.

Beginning:

یا رب از عرفان مرا پیمانه سرشار ده  
چشم بینا جان آگاه دل بیدار ده

The first ghazal in Ouseley 296 is here the third. Except the first, they are all arranged alphabetically.

On the last page the following colophon in wild Shikasta: کاتب الحروف فقیر حقیر شیخ عبد السمحان القادی ولد سمح دین محمد الفیاری ساکن ناکدالکا معموله پرگنه فتحک هرکه دعوی ازو باطل ونا مسموع باشد وبعمل صوبه دارنواب قاسم علی خان بهادر مطابق سنه ۱۱۶۹ بنگله بتاریخ نهم شهر رمضان المبارک سنه ۱۱ هجری.

This copy, accordingly, was made by one Shaikh 'Abd-alsubhân, A.D. 1762, to which year the year 1169 of the era of Bengal corresponds, under the reign of Mir Ḳâsim 'Alî, who was Nawwâb A.D. 1760-1763. Compare Ch. Stewart, History of Bengal, p. 535. The



expression سنه ۱۱ هجری is probably a mistake for سنه ۱۱۵۰ هجری.

Ff. 29r, 2 coll., each ll. 17; Nasta'lik; size,  $8\frac{1}{2}$  in. by  $5\frac{5}{8}$  in. [OUSELEY 34.]

## 1135

The same.

Ghazals and rubâ'is, defective at the beginning. The copy opens in the middle of a ghazal, agreeing with Elliot 93, fol. 54<sup>a</sup> margin, ll. 7 and 8.

This copy was finished at Ahmadâbâd the 19th of Shawwâl, A. H. 1198=A. D. 1784, September 5.

Ff. 188, 2 coll., partly ll. 17, partly ll. 10; Nasta'lik; some pages damaged; size,  $8\frac{1}{2}$  in. by  $4\frac{3}{4}$  in. [WALKER 71.]

## 1136

The same.

Ghazals, in alphabetical order. Beginning:

اگر نه مدد النح

On fol. 53<sup>b</sup> one hemistich is omitted.

Dated the 25th of Dhû-alka'dah, A. H. 1135=A. D. 1723, August 27.

2 centre-columns, ff. 1-122, ll. 15; Nasta'lik, mixed with Shikasta; richly illuminated frontispiece; size,  $10\frac{3}{4}$  in. by 7 in. [ELLIOT 122.]

## 1137

A fragment of the same.

Ghazals, in alphabetical order. Beginning:

یا رب از عرفان النح

comp. Ouseley 34, and breaking off in the rhyme-letter ب, on fol. 51<sup>b</sup>. The last nine leaves are filled with miscellaneous poetry and a short fragment in prose.

Ff. 1-60, 2 coll., each ll. 11; Nasta'lik; size,  $8\frac{1}{2}$  in. by 6 in. [CLARKE 26.]

## 1138

Mi'raj-alkhayâl (معراج الخيال).

An allegorical mathnawî by Mullâ 'Alî Ridâ Tajallî, who went from Shirâz to India under Shâhjahân, and died A. H. 1088=A. D. 1677, 1678, entitled Mi'raj-alkhayâl or the Transfiguration of Imagination, a poem of erotic contents; comp. Rieu ii. p. 738; A. Sprenger, Catal., pp. 110, 150, and 575; Khulâsat-alkalâm, Elliot 183, No. 14. Beginning quite agreeing with that in Sprenger, except the first word:

در سرم دیگر همای عشق یار  
ریخت طرح آشیان از خار خار

After the introduction this poem is divided into eleven chapters, the headings of which are as follows: جواب از زبان هوس, on fol. 429<sup>b</sup>; خطاب با هوس and مصححت بینى عقل, on fol. 430<sup>a</sup>; تعریف عقل خطاب and مناجات, on fol. 431<sup>a</sup>; بیان حال جنون و صفت و صواب اندیشی جنون, on fol. 431<sup>b</sup>; بچنون مشنوی, on fol. 432<sup>b</sup>; وصف العیش, on fol. 434<sup>a</sup>; عشق, on fol. 435<sup>b</sup>.

This copy was finished on Tuesday the 8th of Muḥarram, A. H. 1140, in the ninth year of Muḥammad-shâh's reign=A. D. 1727, August 26.

2 centre-columns, ff. 426<sup>b</sup>-435<sup>a</sup>, ll. 15; Nasta'lik, mixed with Shikasta; no ornaments; size,  $10\frac{3}{4}$  in. by 7 in. [ELLIOT 122.]

## 1139

Another copy of the same mathnawî.

Not dated. The subdivisions are entirely wanting here.

Ff. 145<sup>a</sup>-153<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size,  $5\frac{1}{2}$  in. by  $3\frac{1}{8}$  in. [ELLIOT 252.]

## 1140

A mathnawî on religion and science, styled کنز الفوائد عن شرح العقائد, a poetical commentary on a work styled عقائد, and dedicated to the emperor Aurangzib 'Ālamgir.

Beginning:

حمد گویم مر ولى حمد را  
کو افاضه کرد عقل و دین بما

Dated by Taj-al-din in Jumâdâ-althânî, in the twenty-ninth year of 'Ālamgir's reign, A. H. 1097=A. D. 1686, April, May.

Ff. 1<sup>b</sup>-50<sup>a</sup>, 2 coll., each ll. 14; Nasta'lik; size,  $8\frac{1}{2}$  in. by  $5\frac{3}{8}$  in. [FRASER 247.]

## 1141

Diwân-i-I'jâz (دیوان اعجاز).

The ghazals of Maulawî Muhammad Sa'id I'jâz of Akbarâbâd (according to the Makhzan-algharâ'ib, Elliot 395, No. 216), or of Shâhjahânâbâd (as Wâlih states in Elliot 402, fol. 37<sup>a</sup>), a contemporary of 'Ālamgir. According to A. Sprenger, Catal., p. 110, first line, he was still alive at the time when Sarkhwush began the compilation of his کلمات الشعرا, that is, A. H. 1093=A. D. 1682.

Beginning:

بنامش عقل اول تا نمیخواند الف نی را  
نمیفهمد کتاب صورت و قرآن معنی را

Copied A. H. 1097=A. D. 1685, 1686.

Ff. 252<sup>b</sup>-270<sup>a</sup>, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by  $4\frac{3}{8}$  in. [ELLIOT 258.]

## 1142

Pandnâme-i-Sultân Maḥmûd (پندنامه سلطان محمود).

A curious mathnawî, entitled Sultân Maḥmûd's book of advices, and apparently ascribed to the authorship of the great Maḥmûd of Ghazna, Firdausi's patron; see, for instance, fol. 447<sup>a</sup>, l. 6:

مرا از خاک غزنی هست مولود  
از آنم در جهان شد اسم محمود

That this is a spurious book scarcely needs any proof, since the style clearly points to the end of the eleventh and beginning of the twelfth century of the Hijrah, that is to say, to the same period to which all

the other poetical works, collected in Elliot 122, belong. There are, besides, two other indications of forgery, viz. the date A. H. 319, given to the composition of this book in the last bait :

بسال سیمصد وهم نوزده بود  
ازین هجرت سخنها روی بنمود

(an obvious attempt to give the highest possible antiquity to the poem, without the slightest regard to the actual fact, that Sultân Mahmûd was born A. H. 357 and died A. H. 421), and the allusion to an *عشق نامه* by Hüsainî (who may be identical either with Amîr Hüsainî Fakhr-alsâdât, the author of the *نزهة الارواح*, died A. H. 718, or with Mir Hüsainî Kâshânî; see Makhzan-algharâib, No. 584) in the last chapter. The poem consists of two invocations to God and Muḥammad (on ff. 436<sup>b</sup> and 437<sup>a</sup>), and seventeen short chapters, viz. :

1. در معنی پندنامه, on fol. 437<sup>b</sup>.
2. در عاشقی, on fol. 438<sup>a</sup>.
3. در بیوفائی, on fol. 438<sup>b</sup>.
4. در روزگار, on fol. 439<sup>b</sup>.
5. در بیان سلامت حال, on fol. 440<sup>a</sup>.
6. در قناعت, on fol. 440<sup>b</sup>.
7. در حفظ اسرار, on fol. 441<sup>a</sup>.
8. در آداب ملوک, on fol. 441<sup>b</sup>.
9. در تواضع و تکبر, on fol. 442<sup>b</sup>.
10. در حال زمانه, on fol. 443<sup>a</sup>.
11. در درویشی, on fol. 444<sup>a</sup>.
12. در نگاهداشت زیردستان, on fol. 444<sup>b</sup>.
13. در محبت, on fol. 445<sup>a</sup>.
14. در جوانمردی و بخیلی, on fol. 445<sup>b</sup>.
15. در بهار و صفت او, on fol. 446<sup>a</sup>.
16. در باز آمدن از گناه, on fol. 446<sup>b</sup>.
17. در ختم کتاب, on fol. 447<sup>a</sup>.

Beginning :

خداوندا ندارم جز تو معبود  
برحمت کن نظر در کار محمود

Dated the 19th of Muḥarram, A. H. 1140 (the ninth year of Muḥammadshâh's reign)=A. D. 1727, Sept. 6.

2 centre-columns, ff. 436<sup>b</sup>-447<sup>a</sup>, ll. 15; Nasta'lik, mixed with Shikasta; no ornaments; size, 10 $\frac{3}{4}$  in. by 7 in. [ELLIOT 122.]

### 1143

Latâ'if-alkhayâl (لطائف الخيال).

A large fragment, incomplete both at the beginning and end, containing the middle part of Muḥammad Sâlih's celebrated poetical anthology, styled Latâ'if-alkhayâl or the beauties of imagination, which was completed A. H. 1104=A. D. 1692, 1693; comp. Bland in the Journal of the Royal Asiatic Society, ix. p. 168. A complete copy of a revised edition of this work is found in the India Office, No. 320. The selections are arranged alphabetically, according to the final letter, in the form of a diwân; and to every specimen the name of the

author is added on the right or left side in red ink. Our fragment begins in the first half of the letter *د* with this bait :

در عاشقی بمیر حسن تا شوی تمام  
نشنیده که هرکه بمرد او تمام شد

and concludes in the first half of the letter *ن* with the following bait :

بغیر بوسه کز تکرار رغبت را کند افزون  
کدامین قند را دیگر مکرر میتوان خوردن

According to the Arabic paging, which begins with *ف*ار, there are missing at the beginning 481 leaves. Besides, there is a lacuna of three leaves after fol. 190 (191). Fol. 426 is very much injured. The right order of ff. 473-476 is this: 473, 475, 474, 476.

Ff. 478, 2 coll., each ll. 13-21; Nasta'lik, written by different hands; size, 13 $\frac{1}{4}$  in. by 8 in. [ELLIOT 291.]

### 1144

Diwân-i-Wâ'iz (دیوان واعظ).

Lyrical poems of Wâ'iz, that is, Rafi'-aldin Muḥammad Wâ'iz Kazwinî, the author of the *ابواب الجنان*, who died, according to the statement of the Riyâd-alshu'arâ, shortly after A. H. 1105=A. D. 1694; comp. Rieu ii. p. 697; Khulâsat-alkalâm, Elliot 184, No. 75; and the note on the margin of fol. 53<sup>a</sup> in this copy: *قمائد که از کلام بلاغت فرجام میرزا محمد رفیع واعظ قزوینی در حاشیه نوشته میبود.*

The usual date of Wâ'iz' death—viz. A. H. 1082, see A. Sprenger, Catal., pp. 151 and 587—is obviously wrong, as Rieu has proved, loc. cit.

Contents :

Ghazals, on fol. 1<sup>b</sup>, arranged alphabetically, with a series of rubâ'is at the end (on fol. 138<sup>b</sup> sq.). Beginning :

ای نام دلکشای تو عنوان کارها  
خاک در تو آب رخ اعتبارها

Not dated at the end, but on the margin of fol. 138<sup>b</sup> there is a note (in the original writing, as it seems), according to which this copy was written in the residence (Dihli?), the 25th of Rabî' II, A. H. 1199=A. D. 1785, March 7.

Besides this, the MS. contains on the margin almost throughout an anthology of different pieces of poetry, by different authors. But in many places the margin has greatly suffered from wet, and the writing is consequently effaced.

The following poets are quoted: 'Urfi, Sâ'ib, Humâyûn, Sâlih, 'Ishkî, Athar, Wâ'iz, on fol. 5<sup>a</sup>; Najât, Ahli, Jâmi, on fol. 7<sup>a</sup>; Âsafî, Faidî, on fol. 8<sup>b</sup>; Fighânî, Maḥbûl, Naṣîbî, Saifi, on fol. 9<sup>a</sup>; Khayâlî, Hilâlî, Hâfiz, Mirzâ Yûsuf, Waḥîd-alzamânî, on fol. 11<sup>a</sup>; Majdhûb, ḥaṣîdah by Sâ'ib, on fol. 21<sup>a</sup>; Shaikh Bahâ'î, on fol. 23<sup>a</sup>; extracts from 'Alî's 'hundred sentences,' on fol. 23<sup>b</sup>; Mir Khusrâw Dihlawî, on fol. 24<sup>b</sup>; Shaikh Aḥḥadî, on fol. 26<sup>a</sup>; Kâzim, Wâ'iz, chronograms, on fol. 28<sup>b</sup>; Mirzâ Ibrâhîm Adham, on fol. 34<sup>b</sup>; Muḥammad Jân Kudsi, on fol. 35<sup>a</sup>; Tabib, ḥaṣîdah by Athar, on fol.



43<sup>a</sup>; Wā'iz, on fol. 46<sup>b</sup>; ḡasidas by Mirzā Muḥammad Rafī Wā'iz Kazwinī, on ff. 53<sup>a</sup>-65<sup>b</sup>; Fā'id, on fol. 68<sup>b</sup>; Mirzā Badi' Naṣrābādī, on fol. 81<sup>a</sup>; Wā'iz, on fol. 89<sup>b</sup>; Shams Tabrīz, on fol. 109<sup>b</sup>; Abū Sa'id bin Abū-alkhair, on fol. 111<sup>a</sup>; rubā'is by Athar, on fol. 115<sup>a</sup>; Wā'iz, on fol. 123<sup>b</sup>; Mukhlis, on fol. 142<sup>b</sup>; Wā'iz, on fol. 144<sup>b</sup>; Athar, on fol. 145<sup>b</sup>; Muḥammad Bākir, on fol. 146<sup>a</sup>.

This index of poets is not complete, as in many cases the names are effaced or torn away.

Text and margin are written by the same hand.

Ff. 150, 2 coll., each ll. 11; Nasta'liq; size,  $7\frac{1}{8}$  in. by  $3\frac{3}{4}$  in. [OUSELEY 118.]

### 1145

Diwān-i-Shaukat (دیوان شوکت).

The diwān of Mullā Abū Ishāq Shaukat of Bukhārā, who lived in Harāt and Mashhad, and died at Isfahān, A.H. 1107 = A.D. 1695, 1696; comp. Rieu ii. p. 698, and A. Sprenger, Catal., p. 568.

This diwān does not contain the ḡasidas, but only ḡazals, on fol. 1<sup>b</sup>, arranged alphabetically. Beginning:

خدایا رنگ تأثیری کرامت کن فغانم را  
موج اشک بلبل آب ده تیغ زبانم را

Rubā'is, on fol. 190<sup>a</sup>. Beginning:

طالب که وصال را طلبگار شود  
از خویش اگر رود همه یار شود

Dated A.H. 1136 = A.D. 1723, 1724. On the first page is a seal with the following inscription:

رسم جنگ بهادر ۱۱۷۴

(Archibald Swinton) رچیبالد سوننتن

Ff. 191, 2 coll., each ll. 17; Shikasta; size, 10 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in. [OUSELEY 254.]

### 1146

Ḡasida-i-Shaukat (قصیده شوکت).

One ḡasidah by the same Shaukat (the panegyrist of the governor of Khurāsān, Mirzā Sa'id-al-din Muḥammadkhān). Beginning:

آشیان را زدم آتش زلستان رستم  
کردم از برگ سهربال و پریشان رستم

Not dated.

Ff. 16-18, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; size,  $5\frac{7}{8}$  in. by  $3\frac{1}{2}$  in. [ELLIOT 252.]

### 1147

Mathnawī-i-Zamān Rāsikh (مثنوی زمان راسخ).

A mathnawī by Mir Muḥammad Zamān Rāsikh of Lāhūr, the contemporary and friend of Sarkhwush (the author of the celebrated tadhkirah Kalimāt-alshu'arā). He died A.H. 1107 = A.D. 1695, 1696; comp. A. Sprenger, Catal., pp. 109 and 111.

This mathnawī is divided into three parts:

1. Centre-columns, ff. 447<sup>b</sup>-469<sup>a</sup>, the beginning (آغاز مثنوی محمد زمان) or rather an appended introduction of the poem; see the following note:

چون بعد از تحریر مثنوی محمد زمان راسخ آغاز و انجام از جای معلوم شده هذا در اخیر نوشته

It consists of the following chapters on mystical matters: توحید اول, on fol. 447<sup>b</sup>; توحید دوم, on fol. 448<sup>a</sup>; توحید چهارم, on fol. 449<sup>a</sup>; توحید سیوم, on fol. 449<sup>b</sup>; نامه فرستادن سلطان, on fol. 450<sup>a</sup>; مناجات, on fol. 450<sup>b</sup>; جواب, on fol. 450<sup>b</sup>; فی نعت, on fol. 452<sup>a</sup>; جواب, on fol. 453<sup>b</sup>; حکایت تمهیدی and مقاله دل, on fol. 454<sup>a</sup>; آتش شیشه, on fol. 454<sup>b</sup>; مقاله ناله, on fol. 455<sup>a</sup>; حکایت تمهیدی, on fol. 455<sup>b</sup>; مقاله سر, on fol. 456<sup>a</sup>; حکایت and مقاله حیرت, on fol. 456<sup>b</sup>; بیان حال, on fol. 457<sup>a</sup>; جواب گفتن حیرت, on fol. 457<sup>b</sup>; مقاله اشک, on fol. 458<sup>a</sup>; رجوع از خیال نوحال, on fol. 458<sup>b</sup>; حکایت شمع و پروانه, on fol. 459<sup>a</sup>; مقاله, on fol. 459<sup>b</sup>; جواب پروانه بشمع, on fol. 459<sup>b</sup>; حکایت درویش, on fol. 460<sup>a</sup>; مقاله تمتا and شاعر, on fol. 461<sup>b</sup>; لب بحرف, on fol. 462<sup>a</sup>; تعریف درویش, on fol. 462<sup>b</sup>; قیمة and کشادن درویش, on fol. 463<sup>b</sup>; باز جواب درویش باهل بزم, on fol. 464<sup>a</sup>; اظهار درویش حیرت خویش, on fol. 464<sup>b</sup>; بیان تأسف و حیرت and ذکر بر خاسته رفتن درویش, on fol. 465<sup>a</sup>; مقاله سخن, on fol. 465<sup>b</sup>; جواب معشوق, on fol. 466<sup>a</sup>; حکایت معشوق طوسی, on fol. 466<sup>b</sup>; وضو, on fol. 466<sup>b</sup>; and جواب دادن بمعشوق طوسی, on fol. 466<sup>b</sup>; ساختن شیخ بر دجله طوسی, on fol. 467<sup>a</sup>; دختربادشاه ترکستان, on fol. 467<sup>b</sup>; سخن, on fol. 468<sup>b</sup>.

Beginning:

ز کلم ای صریر آه بر خیز  
نسیم کوی بسم الله بر خیز

This first part is dated in the ninth year of Muḥammadshāh's reign, A.H. 1140 = A.D. 1727, 1728. On fol. 448<sup>b</sup> two hemistichs are omitted.

2. Margin-column, ff. 1<sup>b</sup>-24<sup>a</sup>. The middle part of the mathnawī or rather the story itself, which deals with prince Sayyid 'Alī Kiwām-al-din and his becoming fakir, with wars against the infidels, in which the father of the prince finds his death, etc. The introduction begins with the first seven baits of the first part:

ز کلم الخ

Dated the 12th of Muḥarram, A.H. 1135, viz. the fourth year of Muḥammadshāh's reign = A.D. 1722, October 23.

3. Margin-column, ff. 462<sup>a</sup>-469<sup>a</sup>. The end of the mathnawī (انجام مثنوی محمد زمان راسخ) or the epilogue.

Beginning:

خداوند بفکرم تازه جان کن  
محمد خویشم اول تر زبان کن

2 centre-columns, ff. 447<sup>b</sup>-469<sup>a</sup>, ll. 15; margin-column, ff. 1<sup>b</sup>-24<sup>a</sup> and 462<sup>a</sup>-469<sup>a</sup>, ll. 28; Nasta'liq, mixed with Shikasta; no ornaments; size, 10 $\frac{1}{2}$  in. by 7 in. [ELLIOT 122.]

## 1148

Diwân-i-‘Âkilkhân Râzî (دیوان عاقلخان رازی).

The diwân of Mir ‘Askari ‘Âkilkhân Râzî, who lived at the court of Aurangzib and died as governor of Dihli A.H. 1108 = A.D. 1696. See Sir G. Ouseley, Notices of Persian Poets, p. 167; Rieu ii. p. 699; and A. Sprenger, Catal., pp. 123 and 543. Besides this diwân he composed three mathnawis, one called مَرْتَع (see Sprenger, loc. cit.), the other شعر و پروانه or قصه پدماوت (see the immediately following work), the third مهر و ماه (A.H. 1065, see Rieu, loc. cit.), as well as the ظفرنامه عالمگیری (see Rieu i. p. 265 and iii. p. 1083<sup>b</sup>).

Contents:

Ghazals, on fol. 54<sup>b</sup>, arranged alphabetically. Beginning:

ای زکس رویتو لطف وصفا آئینه را  
جلو رخسار تو داده جلا آئینه را

Tarjîbands, on fol. 95<sup>a</sup>. Beginning:

برده از رخ کشیده آمد یار الخ

Sâkinâma, on fol. 98<sup>a</sup>. Beginning:

دلا صبح شادبست چون خفته الخ

Khumâr-nâma (خمارنامه), on fol. 103<sup>b</sup>. Beginning:

ایا سر خوش از دور لیل و نهار الخ

مرثیہ برادر (elegy on the death of his brother), on fol. 105<sup>a</sup>. Beginning:

بسم الله الرحمن الرحيم - هست دلیلی بکلام قدیم  
مرثیہ فرزندان (elegy on the death of his children), on fol. 109<sup>a</sup>. Beginning:

خداوندا چو دلرا داده غم  
مکن صبر از دل مغموم هم کم

Mukatta‘ât (mostly chronograms), on fol. 111<sup>a</sup>. Beginning:

تاریخ وفات ابوی

چون محمد تقی زدار فنا - کرد عزم سفر بعالم حی

Lastly, a qasidah in praise of Shaikh Burhân-aldin Alshadîkî Alshattârî (الشاطری), on fol. 114<sup>a</sup>. Beginning:

بیا که داعی الی الله شیع شطار است الخ

At the end occurs the following (fragmentary) note of a manus secunda: دیوان نواب عاقلخان رازی عنایت نموده خود بدولت . . . به بنده عامی خواجه غلام احمد هر که دعوی کند باطل گردد . . .

Possibly this note stated that the author himself gave this copy to Khwâjah Ghulâm Ahmad.

There is no date, but this copy may have been made during the author's lifetime, if not by himself.

Ff. 54-118, 2 coll., each ll. 13; Nasta‘lîk on brown paper, with an illuminated frontispiece; size, 8 $\frac{3}{8}$  in. by 4 $\frac{1}{2}$  in. [Ouseley 30.]

## 1149

Kitâb-i-Sham‘ u Parwâna (کتاب شمع و پروانه).

The lamp and the moth, or the loves of Râi Ratan Sên and the beautiful Padam, a mathnawî, by the same Râzî, composed A.H. 1069 = A.D. 1658, 1659; on the basis of the same Hindû poem, which was the source of Mullâ Bazmî's Padmâvat (composed A.H. 1028, comp. above, Nos. 1125 and 1126, and Rieu ii. p. 769<sup>a</sup>). Beginning:

ای فرازنده رواق سپهر - وی طرازنده سپهر بمهر

This very copy is alluded to by Sir Gore Ouseley in his Biographical Notices, p. 170. No date.

Ff. 86, 2 coll., each ll. 14; large Nasta‘lîk; illuminated frontispiece; size, 7 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. [ELLIOT 330.]

## 1150

Diwân-i-Nâsir ‘Ali (دیوان ناصر علی).

The lyrical poems of Nâsir ‘Ali of Sirhind, who died at Dihli, A.H. 1108 = A.D. 1697; see Rieu ii. p. 699 sq. and A. Sprenger, Catal., p. 329. A chronogram of Sarkhwsh gives as date of his death A.H. 1109. The diwân consists of qasidas and ghazals, mixed together in alphabetical order, and a few rubâ‘is on the last two pages. Lithographed at Lucknow, 1844 and A.H. 1281. Beginning:

در فیض است منشین از کشایش نا امید آنجا  
برنگ دانه از هر قفل میروید کلید آنجا

Not dated.

Ff. 53-112, 2 coll., each ll. 13-15; Nasta‘lîk, written by two different hands; size, 8 $\frac{3}{8}$  in. by 4 $\frac{1}{2}$  in. [WALKER 46.]

## 1151

Mathnawî-i-Nâsir ‘Ali (مثنوی ناصر علی).

A religious poem by the same Nâsir ‘Ali. Beginning:

الهی ذرّه دردی بجان ریز - شر در پنبه زار استخوان ریز

There are inserted some pieces in other metres, distinguished by red ink, for instance, on ff. 25<sup>b</sup>, 26<sup>b</sup>, 29<sup>a</sup>, 31<sup>a</sup>, 31<sup>b</sup>, 42<sup>b</sup>, 47<sup>b</sup>, 50<sup>a</sup>, 50<sup>b</sup>, 51<sup>b</sup>, 52<sup>a</sup>, and 58<sup>a</sup>.

Dated the 9th of Şafar, A.H. 1135 = A.D. 1722, November 19.

Margin-column, ff. 24<sup>b</sup>-68<sup>a</sup>, ll. 28; Nasta‘lîk, mixed with Shikasta; no ornaments. [ELLIOT 122.]

## 1152

The same.

Not dated.

Ff. 28<sup>b</sup>-67<sup>a</sup>, 2 coll., each ll. 15; Nasta‘lîk; small illuminated frontispiece; size, 5 $\frac{7}{8}$  in. by 3 $\frac{1}{8}$  in. [ELLIOT 252.]

## 1153

Nairang-i-‘ishk (نیرنگ عشق).

Nairang-i-‘ishk, the love-story of Shâhid and ‘Azîz, a mathnawî, composed by Muhammad Akram Ghanîmat of Ganjâh in the Panjâb, the contemporary of Zamân Râsikh and of the emperor ‘Âlamgir, A.H. 1096 = A.D. 1685, see the chronogram at the end:

نمایان گشت تاریخ نوائین - زگلزار بهار فکر رنگین  
Z z



and Khulāṣat-alkalām, Elliot 184, No. 51. Beginning:

بنام شاه نازك خيالن - عزيز خاطر آشفته حالن

Ghanimat died about A. H. 1110 = A. D. 1698, 1699; see Rieu ii. p. 700, iii. p. 1034<sup>b</sup>; A. Sprenger, Catal., pp. 127 and 410. Dated the 12th of Rajab, A. H. 1135 = A. D. 1723, April 18. Lithographed at Lucknow about A. H. 1263, with glosses by Muḥammad Ṣāliḥ and others.

Margin-column, ff. 68<sup>b</sup>-122<sup>a</sup>, ll. 28; Nasta'liq, mixed with Shikasta; no ornaments. [ELLIOT 122.]

### 1154

The same.

Not dated.

Ff. 68<sup>b</sup>-119<sup>a</sup>, 2 coll., each ll. 15; Nasta'liq; small illuminated frontispiece; the heading torn away; size, 5½ in. by 3½ in. [ELLIOT 252.]

### 1155

The same.

Not dated.

Ff. 103<sup>a</sup>-152<sup>a</sup>, 2 coll., each ll. 15; Nasta'liq; size, 7½ in. by 5 in. [OUSELEY ADD. 76.]

### 1156

Diwān-i-Athar (ديوان اثر).

The diwān of Shafi'ā Athar of Shirāz, who spent the greater part of his life in Iṣfahān and died at Lār, A. H. 1113 = A. D. 1701, 1702, or, as Sirāj-al-din states, A. H. 1124 = A. D. 1712, 1713; comp. A. Sprenger, Catal., pp. 117, 149, and 344; Rieu ii. p. 791. His diwān was collected A. H. 1106 = A. D. 1694, 1695.

Contents:

Kaṣidas, on fol. 1<sup>b</sup> (on fol. 35 sq. a Marthiyyah). Beginning the same as in A. Sprenger, Catal., p. 344:

شرح مجموعه صنع تو ندارد پايان الخ

Four mathnawis, on fol. 40<sup>a</sup>. Beginning:

کنون بيدار شو ای بخت از خواب الخ

Chronograms (تأريخات), on fol. 49<sup>a</sup>. Beginning:

شهنشاه دين شاه سلطان حسين الخ

Ghazals, in alphabetical order, on fol. 55<sup>b</sup>. Beginning the same as in Rieu and Sprenger:

بکش بودی افتادگی تن خود را الخ

Miscellaneous poems (اشعار متفرقة), on fol. 92<sup>b</sup>. Beginning:

شوم دلتنگ اگر سویم نه بیند از غضنکی الخ

Rubā'is, on fol. 95<sup>b</sup>. Beginning:

داری اگر آرزوی کوثر به بهشت الخ

Seven satires and two chronograms at the end (on ff. 98<sup>a</sup>-103<sup>a</sup>).

The tarjībānds, mentioned by Sprenger, are not found in this copy, which was made in 1820.

Ff. 1-103, 2 coll., each ll. 15; Nasta'liq; gilt edges; size, 9½ in. by 7 in. [ELLIOT 45.]

### 1157

Kulliyāt-i-Nīmatkhān 'Āli (کلیات نعمتخان عالی).

The complete works in prose and verse of Nīmatkhān 'Āli of Shirāz, whose original name was Nūr-al-dīn Muḥammad, with the titles of Mukarrabkhān and Dānishmandkhān, the author of the well-known Bahādurshāhnāma or history of the first two years of the emperor Bahādurshāh's reign (see p. 134, No. 256 in this Catalogue), a work which is *not* included in these Kulliyāt. He died A. H. 1121 = A. D. 1709, 1710, or—according to a statement in the Ta'rikh-i-Muḥammadi—A. H. 1122; compare Rieu ii. p. 703; A. Sprenger, Catal., p. 328, etc.

Contents:

1. Preface in prose, on fol. 1<sup>b</sup>. Beginning: عیار افزای نقد سخن آکسیر است که چون بر فلزات معدن لفظ طرح الخ

2. Ghazals, in alphabetical order, interspersed with a few kaṣidas, on fol. 12<sup>b</sup>. Beginning:

بیا ای خامه بسم الله سر کن راه مطلب را  
برآر از دامن حرف آفتاب از نقطه کوكب را

3. Kaṣidas, kit'as, chronograms, short mathnawis, and rubā'is, on fol. 114<sup>a</sup>. Beginning:

كشایش گره دل بهیچ باب نشد  
هزار حیف که انگور با شراب نشد

4. A mathnawi on ethical, moral, and dogmatical matters, with mystical tendency, illustrated by short stories, on fol. 132<sup>b</sup>; identical, as Ouseley Add. 93 proves, with the mathnawi described in Rieu ii. p. 703 and A. Sprenger, Catal., p. 329. Beginning here:

پرتو خور جلوه بر هر چیز کرد  
در خور خود شد سفید و سرخ وزر

5. Waḳā'i' (وقائع) or with its full title: وقائع ایام محاصره قلعه دار الجهاد حیدرآباد (according to other copies: واقعات حیدرآباد وگلکنده), a satirical journal of the siege of the citadel of Haidarābād from the 13th of Rajab to the 22nd (or rather to the 29th, see Rieu i. p. 268) of Sha'bān, in the thirtieth year of 'Ālamgir's reign, A. H. 1097, on fol. 263<sup>a</sup>. Beginning:

دمی که مدرس کشاف صبح در صفا صدق وصفا چون قاضی  
The Waḳā'i'-i-Haidarābād were lithographed in India, A. H. 1248 (together with the following story of Husn u 'Ishk), and printed with marginal notes in Lucknow, A. H. 1259.

6. The marriage of beauty and love (تخدای حسن), a mystical work in mixed prose and verse, written in a very flowery style, on fol. 312<sup>a</sup>. Beginning:

حدیث عشق شد زب بیانم  
چو شمع افتاد آتش در زبانم

Edited at Lucknow in 1842 and 1873, with commentary at Delhi in 1844.

7. Some other short prose pieces, letters, and specimens of a refined style at the end; comp. Rieu ii. pp. 744 and 745, and p. 796, where a collection of satirical sketches, entitled راحة القلوب, is mentioned. No date.

Ff. 382, 2 coll., each ll. 15; Nasta'lik; many little injuries; size, 8 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY ADD. 102.]

## 1158

Diwân-i-Ni'matkhân 'Âli (ديوان نعمتخان عالی).

Another copy of Ni'matkhân 'Âli's lyrical poems, preceded by the same preface in prose as in Ouseley Add. 102: عيار افزای نقد سخن اکسیرست که چون بر فلزات الخ.

The diwân contains ghazals, beginning on fol. 13<sup>a</sup> (as in Rieu's first copy):

تمامی یابد از مصراع بسم الله دیوانها

بین کز مدّ این ابروست زیب روی عنوانها

They are arranged alphabetically till fol. 157<sup>b</sup>. Kāshidas, on fol. 158<sup>a</sup>. Beginning:

شاهان نظر برویتو کردن عبادتست

مژگان بهم زدن چون نماز جماعتست

Mukatta'ât, on fol. 162<sup>b</sup>. Beginning:

زهق الباطل است جاء الحق - معنی فتح شاه عالم گیر

Rubâ'is, on fol. 168<sup>a</sup>. Beginning:

سلطان طلبید و کردم آهنگ سفر

صد شکر رسیدم زدم زود بدر

Mufradât, riddles, kashidas, and mathnawis at the end (on ff. 171-178).

Not dated. In the preface many blanks are left.

Ff. 178, 2 coll., each ll. 15; Nasta'lik; size, 10 in. by 6 in. [OUSELEY 255.]

## 1159

Prose works by Ni'matkhân 'Âli.

This copy of Ni'matkhân 'Âli's treatises and stories in prose, all written in a very flowery style, often with mystical tendency and interspersed with poetry, contains:

1. Wakâ'i' or Wâkî'ât-i-Haidarâbâd and Gulkundah, on fol. 1<sup>b</sup>, beginning as in Ouseley Add. 102.

2. A fragment of the منشآت or letters etc. containing two رباعه, on fol. 46<sup>b</sup>.

Beginning of the first: بسکه شگفته دید دلم نامه ترا الخ.

Beginning of the second: اعزّی مرزا محمد سعید از موافد سراسر الخ.

3. The marriage of beauty and love, here styled مناکحه حسن وعشق, on fol. 48<sup>b</sup>, beginning as in Ouseley Add. 102.

On ff. 62<sup>b</sup> and 63<sup>a</sup> there are added some admonitions and sentences, headed هو التّاصر, and beginning: هر کس که ده خصلت شعار خود سازد در دنیا و آخرت

کار خود سازد باحق بصدق و بانفس بقهر و باخلق بانصاف الخ.

This copy is dated the 26th of Ramadân, A. H. 1209 (in the thirty-sixth year of Shâh 'Âlam's reign) = A. D. 1795, April 16; there is wrongly written rr instead of r in the colophon.

Ff. 63, ll. 15; careless Nasta'lik, mixed with Shikasta, and rather difficult to read; size, 9 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in. [ELLIOT 410.]

## 1160

Another copy of the Wakâ'i' or Wâkî'ât.

The same satirical journal of the siege of Haidarâbâd, but more complete than in the preceding copies. The last words in Elliot 410, fol. 46<sup>b</sup>, جتّه الماوی وفردوس برین, are found here on fol. 69<sup>b</sup>; but here the work continues on fol. 70<sup>a</sup> sqq., beginning: سحرگاه که نقره خنگ سوار الخ; and that this continuation is really belonging to the same Wâkî'ât we learn from the large extracts given in the Khulâṣat-alafkâr (Elliot 181, fol. 279<sup>a</sup>, l. 5). This copy breaks off on fol. 92<sup>b</sup> with the words: اگرچه عمر پیر افزود اما عقل او کم شد; then follow two blank leaves, and on ff. 95-98 a part of a mathnawî without beginning and end, the first bait of which runs thus:

کفر بود استغفر الله این سخن الخ

Ff. 98, ll. 11; very careless Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 $\frac{5}{8}$  in. [CAPS. B. 3.]

## 1161

Another copy of Ni'matkhân 'Âli's mystical mathnawî.

The same mystical mathnawî as in Ouseley Add. 102, fol. 132<sup>b</sup> sqq., beginning here in the same manner as in Rieu and Sprenger:

حمد وشکراورا که هرچه هست ازوست

دام هستی حلقه دار ازها وهوست

The initial bait of Ouseley Add. 102 is here the sixth. No date.

Ff. 144, 2 coll., each ll. 13; Nasta'lik; a little worm-eaten; size, 7 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. [OUSELEY ADD. 93.]

## 1162

Diwân-i-Najât (ديوان نجات).

The poetical works of Mir 'Abd-al'âl (or, according to Ouseley 223, Abû-al'âl) Najât of Isfahân, a son of Mir Muhammad Mu'min Husaini, the friend of Naṣrâbâdi. He died about A. H. 1126 = A. D. 1714; see Rieu ii. p. 821, and iii. p. 1095<sup>a</sup>; A. Sprenger, Catal., pp. 98, 137, and 512; Âtashkâda, Ouseley Add. 183, No. 421; Khulâṣat-alkalâm, Elliot 184, No. 72; Khulâṣat-alafkâr, Elliot 181, No. 288; Makhzan-algharâ'ib, Elliot 395, No. 2870, etc.

Contents:

Ghazals, in alphabetical order, on fol. 1<sup>b</sup>. Beginning the same as in Sprenger:

گرفتم مهر خاموشی زلب طبع سخندانرا الخ



On fol. 150<sup>a</sup> the first line is repeated by mistake.  
Rubâ'is, on fol. 173<sup>b</sup>. Beginning:

گویند که در ولایت شیر خدا الخ

The famous mathnawî on wrestling (کتاب گل کشتی), on fol. 181<sup>a</sup>. Beginning the same as in Rieu and Sprenger:

در کب عشق هر آن نامه که دلخواه بود الخ

It was composed A. H. 1112=A. D. 1700, 1701; see Rieu ii. p. 822. Lithographed at Lucknow, A. H. 1258, with a commentary of the Mahârâjah Ratan Singh.

This copy is dated the 29th of Jumâdâ-alawwal, A. H. 1185=A. D. 1771, Sept. 9.

Ff. 1-189, 2 coll., each ll. 17; Nasta'lik; bound in linen with flowers; size, 10½ in. by 6½ in. [ELLIOT 89.]

### 1163

Selections from the same diwân (منتخب دیوان میر) (ابو العال).

Selected ghazals in alphabetical order. Beginning:

گرفتم مهر الخ

Not dated. Twelfth century of the Hijrah.

Ff. 17-83, 2 coll., each ll. 14; Nasta'lik; size, 9½ in. by 5¾ in. [OUSELEY 223.]

### 1164

Another copy of Najât's mathnawî on wrestling.

Beginning the same as in Elliot 89. Not dated. Twelfth century of the Hijrah.

Ff. 1-13, 2 coll., each ll. 14; Nasta'lik; size, 9½ in. by 5¾ in. [OUSELEY 223.]

### 1165

The same.

Not dated.

Ff. 1-10, 2 coll., each ll. 15; small illuminated frontispiece; size, 5¾ in. by 3½ in. [ELLIOT 252.]

### 1166

Mathnawî-i-Sâlim (مثنوی سالم).

A mathnawî by Hâjî Muḥammad Aslam, with the takhalluṣ Sâlim, a Brahman of Kashmir, who turned Muḥammadan under Aurangzib 'Âlamgir; comp. Makhzan-algharâ'ib, Elliot 395, No. 1095, and Muntakhab-alash'ar, Elliot 247, No. 282, and died, according to Rieu iii. p. 1092<sup>a</sup>, in Farrukhsiyar's reign about A. H. 1130=A. D. 1718. Beginning:

الهی خاطر بی آرزو ده - کل آزادیم را رنگ و بود

The mathnawî seems to be entitled معانی گنج, and was composed A. H. 1082=A. D. 1671, 1672; comp. the chronogram in the last bait (the same as in A. Sprenger, Catal., p. 554, where the poet is called Luṭf-allâh Sâlim):

نجو تأریخ این گنج معانی - زدجو نسخه درد نهانی

Copied A. H. 1097=A. D. 1685, 1686.

Ff. 271<sup>b</sup>-294<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 4¾ in. [ELLIOT 258.]

### 1167

Ta'rif-i-Shâh A'zam (تعریف شاه اعظم).

A short mathnawî in homage of Shâh A'zam by the same Aslam Sâlim. Beginning:

شهان آئینه فیض اله اند  
قدر فرمان و قدرت دستگامند

Copied A. H. 1097=A. D. 1685, 1686.

Ff. 303<sup>b</sup>-307, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 4¾ in. [ELLIOT 258.]

### 1168

Sarâpâi (سرآپای سید علی مهري).

A mathnawî, entitled Sarâpâi or description of the human figure, by Mir Sayyid 'Alî, with the takhalluṣ Mihri, of Isfahân, who flourished under Shâh Sulṭân Husain, the ruler of Persia, from A. H. 1105 to 1135. He rose to the rank of a king of poets at the court of Husain, and died about A. H. 1130=A. D. 1718; comp. Rieu ii. p. 796, and the Khulâṣat-alafkâr, Elliot 181, No. 249. Beginning:

ای بت چابک شیرین حرکات  
جلوه ناز تو چون آبجیات

No date.

Ff. 140<sup>b</sup>-144<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik; small illuminated frontispiece; size, 5¾ in. by 3¾ in. [ELLIOT 252.]

### 1169

Diwân-i-Bidil (دیوان بیدل).

A selection from the lyrical poems of Mirzâ 'Abd-alkâdir Bidil of Patna, the greatest Indian poet of the last century, who died A. H. 1133=A. D. 1721 at Dihli; comp. Rieu ii. p. 706 sq.; A. Sprenger, Catal., pp. 378 and 379. Garcin de Tassy, Histoire de la Littérature Hindouie, etc., i. p. 312 (see also W. Pertsch, p. 80), fixes his death in A. H. 1137=A. D. 1724, 1725.

Contents:

Ghazals, in alphabetical order, on fol. 204<sup>a</sup>. Beginning:

ای کرد تگ و پوی سراغ تو نشانها  
وامانده اندیشه راه تو مکانها

Rubâ'is, on fol. 357<sup>a</sup>. Beginning:

آندم که حقیقت قدم پیدا شد  
دانی که چگونه کیف و کم پیدا شد

According to a colophon on fol. 366<sup>a</sup>, this copy was finished the 2nd of Şafar, A. H. 1138=A. D. 1725, Oct. 10.

Margin-column, ff. 204<sup>a</sup>-365<sup>b</sup>, ll. 28; Nasta'lik, mixed with Shikasta; no ornaments; incomplete at the end, where several pages are left blank. [ELLIOT 122.]

### 1170

The same.

Another, but smaller selection from Bidil's diwân. Beginning:

اگر منکر نبوت نه با حضرات جز بتعظیم پیش میا  
و اگر بر تجلی ایمان داری بهیچ جانب بی ادب چشم مکشا الخ

The arrangement from beginning to end is this, that first comes a *nuktaḥ* (نکته), generally in prose, then a *rubā'ī* or *kiṭ'ah*, finally a *ghazal* or a series of *mukhammasāt*; this order is repeated throughout.

Not dated; this copy looks more like a brouillon than a clean copy of a *diwān*.

Ff. 44, ll. 19; careless Nasta'lik; size, 9½ in. by 5 in.

[OUSELEY 227.]

### 1171

*Diwān-i-Hayâ* (دیوان حیا).

The lyrical poems of Sheo Râmdâs Hayâ, the brother of Râjah Dayâ Mal Imtiyâz, and pupil of the preceding poet 'Abd-alkâdir Bidil; comp. A. Sprenger, Catal., pp. 154 and 155; Beale, Oriental Biogr. Dictionary, p. 106; Makhzan-algharâ'ib, Elliot 395, No. 660. A chronogram for A.H. 1124 (دستور پادشاه عالم) = A.D. 1712 appears on fol. 117<sup>b</sup>, l. 4.

This *diwān* contains:

Ghazals in alphabetical order, interspersed with a few *rubā'īs*, *kiṭ'as*, and *fards*, beginning on fol. 1<sup>b</sup>:

می برد دیرو حرم از خود دل دیوانه را  
طرح صحبت یاد شمع افتاد این پروانه را

A series of *rubā'īs*, some *mukhammasât*, a few *fards*, and one *qaṣidah*, on fol. 105<sup>a</sup>. Beginning of the first *rubā'ī*:

عمریست که میکند جنون محمل ما الخ

No date. The copyist was Dhū-alfakâr 'Alî.

Ff. 119, 2 coll., each ll. 15; large Nasta'lik; size, 15 in. by 8½ in.

[OUSELEY ADD. 138.]

### 1172

*Diwān-i-Ājiz* (دیوان عاجز).

Ghazals by 'Ājiz, in alphabetical order. Beginning:

رحم بر حال ما کن کردگار الخ

Whether this poet is identical with Muhammad Hâshim 'Ājiz (mentioned in the *Hamisha Bahâr*, which comprises the poets from Jahângir's accession, A.H. 1014, to that of Muhammadshâh, A.H. 1131; see A. Sprenger, Catal., p. 126; Makhzan-algharâ'ib, Elliot 395, No. 1772), or with 'Ājiz of Kashmir (Makhzan-algharâ'ib, No. 1762), or with the Hindūstānī poet 'Ājiz, the author of a Persian *mathnawī* *لعل و گوهر* (see A. Sprenger, Catal., p. 599), or even with 'Arif-aldinkhân 'Ājiz, who flourished about A.H. 1168 = A.D. 1754, 1755 (see Beale, Oriental Biogr. Dictionary, p. 30), we are unable to ascertain from the contents of the *diwān*. This copy is dated the 7th of Jumâdâ-alawwal, A.H. 1182 = A.D. 1768, September 19.

Ff. 66, 2 coll., each ll. 15; very careless Nasta'lik, sometimes quite like *Shikasta*; size, 7½ in. by 5¾ in. [OUSELEY ADD. 12.]

### 1173

Poems by Āgâh (آگاه).

Three *mathnawīs* by Nizâm-al-din Aḥmad, with the *takhalluṣ* Āgâh, who seems not to be mentioned in any *tadhkirah*:

1. *Nashâ-i-rasâ* (نشاء رسا), on fol. 122<sup>b</sup>, the story of a young man who saw a girl in his dream, fell in love with her, and actually discovered her at Ḥalab afterwards. This story is preceded by another of the poet's own love and separation from his sweetheart, which forms a kind of introduction to the main part of the poem. Beginning:

عشق میخواست دل وارسته - دردمندی ناتوانی خسته

Dated the 17th of Ramaḍân, A.H. 1135 = A.D. 1723, June 21.

2. *Manshûr-i-Majnûn* (منشور مجنون), on fol. 141<sup>a</sup>, another *mathnawī* of similar contents (see, for instance, the heading on fol. 148<sup>b</sup>: آغاز داستان عاشقی که نازنینی (را به خواب دید و از غلبه شوق او آواره دشت طلب گردید). Beginning:

بنام پادشاه ملک هستی - که دل از جام شوقش کرد مستی

Dated the 27th of Ramaḍân in the same year, 1135.

3. *Sâkinâma* (ساقینامه), on fol. 165<sup>b</sup>, intermixed with many ghazals. Beginning:

بنام خدای که خُم آفرید - در روح از جوش صہبا دمید

Dated the 19th of Shawwâl in the same year.

Margin-column, ff. 122<sup>b</sup>-203<sup>a</sup>, ll. 28; Nasta'lik, mixed with *Shikasta*; no ornaments.

[ELLIOT 122.]

### 1174

*Diwān-i-Masîḥ* (دیوان مسیح).

The lyrical poems of Masîḥ or Masîḥâ (the latter *takhalluṣ* appears in many places, for instance, on fol. 1<sup>b</sup>, l. 5:

جنون کی میرود از سر زچوب گل مسیحارا  
مگر زلف تو سازد عاقلش دیوانه مارا)

who seems to be identical with Muḥammad Muḥim-khân Masîḥ, a mystical poet, who was still alive in A.H. 1136 = A.D. 1723, 1724; comp. A. Sprenger, Catal., p. 129. There occurs among the *rubā'īs* the date A.H. 1115 = A.D. 1703, 1704. This *diwān* consists of ghazals in alphabetical order, with some *rubā'īs* and *fards* at the end. Beginning:

الہی آبرو ده گوهر یکدانه مارا الخ

Dated by Muḥammad Afḍal the last of Dhū-alka'dah, A.H. 1183 = A.D. 1770, March 27.

Ff. 99, 2 coll., each ll. 14; irregular Nasta'lik; size, 8½ in. by 5¾ in.

[OUSELEY ADD. 11.]

### 1175

An anonymous *diwān* containing *mathnawīs* and *rubā'īs*:

1. *Minhâj-almi'râj* (منہاج المعراج), the path of ascension, on fol. 168<sup>b</sup>. Beginning:

ستایش همان حدّ فرزانه ایست  
کہ از سجده اش نہ فلک دانه ایست

2. *Da'wat-al'âshiqîn* (دعوة العشاقین), the feast of the lovers, in the metre of Nizâmî's *Khusrau* and *Shîrîn*, on fol. 184<sup>b</sup>. Beginning:



بیا ای بلبل قَرخ پر وبال - که از گل گشته شوریده احوال

3. *Gulzâr-i-sa'âdat* (گلزار سعادت در تعریف باغات), the garden of bliss, on fol. 194<sup>b</sup> sq. and margin of ff. 196<sup>a</sup>-202<sup>b</sup>, a mathnawî describing the gardens, hospices, and other public buildings of Isfahân; it is dedicated to a prince Ashraf, see fol. 204<sup>b</sup>: در مدح نواب اشرف اقدس همایون اعلیٰ خلد الله. نواب کامیاب. This Ashraf is called سلطانہ ابداء. شاهنشہ ایران, on fol. 199<sup>a</sup>, l. 6. Besides there is mentioned Sultân Husain, on fol. 204<sup>b</sup>, lin. antepen. The last chapter, on fol. 206<sup>b</sup>, is در مدح وزیر اعظم, who is called:

عماد ملک دستور معظم - وزیر شاه مؤمن خان اعظم

There can scarcely be any doubt that this Ashraf is the second Afghân ruler of Persia, A.H. 1137-1142 = A.D. 1725-1729, and Sultân Husain that unfortunate Şafawî prince who abdicated A.H. 1135 = A.D. 1722, and was murdered A.H. 1142 = A.D. 1729. Beginning:

بسر دارد همای خامه دولت - زوصف گلشن باغ سعادت

4. *Thamarat-al-hijâb* (ثمره الحجاب), the fruit of the veil, in the metre of Nizâmî's *Haft Paikar*, on fol. 207<sup>a</sup>. Beginning:

شبی از همدمان ایمانی - محفلی گرم بود روحانی

5. *Husn-i-Ittifâq* (حسن اتفاق در تعریف نعت), the beauty of concord, a description of Kûhistân and Yazd, on fol. 213<sup>b</sup>. Beginning:

نعتست وفرشته بلبل او - نه تفته ز آتش گل او

It ends with a panegyric on the same Ashraf, on fol. 221<sup>b</sup>.

6. *Maimanatnâma* (میعنت نامه), the book of happiness, in the metre of the *Shâhnâma*, on fol. 224<sup>b</sup>. Beginning:

بنام خداوند فرد قدیم - که بنموده مارا ره مستقیم

7. *Rubâ'is* (رباعیات), on ff. 238 and 239. Beginning:

درد تو بدل چو گرگ بر کله زند  
شوق تو بجان چو برق بر غله زند

8. *Jahânnamâ* (جهاننما), the mirror of the world, a mathnawî in the metre of Nizâmî's *Makhlûz-al-asrâr*, on the margin of ff. 168-196<sup>a</sup>. Beginning:

بسم الله الرحمن الرحيم - نیزه خطیست بقصه غنیم

It contains panegyrics on 'Alî (در منقبت امیر), Hasan, Husain, 'Alî bin Al-husain, Bâkir, Şâdiq, Kâzîm, Ridâ, etc. On fol. 196<sup>a</sup> a special chapter on Ashraf.

The end seems to be on fol. 196<sup>a</sup>, as the following part on ff. 196<sup>a</sup>-202<sup>b</sup>, describing buildings etc., must be attributed to the *Gulzâr-i-sa'âdat* (No. 3).

9. *Mukatta'ât* (مقطعات), on the margin of ff. 225-237. Beginning:

بر نیامد يك شرر از جا که خاکستر نشد

The author of these poems is not mentioned anywhere; he was probably a contemporary of Shaikh Muhammad 'Alî Hazin, whose memoirs (translated by F. C. Belfour, London, 1830) offer many illustrations to the contents of this collection.

Not dated.

Ff. 168-239, 2 coll., each ll. 14, and margin; small, irregular Nasta'liq; size, 8½ in. by 4½ in. [OUSELEY 14.]

## 1176

A Persian *kaşidah*. Beginning: امن تذکر

ای زیاد یارانت اندر ذی سلم  
اشک چشم آمیختی با خون روان گشته تهم

To the first distich of each verse two or three Arabic words are prefixed; it seems that they indicate the beginning of the single verses of an Arabic *kaşidah*, of which this is the Persian translation. So we conclude from the fact that the beginning of the Persian verses means the same as these Arabic words. We add the next following verses:

ام هبت

یا مگر از کاظمه بادی وزید از کوی دوست  
یا مگر در نیم شب برقی چهید است از اضم

فما لعینک

چيست چشمت گوئیش گریان مشو گریان شود  
چيست دل گوئی که به شو شیفته گردد زغم

etc.

Copied by Hâjj Muhammad, the secretary of Hâjj Ibrâhîm Pasha, the governor of Bosnia, the 21st of Dhû-al-hijjah, A. H. 1145 = A. D. 1733, June 4. Colophon on fol. 10<sup>a</sup>: حرره الفقير المعترف بالعجز والتقصير الحاج محمد كاتب دیوان مدر سابقى ووالى بوسنه الحاج ابراهيم پاشا بسره الله ما يريد وما يشاء بطفه والجزيل فى اليوم الحادى والعشرين من شهر ذى الحجة الشريفة سنة خمس واربعين ومائة والف در مد(?) جزیره رسمو من مضافات کرد.

Ff. 1-10, ll. 16-20; Nasta'liq; size, 6½ in. by 4½ in. [OUSELEY 132.]

## 1177

(کلیات فائز). *Kulliyât-i-Fâ'iz*.

Complete works in verse and prose, in Persian and Rekhta, by Şadr-al-dîn Muhammad bin Zabardastkhân, with the takhalluṣ Fâ'iz (the successful), who lived in the reign of the emperor Muhammadshâh (A. H. 1131-1161), and is best known as the author of the *ارشاد الوزرا*, or short notices on celebrated wazîrs, a work not included in this collection; comp. Rieu i. p. 338; Elliot, *History of India*, iv. p. 148; and Garcin de Tassy, *Histoire de la Littérature Hindouie*, etc., i. pp. 436-438.

## Contents:

A. *Persian*:

1. An introduction in prose, on the poetical art and the various niceties, peculiarities, and tropical figures in poetry. Beginning on fol. 1<sup>b</sup>: الحمد لمن ابدع نوع الانسان و اكمل و احسن خلقه و انطق لسانه و افصح مقوله الخ.

2. *Kāṣidas* and *kit'as*. Beginning on fol. 16<sup>b</sup>:

ميكنم ذكر ذات پاك خدا - كه ندارد بدهر او همتا

3. *Ghazals*, in alphabetical order. Beginning on fol. 40<sup>b</sup>:

بسم الله است زيب بهار سفينهها

آمد گل ثنا چمن آرای سينهها

4. *Rubā'is*, on fol. 62<sup>b</sup>; *mukhammasât*, *tarjî'ât*, and *tarkibbands*, and a *marthiyyah*, on fol. 68<sup>b</sup>.

5. A number of short *mathnawis*, beginning with a *mathnawî*, on fol. 81<sup>b</sup>, thus:

الهي نشاء (نَشَأَت) عشقم رساكن

گره از خاطر افسرده وا كن

At the end of this part the following chronogram appears:

دل پئی تاریخ این قصه نكو - گفت دولتخانه والا بگو

that is, if we take the two words *دولتخانه* والا as the components of the *ta'rikh*, A.H. 1134 = A.D. 1721, 1722.

6. A larger *mathnawî* of didactical and mystical purport, in different *faṣls*. Beginning on fol. 118<sup>b</sup>:

بنگرید ای دوستان حال جهان

زانکه مخفی نیست بر بینندگان

7. A short prose treatise, with the rather strange heading: بحر طویل, on fol. 142<sup>b</sup>, and a long series of *ruḳ'ât*, that is, specimens of a refined prose style, mixed with verses, chiefly of a descriptive character, beginning on fol. 145<sup>b</sup>: الحمد لله . . . اما بعد این رقتاتی چند است که احقر انام صدر الدین محمد بن زریدستان الخ.

B. *Rekhta*:

8. *Ghazals*, on fol. 177<sup>b</sup>, and the same six short *mathnawis* which are described by Garcin de Tassy, loc. cit., beginning with the تعریف پن گهت, on fol. 190<sup>b</sup>. The last but one of these is the famous story of the bang-selling woman.

No date.

Ff. 196, ll. 12; *Nasta'liq*; illuminated frontispieces on ff. 1<sup>b</sup>, 16<sup>b</sup>, 40<sup>b</sup>, 68<sup>b</sup>, 81<sup>b</sup>, 118<sup>b</sup>, 142<sup>b</sup>, 145<sup>b</sup>, and 177<sup>b</sup>; size, 7<sup>1</sup>/<sub>2</sub> in. by 4<sup>3</sup>/<sub>8</sub> in. [OUSELEY ADD. 182.]

## 1178

*Diwân-i-Shuhrat* (دیوان شهرت).

The *diwân* of *Shuhrat*, that is, *Shaikh Husain Shuhrat Arab* of *Shirâz*, who went to India under 'Ālamgir, was

in the service of *Muhammad A'zamshâh*, and rose to high honours under *Muhammadshâh*, in whose reign he got the famous title of حکیم المالك (or as is stated on the first page of this copy: (حکیم الممالك); comp. *Makhzan-algharâ'ib*, Elliot 395, No. 1267. He died, according to A. Sprenger, *Catal.*, p. 156, A.H. 1149 = A.D. 1736, 1737; comp. also p. 124 in the same Catalogue, and Beale, *Oriental Biographical Dictionary*, p. 188.

## Contents:

*Ghazals*, arranged alphabetically, on fol. 1<sup>b</sup>. Beginning:

مطرب شوم چو نغمه آن دلنوا را

در گوشها یکی کنم آهنگ و ساز را

*Mukhammasât*, on fol. 167<sup>a</sup>. Beginning:

بهار حسن که چون رنگ گل ربوده زجایت

که گشته است به گلزار درد راهنمایت

*Muḳaṭṭa'ât*, on fol. 172<sup>a</sup>. Beginning:

مسوز از آتش دل هر نفس دماغ مرا

ز موج شعله لبالب مکن ایاغ مرا

*Quatrains* (but *not* in the *Rubâ'i* metre), on fol. 179<sup>a</sup>. Beginning:

گوهر درج ولایت را بود حیدر محیط

نیست این در را کسی جز سائی کوثر محیط

Not dated; copied in the last century.

Ff. 186, 2 coll., each ll. 13; *Nasta'liq*; size, 10<sup>1</sup>/<sub>4</sub> in. by 6<sup>3</sup>/<sub>8</sub> in. [OUSELEY 281.]

## 1179

*Ghazaliyyât-i-Râjâ* (غزلیات راجا).

A small number of rather long *ghazals* by a poet with the *takhalluṣ* *Râjâ*, who is not mentioned, as far as we can ascertain, in any *tadhkirah*. A. Sprenger, *Catal.*, p. 539, mentions a *diwân* of *Râjâ* (دیوان راجه), who is identical with our poet, as the beginning of our copy proves:

روی که من بدیدم اندر عیان نگنجد

لذت جمال آنرو اندر بیان نگنجد

There is another copy of this *diwân* in the India Office, No. 1625 (ff. 1-17), dated A.H. 1158 = A.D. 1745, so that at any rate the poet must have flourished in or before the middle of last century.

Ff. 345-350, 2 coll., each ll. 15; *Nasta'liq*; size, 8<sup>7</sup>/<sub>8</sub> in. by 6<sup>1</sup>/<sub>2</sub> in. [BODLEY 773.]

## 1180

*Ghazaliyyât-i-Şâbir* (غزلیات صابر).

A *diwân* of *ghazals*, imperfect both at the beginning and end, by *Şâbir*. Two poets of this name are mentioned by A. Sprenger, *Catal.*, p. 216, among the *Hindûstânî* poets—*Mirzâ Şâbir* and *Şâbir Shâh* of *Dihli*, a contemporary of *Muhammad Shâh*; but we have no means of ascertaining whether one of them is the author of this *diwân*.

The *ghazals* are arranged alphabetically. If we can



rely on the Arabic numbers of the leaves, only one leaf is wanting at the beginning. Beginning:

در بزم وحدت نبود بار هیچکس  
دخلى نه در حریم تو باد نسیم را

The last ghazals end in م. Beginning of the last ghazal:

گر حکم کنی تو جان فشانیم - آخر نه یکی زندگانیم

This copy was probably made in the last century.

Ff. 239, 2 coll., each ll. 15; Nasta'liq; size, 11¼ in. by 6½ in. [OUSELEY 287.]

### 1181

Zinat-altawārikh (زینت التواریخ).

A collection of metrical chronograms, fixing the dates of different events of public and private life in words, by one Shaikh Asad (fol. 5<sup>a</sup>, l. 2) or Asad-allāh, as he calls himself on fol. 6<sup>b</sup>, l. 12.

The preface (ff. 3-7) and the conclusion (ff. 95<sup>b</sup>, 96<sup>a</sup>) are written in rhymed prose, the book itself in the metre Mutakārib.

Beginning:

ماهر اسرار خفی واقف رموزات جلی الخ

Beginning of the text:

بنام کسی میکنم ابتدا - ازو شد هویدا فنا و بقا

The preface is dated (on fol. 7<sup>a</sup>) the sixth year of Ahmad Shāh, A.H. 1167, the 17th of Muharram=A.D. 1753, November 14; the conclusion is dated (on fol. 96<sup>a</sup> and fol. 101<sup>b</sup>) the 17th of Šafar, but the year is not mentioned. It may be the same year which is mentioned in the preface, A.H. 1167, as the emperor Ahmad Shāh was not killed till the Sha'bān of that year; but this must remain doubtful, as there occurs in several chronograms at the end the year 1168.

The chronograms extend over the time, A.H. 1111-1168. They are arranged alphabetically, according to the rhyme-letters. There is an appendix on ff. 97-101, stating the exact number of the verses of each chapter and each chronogram. The margin is covered with many lexicographical explanations, taken chiefly from the *al-fahāris* and *al-mawā'id*.

Not dated; this copy may be as old as the date of the composition.

Ff. 101, 2 coll., each ll. 14; Nasta'liq; size, 8 in. by 4½ in. [OUSELEY 16.]

### 1182

Diwān-i-Wālih (دیوان والیه).

The lyrical works of 'Alī Kulikhān of Dāghistān, with the takhalluṣ Wālih, the author of the famous tadhkirah Riyād-alshu'arā, who was born A.H. 1124=A.D. 1712, at Isfahān, came to India A.H. 1147=A.D. 1734, 1735, composed his tadhkirah A.H. 1161=A.D. 1748, and died A.H. 1169 or 1170=A.D. 1755-1757; comp. Rieu i. p. 371 sq.; Elliot 402, Khātimah (No. 377 in this Catalogue); A. Sprenger, Catal., p. 132;

Journal of the Royal Asiatic Society, ix. p. 145. The Shuhuf-i-Ibrāhīm fix his death in A.H. 1180=A.D. 1766, 1767. According to the preface, Wālih completed this diwān A.H. 1157=A.D. 1744, 1745.

Contents:

The author's preface, on fol. 1<sup>b</sup>. Beginning: دیباجة: دیوان بآن حمد صانعی است که سواد و بیاض لیل و نهار و رقی از کلیات صنعت اوست الخ

Kāshidas, on fol. 7<sup>b</sup>. Beginning:

منم که نیست مرا در جهان شبیه و مثال  
مگر خدای غفور ستم و حق متعال

Ghazals, in alphabetical order, intermixed with some rubā'is and fards, on fol. 54<sup>b</sup>. Beginning:

عالم برند رشک بعیش مدام ما  
گر عکس چهره تو در افتد بجام ما

Three short mathnawis, on fol. 190<sup>b</sup> sq. Beginning of the first:

این نامه بنام آن خداوند  
کاندر دل من غم تو افکنند

Beginning of the second, on fol. 202<sup>a</sup>:

چون خلیفه مقتدای جزو و کل الخ

Beginning of the third, on fol. 204<sup>a</sup>:

مرا میگفت روزی زارخانی الخ

Kiṭ'as and rubā'is, on fol. 206<sup>a</sup>. Beginning:

گلی از خار زار دشت فنا - برویاض بقا فرستادم

The initial rubā'i, on fol. 209<sup>b</sup>, begins thus:

مرآت جمال حضرت بیچونم  
بکشای نظر بحسن روز افزونم

Not dated.

Ff. 289, 2 coll., each ll. 9; Nasta'liq; illuminated frontispiece at the beginning of each part; each page framed by gold stripes; a little worm-eaten; many additions on the margin; beautiful binding with flowers, arabesques, and gold; size, 7½ in. by 4½ in. [ELLIOT 411.]

### 1183

Diwān-i-Shauk (دیوان شوق).

Ghazals by Shauk, who is probably identical with Rāe Tansukh Rāe, a Hindū with the takhalluṣ Shauk, who lived at Āgra about A.H. 1170=A.D. 1756, 1757, and left besides a diwān, a tadhkirah of Persian poets, entitled Safinat-alshauk; see Beale, Oriental Biogr. Dictionary, p. 218.

The ghazals are arranged alphabetically. Beginning:

کجا بعشق سروکار بوده است مرا  
همیشه یار طلبگار بوده است مرا

Not dated.

Ff. 39, 2 coll., each ll. 13; Shikasta; size, 9½ in. by 6½ in. [OUSELEY ADD. 67.]

## 1184

Kuliyât-i-Ḥazîn (کلیات حزین).

Complete poetical works of Shaikh Muhammad 'Ali Jilânî Ḥazîn, who died at Banâras A. H. 1180=A. D. 1766; comp. Rieu i. pp. 372 and 381; ii. p. 715 sq.; A. Sprenger, Catal., pp. 135 and 424; and No. 383 in this Catalogue.

Contents:

1. Kaşidas, introduced by a preface in prose and verse, and concluded by some tarkibbands and one marthiyyah. Beginning of the preface: افتتاح نامه. Beginning of the first kaşidah, on fol. 3<sup>a</sup>, margin:

غیر نفی غیرت یکتای بی همتاستی  
نقش لا در چشم وحدت بین من آلاستی

2. Mathnawî, on fol. 50<sup>b</sup>. Beginning:

بنام آنکه آذر را چمن ساخت  
دل دوزخ شر را انجم ساخت

3. Extract from another mathnawî, entitled خرابات, on fol. 55<sup>b</sup>. Beginning:

تناهست پیر خرابات را - که شست از دلم لوث طامات را

4. Mathnawî, on fol. 62<sup>b</sup>. Beginning:

ای دل افسرده خروشت کجاست  
خامشی از زمزمه جوش کجاست

5. Mathnawî, on fol. 64<sup>b</sup>. Beginning:

بنام نگارنده هست و بود  
فرزنده این رواق کبود

6. Prologue and epilogue of the تذکرة العاشقین, a fifth mathnawî, on fol. 69<sup>b</sup>. Beginning:

ساقی زمی مؤحذانه - ظلمت بر شرک از میانه

7. Mathnawî, with a short preface in prose, on fol. 76<sup>b</sup>. Beginning of the preface:

الحمد فی الآخرة والاولی والسلام علی سیدنا المصطفی النبی

Beginning of the mathnawî:

تناهای شایسته دلداری - سپاس فراوان زما یار را

This poem was composed A. H. 1173=A. D. 1759, 1760.

8. Mathnawî, on fol. 85<sup>b</sup>. Beginning:

کلما فی الوجود لیس سواه - وحده لا اله الا الله

9. Ghazals, in alphabetical order, on fol. 105<sup>b</sup>. Beginning:

درین دریای بی پایان درین طوفان شور افزا  
دل افکنندیم بسم الله مجربها و مرسیها

10. A mixed collection of minor poems, kaşidas, ghazals, rubâ'is, etc., on fol. 293<sup>b</sup>. Beginning:

حق تعلیم دارم خوش قد آن بوستانی را  
که سرو از مصرع من یاد میگردد روانی را

11. Rubâ'is, on fol. 315<sup>b</sup>. Beginning:

ای چشم و چراغ جان غمیده ما  
در راه تو خاک شد دل و دیده ما

Copied at the request of 'Ali Ibrâhîmkhân Bahâdur, A. H. 1184=A. D. 1770, 1771 (four years after the author's death), by Ramaḍânî. On ff. 334<sup>b</sup> and 335<sup>a</sup> is added by the same hand the author's epilogue in prose and verse, with the following heading: این خاتمه را در آخر این دیوان بقلم خود ثبت فرموده خود از خط هان ای دانش و مبارک ایشان نقل شد. شگرفان دیده و وزرنگاهان معنی پرور الخ. At the beginning and end of this MS. there are found some seals of 'Ali Muhammadkhân, dated A. H. 1249=A. D. 1833, 1834. The Kuliyât-i-Ḥazîn have been lithographed in Lucknow, A. H. 1293.

Ff. 335, 2 centre-coll., each ll. 17, and a third on the margin, ll. 36; Nasta'lik; illuminated frontispiece at the beginning of each part; size, 11½ in. by 6½ in. [ELLIOT 213.]

## 1185

Mathnawiyât-i-Ḥazîn (مثنویات حزین).

Another copy of the seven mathnawis of Shaikh Ḥazîn. In the subscription of the first mathnawî (on fol. 26<sup>a</sup>) his full name is given as Jamâl-al-din Abû-alma'âlî Muhammad, known as 'Ali bin Abi Tâlib bin 'Abdallâh bin Jamâl-al-din 'Ali Alzâhidî Aljilânî.

1. Mathnawî, with the preface in prose, on fol. 2<sup>b</sup>.

2. Dîwân al-bid'îya, on fol. 27<sup>b</sup>.

3. Extract from the خرابات, on fol. 83<sup>b</sup>.

4. Mathnawî, on fol. 102<sup>b</sup>.

5. Mathnawî, on fol. 115<sup>b</sup>.

6. Mathnawî, on fol. 120<sup>b</sup>.

7. Mathnawî, on fol. 134<sup>b</sup>.

The beginning of each mathnawî the same as in the preceding copy.

Copied by دلیراج in Muḥammadâbâd Banâras, A. H. 1177, the 19th of Dhû-alhijjah=A. D. 1764, June 19, during the author's lifetime. The first mathnawî is dated (on fol. 26<sup>a</sup>) A. H. 1177, the 25th of Dhû-alka'dah=A. D. 1764, May 26.

Ff. 153, 2 coll., each ll. 12; Nasta'lik; size, 8½ in. by 5½ in. [OUSELEY 24.]

## 1186

Sarw u Gul (سرو و گل).

A very extensive mathnawî, called 'Cypress and Rose,' composed by Taskin bin Ya'kûb, of Arabic descent, a native of Kaṭîf, A. H. 1189=A. D. 1775, 1776; see fol. 310<sup>b</sup>, l. 7:

چو تسکین یافت از غم جان مسکین  
درین دفتر تخلص گشت تسکین  
عرب زاده من از شهر قطیفم  
بغربت مانده وزار و نحیفم



ولی چون بودم از اولاد یعقوب  
 ز یعقوبم بعالم گشته منسوب  
 پدر از عمری ومادر قطیفی  
 بدو شم کرد غم بار نحیفی الخ

For the date of the composition, see fol. 10<sup>a</sup>, lin. penult.:

اگر خواهی که تأریخش بدانی  
 بگویم آشکارا تا نمایی  
 گذشت از هجرت بیغمبر آل  
 هزار و یکصد و هشتاد و نه سال

Beginning:

بنام آنکه کرد ایجاد عالم  
 برای آدم و اولاد آدم  
 گلی از گلشن رحمت عیان کرد  
 بابراهیم آتش گلستان کرد

After several introductory chapters the story begins on fol. 10<sup>b</sup>: 'آغاز کتاب فلک ناز آن شهزاده سرفراز'.

Another copy of this rare work is described in Rieu ii. p. 718. As it contains the story of prince Falaknâz, it also bears the title of 'Falaknâznâma.'

Not dated.

Ff. 312, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 7½ in. [OUSELEY 73.]

### 1187

Diwân-i-Şahbâ (دیوان صہبّا).

The diwân of Âkâ Muhammad Taqî Şahbâ, the contemporary and friend of Âdhur, the author of the Âtashkada; comp. Ouseley Add. 183, No. 807. His ancestors came from Damâwand, but he himself was a native of Kumm, and spent the greater part of his life both there and in Isfahân. Âdhur fixes his death in A. H. 1191 = A. D. 1777 by this chronogram: دائم بود ز کوثر لبریز جام صہبّا.

This copy contains:

Ḳaṣidas, on fol. 1<sup>b</sup>. Beginning:

برون چو تیر تو از خانه کمان آید  
 مرا برون ز تن از اشتیاق جان آید

At the end is given as date Rajab A. H. 1122 = A. D. 1710, August, Sept., which, if correct, would prove that the author wrote his ḳaṣidas in early youth.

Chronograms in the form of ḳit'as, on fol. 6<sup>a</sup> (قطعات). Beginning:

صاحب عز و خداوند شرف - زبدۀ اہل زمین فخر زمان

The last of them is the ta'rikh on Âdhur's marriage (تأریخ عروسی امیر الشعرا آذر), the concluding hemistich of which runs thus: زمرہ آمد در کنار مشتری, i. e. A. H. 1167 = A. D. 1753, 1754.

Ghazals, alphabetically arranged, on fol. 8<sup>b</sup>. Beginning:

نہ تنها روشن است از پرتو روی تو محفلها  
 گرین شمع است روشن بزم جانها محفل دلها

Rubâ'is, on fol. 43<sup>b</sup>. Beginning:

ای تیر تو بر جان عدو تیر خدا  
 کامد بنشان ز شصت تقدیر خدا

Not dated.

Ff. 1-55, 2 coll., each ll. 17; Nasta'lik, mixed with Shikasta; illuminated frontispieces on ff. 1<sup>b</sup> and 8<sup>b</sup>, the first two pages splendidly adorned; beautiful binding with flowers; size, 8 in. by 5 in. [ELLIOT 104.]

### 1188

Diwân-i-Hâtif (دیوان ہاتف).

The poetical works of Sayyid Ahmad Hâtif of Isfahân (see Âtashkada, Ouseley Add. 183, No. 843), like Şahbâ, a contemporary and friend of Âdhur. He died A. H. 1198 = A. D. 1784; comp. Zeitschrift der D. M. G. v. p. 80 sq.; Journal Asiatique, 5<sup>ème</sup> série, vol. vii (1856), p. 130 sq.; Fundgruben des Orients, ii. p. 307 sq.; Rieu ii. p. 813<sup>b</sup>; Bland, Century of Persian Ghazals, p. 38 sq.

Contents:

Ḳaṣidas, on fol. 57<sup>b</sup>. Beginning:

سکر از کوی خاور تمغ اسکندر جو شد پیدا  
 عیان شد رشع خون از شکاف جوشن دارا

This initial poem, in praise of 'Ali, is the first of those quoted in the Âtashkada.

Ḳit'as and ta'rikhât, on fol. 68<sup>b</sup>. Beginning:

خار بدردن بمزگان خارہ بشکستن بدست  
 سنگ خائیدن بدندان خارہ بریدن بچنگ

This is also quoted in the Âtashkada (with کوہ in the 2nd line instead of خارہ).

The same tarjiband, which is published in text and German translation by Schlechta-Wssehrd in the Zeitschrift, loc. cit., on fol. 77<sup>a</sup>. Beginning:

ای فدای تو ہم دل و ہم جان الخ

likewise quoted in the Âtashkada.

Ghazals, in alphabetical order, on fol. 80<sup>b</sup>. Beginning:

جان بجانان کی رسد جانان کجا و جان کجا  
 ذرہ است این آفتاب آن این کجا و آن کجا

Rubâ'is, alphabetically arranged, on fol. 94<sup>a</sup>. Beginning:

گرفاش شود عیوب پنهانیء ما الخ

Not dated.

Ff. 57-95, 2 coll., each ll. 17; Nasta'lik, mixed with Shikasta; richly illuminated frontispiece on fol. 57<sup>b</sup>, and a smaller one on fol. 80<sup>b</sup>; size, 8 in. by 5 in. [ELLIOT 104.]

### 1189

Diwân-i-Wâkif (دیوان واقف).

The complete poetical works of Maulânâ Nûr-al'ain Wâkif of Patiyâla, who was born in the Panjâb, became a pupil of Ârzû, and died A. H. 1200 = A. D. 1786; comp. Rieu ii. p. 719; Sprenger, Catal., pp. 160 and 589.

## Contents:

Ghazals, alphabetically arranged, intermixed with some *kit'as*, *rubá'is*, and *fards*, on fol. 1<sup>b</sup>. Beginning:

ای بزم شوق تو نالان بهر سو سازها  
رفته در هر گوشه زان سازها آوازها

Rubá'is, on fol. 320<sup>a</sup>. Beginning:

از سلسله بی سروپایان تو ایم  
از حلقه بی برگ و نوایان تو ایم

A very long *tarjībānd*, on fol. 335<sup>b</sup>. Beginning:

ای زلف تو عنبرین کمندی  
در عهد تو هر دلی به بندی

A *mukhammas*, followed by a *musaddas* (in honour of 'Alī ibn Abi Ṭālib), on fol. 343<sup>b</sup>. Beginning of the former:

ترا مشکل کشا دانسته بودم  
ترا حاجت روا دانسته بودم

An appendix, containing ghazals and other minor poems, which the author composed after the completion of his *diwān*, on fol. 347<sup>b</sup>. Beginning:

ای لاله‌ها ز شوق رخت داغ دیده‌ها آید

This copy was written for the Amir Mir Karam 'Alīkhān at Haidarābād, and finished on Thursday the 1st of Dhū-al-hijjah, A. H. 1220 = A. D. 1806, February 20, by Muḥammad 'Alīm.

Ff. 353, 2 coll., each ll. 19; distinct Nasta'lik; illuminated frontispiece; the first and last two pages richly adorned; size, 11½ in. by 7¾ in. [BODL. 715.]

## 1190

Another copy of the same.

The same *diwān*, without the appendix, containing: ghazals, *kit'as*, *rubá'is*, and *fards*, in alphabetical order, on fol. 1<sup>b</sup>. Beginning the same as in the preceding copy. One *mukhammas* (corresponding to that in Bodl. 715, on fol. 343<sup>b</sup>), a series of unalphabetical *rubá'is* and *fards*, and the same large *tarjībānd* as in Bodl. 715, on fol. 298<sup>a</sup>.

The proper order of ff. 67-71 is: 67, 69, 68, 70, 71.

Copied by Sayyid Muḥammad Taqī; the date is 1226 of the Hindū era.

Ff. 324, 2 coll., each ll. 17; clear Nasta'lik; size, 11 in. by 7¼ in. [OUSELEY ADD. 112.]

## 1191

Khusrau and Shirin (خسرو و شیرین).

Khusrau and Shirin, a *mathnawī* by Mirzā Ṣādiq, with the *takhalluṣ Nāmī* (comp. the note written by Ouseley, on fol. 1<sup>a</sup>, خسرو و شیرین تصنیف مرزا صادق نامی), and two notes to the same effect in the following copies of *Wāmīk* and 'Adhrā, Ouseley 146, fol. 1<sup>a</sup>:

Mirzā Ṣādiq of Shirāz, and Elliot 412, fol. 1<sup>a</sup>: Mirzā Ṣādiq Nāmī). The *takhalluṣ Nāmī* appears several times, for instance, on fol. 5<sup>b</sup>, l. 6:

بنامی لطف خود را بار کن یار الخ

and in the last bait but one of the poem:

بلند آواز کن در هر دیار  
بگیتی نه ز نامی یادگار

This poet is identical with Mirzā Muḥammad Ṣādiq almūsawī, surnamed Nāmī, the author of the *تاریخ* or history of the Zand dynasty of Persia; see Rieu i. p. 196; Ātashkada, Ouseley Add. 183, No. 832; he died A. H. 1204 = A. D. 1789, 1790. The note, written by Sir W. Ouseley in 1811, on the first page of the following copy (Ouseley 146), and setting forth that Nāmī's *Wāmīk* and 'Adhrā was composed about 200 years ago, shows that Ouseley must have confounded our poet with another of the same *takhalluṣ*, probably with Mir Ma'sūm Ṣafawī Nāmī, a contemporary of Ḥakīm Shifā'i, and author of a *mathnawī*, 'Yūsuf and Zalikhā'; see *Makhzan-algharā'ib*, Elliot 395, No. 2754. Beginning:

بنام آنکه در عنوان نامه  
بود نامش نخستین نقش خامه

Copied by Ibn Muḥammad Sharif Muḥammad Ḥusain of Shirāz, A. H. 1189 = A. D. 1775, 1776.

Ff. 101, 2 coll., each ll. 12, and a third on the margin, ll. 20; Nasta'lik; illuminated frontispiece; binding with flowers; size, 8 in. by 4½ in. [ELLIOT 199.]

## 1192

Wāmīk and 'Adhrā (وامق و عذرا).

Another *mathnawī* by the same Mirzā Ṣādiq Nāmī, acquired at Shirāz in 1811. Beginning:

ای ز نامت نامه نامی تمام  
وی بنامت افتتاح هر کلام  
ای ز نامت جمله خوبان بقرار  
وامق تو همچو عذرا صد هزار

This copy was finished the end of Shawwāl, A. H. 1212 = A. D. 1798, April. The writing is very careless, in many places nothing short of illegible.

Ff. 75, 2 coll., each ll. 12; small Shikasta; size, 6 in. by 4 in. [OUSELEY 146.]

## 1193

The same.

This copy, not dated, was likewise acquired at Shirāz in 1811. The last bait of the *mathnawī* is wanting here. Beginning the same as in the preceding copy.

Ff. 81, 2 coll., each ll. 11; Shikasta, written on blue paper; size, 6¾ in. by 3¾ in. [ELLIOT 412.]



## 1194

Murâsalât-i-Shaukî (مراسلات شوقی).

This MS. is the very gem of all the Bodleian collections in calligraphy and illuminations. Almost every page of it is embellished in a different way, but always in an unsurpassed and unparalleled manner, especially in the form of branches and leaves of trees (all with beautifully bright colours), inside of which the penman has written the Persian text. The number of columns differs from 1 to 3, and the number of lines from 14 to 20. Very solid eastern binding, rich in gold. It contains a very large collection of Persian poetry, compiled from the works of ancient and modern authors, and completed A.H. 1215, with a preface and khâtimah in prose. The former begins, on fol. 1<sup>b</sup>: سرمنشا منشآت مراسلات شوقی ستایش آن شاهدهیست الخ.

The latter, on fol. 445<sup>a</sup>: خاتمه مطلع غزل هر کلام شیرین حمد فرد کاملیست الخ.

The title occurs twice, on fol. 7<sup>a</sup>, ll. 9, 12, and 13; and all the poetical specimens gathered in this collection are brought under forty rubrics, for instance: عاشقی, والهی بنظر, فریفتگی بتصور, شمنگی بخواب, بخیر دعا و ثنا, ناز و نیاز, قناعت بدیدار, توصیف حسن, واسوخت, etc. etc. A full index of these forty rubrics is found on fol. 7<sup>b</sup>. These rubrics begin generally with a short introduction in prose. Many leaves are left blank, for other poems of similar character, we suppose, to be inserted in their respective places afterwards.

Dated the 14th of Muḥarram, A.H. 1215 = A.D. 1800, June 7.

Ff. 447; excellent Nasta'lik; size, 10 in. by 5½ in. [OUSELEY ADD. 31.]

## 1195

Diwân-i-Âftâb (دیوان آفتاب).

A collection of ghazals, arranged alphabetically, by the emperor Shâh 'Âlam, with the takhalluṣ Âftâb, who reigned from A.H. 1173 to 1221 = A.D. 1760-1806. He is also known as a Hindûstânî poet; comp. Garcin de Tassy, *Histoire de la Littérature Hindouie*, etc., i. p. 137; Rieu ii. p. 720; J. Aumer, p. 40; A. Sprenger, *Catal.*, p. 597. Beginning:

الهی از کرم چون پادشاهی دادۀ مارا  
مطیع حکم ما از لطف کن اقلیم دلها را

Dated by Rûshan 'Ali the 6th of Jumâdâ I, A.H. 1198 = A.D. 1784, March 28.

Ff. 69-128, 2 coll., each ll. 15; Nasta'lik; size, 9 in. by 7½ in. [OUSELEY 94.]

## 1196

The *Persian Diwân* of the well-known Rekhta poet Nawwâb Maḥabbatkhan, with the takhalluṣ *Maḥabbat*, the eldest son of the celebrated Hâfiz Raḥmatkhan (see Nos. 321 and 322 in this Catalogue). He died, according to Rieu ii. p. 517, A.H. 1223 = A.D. 1808, and

left besides this Persian diwân two other large diwâns one in Hindûstânî and one in Pushtû (found among the same Ouseley Add. MSS., Nos. 62 and 111); comp. Garcin de Tassy, *Histoire de la Littérature Hindouie et Hindûst.* ii. p. 349; A. Sprenger, *Catal.*, pp. 251 and 620. This diwân contains only ghazals, intermixed with a few kit'as, in alphabetical order. Beginning:

عطا کردی چو گویائی خداوندا محبت را  
بدگر خویشتن کن هر نفس گویا محبت را

This copy is, no doubt, the poet's autograph, completed by him the 25th of Dhû-al-hijjah, A.H. 1215 = A.D. 1801, May 9. He presented it to his friend Sir Gore Ouseley, in Lucknow, the 1st of October, 1801.

Ff. 289, 2 coll., each ll. 12; large and distinct Nasta'lik; size, 11 in. by 6½ in. [OUSELEY ADD. 109.]

## 1197

Sa'âdatnâme (سعادتنامه).

A short encomiastic mathnawî in honour of Mirzâ Sa'âdat 'Alikhân, the Nawwâb of Oude, A.H. 1212-1229 = A.D. 1797-1814 (therefore styled سعادتنامه), by Ghulâm Mashhadî Naẓar 'Ali. Beginning:

عروس فکر من از بیجمالی  
به بزم همت ثواب عالی  
سرش در پیش از فکر فضول است  
نظر بر زبوری حسن قبول است  
ز فضلی حق بکف ساغر بوی هست  
نظر از ساقی کوثر بوی هست  
که او هست قدر دانی هر کمالی  
باو دادند جاه بی زوالی الخ

The poet may be identical with Ghulâm 'Ali Naẓawî, who wrote the *عماد السعادات* or history of Burhân-almulk and his successors in the government of Oude, see Rieu i. p. 308 sq. A rubâ'î writer, Shâh Naẓar 'Ali, is mentioned in A. Sprenger, *Catal.*, p. 514.

Ff. 7, 2 coll., each ll. 9; large Nasta'lik; size, 11 in. by 7½ in. [OUSELEY ADD. 165.]

## 1198

Diwân-i-Wâlih (دیوان والہ).

The poetical works of Âkâ Muḥammad Kâzim, with the takhalluṣ Wâlih, who was born A.H. 1146 = A.D. 1733, 1734, and presented, eighty years old, A.H. 1226 = A.D. 1811, Sir Gore Ouseley with his celebrated diwân at Iṣfahân; comp. Rieu ii. p. 723; Biogr. Notices of Persian Poets, *Memoir*, p. 67; and Sir W. Ouseley's *Travels*, iii. p. 53.

Contents:

Ḳaṣidas, on fol. 1<sup>b</sup>. Beginning:

مرا دست فراق دلبری افکنده است از پا  
که گر بر پا فلک اندازش بر بودنش پروا

Ghazals, in alphabetical order, on fol. 16<sup>b</sup>. Beginning:

با اینکه سر نرد سخنی از زبان ما  
ورد زبان خلق بود داستان ما

Two mathnavis, on fol. 204<sup>a</sup> (the first containing sixty-one, the second only three baits), *kit'as* and *ta'rikhs* (on fol. 206<sup>a</sup>), *rub'ais* (on fol. 216<sup>b</sup>), and on the last two leaves some Arabic sentences and admonitions, entitled: *من مقالات مولينا محمد كاظم الواله الاصفهاني في التحقيق والنصيحة على طريق الخطابة*.

On the margin of ff. 24 and 189 a few verses are added.

Ff. 232, 2 coll., each ll. 15; Nasta'lik, mixed with Shikasta; the last two leaves supplied by another hand in Naskhi; illuminated frontispieces on ff. 1<sup>b</sup> and 16<sup>b</sup>; the first two pages richly adorned; splendid eastern binding with flowers and arabesques; size, 8½ in. by 5½ in. [ELLIOT 115.]

### 1199

Diwân-i-Sahâb (ديوان سحاب).

The poetical works of Sahâb, a poet at the court of Fath 'Ali Shâh, who reigned over Persia from A. H. 1212 to 1250=A. D. 1797-1834; comp. No. 520 in this Catalogue. Wherever the name of this famous king occurs in the *kaşidas* and odes, it is marked by red ink; see, for instance, fol. 3<sup>a</sup>, l. 7, fol. 6<sup>a</sup>, l. 8, fol. 12<sup>a</sup>, l. 2, fol. 20<sup>a</sup>, l. 7, fol. 21<sup>b</sup>, l. 6, etc. Fol. 84 is a mere repetition of fol. 83.

This copy contains:

*Kaşidas*, alphabetically arranged, on fol. 1<sup>b</sup>. Beginning:

چه شد که چرخ جفا پیشه کرد میل وفا  
هزار گونه اساس نشاط کرد بها

*Tarji'ât* and *ta'rikhât*, on fol. 46<sup>a</sup>. Beginning:

خورشید دیگر جلوه گر بر طارم اخضر شده الخ

Last bait:

سحاب از پی سال تأریخ گفت - برآمد بروی سپهر آفتاب  
(=A. H. 1216=A. D. 1801, 1802).

Ghazals, in alphabetical order, on fol. 56<sup>b</sup>. Beginning:

زهی طغرای نام نامیت عنوان دیوانها  
نیابد زب بی نام همایون تو عنوانها

One mukhammas, consisting of fifteen stanzas, on fol. 170<sup>b</sup>. Beginning:

ای وصف جمال توبه از جمله حکایات  
عشق تو بوبرانه دل گنج سعادات

*Rub'ais*, on fol. 172<sup>b</sup>. Beginning:

ای آنکه اساس جور بر پاست ترا  
در دل همه میل کشتن ماست ترا

This MS. was presented to Sir Gore Ouseley by Fath 'Ali Shâh himself in his residence, Taharân, A. H. 1227=A. D. 1812.

Ff. 175, 2 coll., each ll. 12; large and distinct Nasta'lik; richly illuminated frontispiece; eastern binding with flowers; size, 11½ in. by 7¾ in. [ELLIOT 103.]

### 1200

Diwân-i-Nashât (ديوان نشاط).

The lyrical poems of Mirzâ 'Abd-alwahhâb, with the takhallus Nashât, who was minister for foreign affairs and court-poet to Fath 'Ali Shâh, and composed these odes A. H. 1228=A. D. 1813; see a full description of another and larger collection of Nashât's poems in Rieu ii. p. 722. We quote here Sir Gore Ouseley's account of the poet, which is found on the fly-leaf of this copy: 'These charming poems were composed by Mirzâ Abdul Wahâb (with the poetical title of Nishât), the minister for foreign affairs to his Persian Majesty Fath Ali Shah Kajar, at the court of Teheran in 1813, when I resided there as H. B. Majesty's Ambassador Extraordinary. He was learned and witty, a very agreeable and amiable gentleman, and the most accomplished penman in several different characters that I ever met with. Some parts of this volume are imperfect, which, when he presented it to me on my departure from Persia, he accounted for by saying, that being the only fair copy of his poems then ready, intervals had been left, under some of the alphabetical terminations, for other odes which he meant to compose and introduce, and which he was to send me for insertion hereafter to England. But death, not long after, drained his poetic vein, and I lost a much-valued and deeply-lamented friend as well as the promised poems.—Gore Ouseley.'

This collection consists chiefly of ghazals, arranged alphabetically, with a few *rub'ais* at the end. Beginning:

پیداست سر و جدت از اعیان اما تری  
العکس فی المرایا و النفس فی القوی

A collection of Nashât's works has been printed in Taharân, A. H. 1266, under the title of *کتاب گنجینه*.

Ff. 54, 2 coll., each ll. 12; Nasta'lik; illuminated frontispiece; many pages left blank; size, 9½ in. by 6 in. [OUSELEY ADD. 17.]

### 1201

Diwân-i-Khâkân (ديوان خاقان).

This beautiful MS. contains the diwân of the royal poet Khâkân, that is, Fath 'Ali Shâh of Persia himself; comp. Rieu ii. p. 721; J. Aumer, p. 41; Catal. des MSS. et Xylographes, p. 403; Sir W. Ouseley, Travels, iii. p. 372; Malcolm, History of Persia, ii. p. 547, etc.

Contents:

1. *Dibâca* in prose, on fol. 1<sup>b</sup>. Beginning: *ناظم العوالم بدیع المناظم احتبس هواء واحترس عما الخ*

2. *Kaşidas*, on fol. 6<sup>b</sup>. Beginning:

چشمیت ز سحر جادوی بابل نشان دهد  
زلفت نشان زسبل باغ جنان دهد

3. Ghazals, in alphabetical order (with a short prose-preface), on fol. 14<sup>b</sup>. Beginning:

از مهر روی گلرخان در سینه دارم خاراها الخ

4. Various short poems, *kit'as*, *rub'ais*, *fards*, etc., with a few introductory lines in prose, on fol. 85<sup>a</sup>.



5. Tarjībānds (also with two lines in prose at the top), on fol. 93<sup>a</sup>. Beginning:

در حیرتم که چرخ چرا غرق خون نشد آن

6. Mathnawis (again with a few introductory prose-lines), on fol. 96<sup>b</sup>. Beginning:

یکی زد طعنه بر مجنون دلریش آن

7. Another short series of miscellaneous poems, on fol. 103<sup>b</sup>.

8. Tarkibbānds (with a short preface), on fol. 105<sup>b</sup>. Beginning:

تو پادشهی ومن فقیرم آن

9. A few rubā'is, with two introductory prose-lines, on fol. 106<sup>b</sup>; and a conclusion in prose, on fol. 108<sup>b</sup>, beginning:

اختتام این نامه همایون که بنام خداوندی آن

Ff. 110, 2 coll., each ll. 12; large and distinct Nasta'lik; highly embellished frontispieces on ff. 1<sup>b</sup> and 14<sup>b</sup>; the most splendid illuminations, both in the centre and on the margin, in gold, ultramarine and other colours, throughout, especially on ff. 6<sup>b</sup> and 7<sup>a</sup>, where the poetry begins and luxurious ornaments of the finest eastern style are found; on either side of the binding a nice picture of the holy virgin with Jesus and Joseph, surrounded by flowers; size, 15½ in. by 10½ in. [OUSELEY ADD. 177.]

## 1202

Diwān-i-Khwush (دیوان خوش).

The diwān of an unknown poet, with the takhalluṣ Khwush, of whom we have not succeeded in finding any notice in the tadhkiras. It consists of ghazals in alphabetical order, introduced by a qaṣidah, and concluded by a series of mukhammasāt, musaddasāt, and two mathnawis (on ff. 135<sup>a</sup>–162<sup>b</sup>). Beginning of this copy:

قدای کج کله جانم نمیدانم دگر کس را

غلام آن شاه شاهانم نمیدانم دگر کس را

No date.

Ff. 162, 2 coll., each ll. 17; Shikasta; size, 8½ in. by 4¾ in. [OUSELEY ADD. 32.]

## 1203

Diwān-i-Nā'i (دیوان نائی).

The poetical works of Nā'i (see this takhalluṣ, for instance, on fol. 11<sup>b</sup>, l. 5):

چو خاک در که بیر مغان شدی نائی

مده ز دست دگر جام روح افزارا

and on fol. 16<sup>b</sup>:

نالۀ نائی ز توحید دست در نی دمبدم

زان سبب در رزم اهل عشق عالی مشربست

There is no account of this poet in any tadhkirah.

This copy contains some mathnawis, on fol. 1<sup>b</sup>, the first of which begins:

خداوندا بحق ذات پاکت

که جانها شد براه عشق خاکت

The fifth (on fol. 4<sup>b</sup>) seems to be a kind of mystical sâkinâma; comp. such baits as ver. 7:

بیا ساقیا کز برای فتوح - سرخم وحدت کشاد او صبح

or ver. 14:

بده ساقیا بادۀ سلسبیل - که باشد براه نجاتم دلیل

or ver. 35:

می عشق مطلوب مستان بود - حیات دل می پرستان بود

or ver. 73:

بیا ساقی آن جام توفیق را - و آن بخش مستان تحقیق را

Ghazals, alphabetically arranged, on fol. 8<sup>b</sup>. Beginning:

هلال جام می شد صیقل آئینۀ دلها

بیا ساقی ببر زائینۀ دل زنگ حائلها

There are lacunas after ff. 61, 141, and 143.

Not dated.

Ff. 187, 2 coll., each ll. 14; Nasta'lik; the first two pages luxuriously adorned; illuminated frontispieces on ff. 2<sup>b</sup> and 8<sup>b</sup>; size, 9½ in. by 6 in. [ELLIOT 92.]

## Miscellaneous Poetry, Anthologies, Extracts in Verse and Prose.

(Nos. 1204–1244.)

## 1204

Fragment of an anonymous 'Alinâma or mathnawî on the life, deeds, and miracles of 'Alî, in a metre different from that of the خاور نامه and the حملة حیدری (Nos. 512 and 518 above). It begins with the eighteenth faṣl (فصل هجدهم در بعضی از قضایای امیر) (المؤمنین علی علیه السلام), thus:

بود این فصل در حکم قضایا

که فرمودست شاه دین و دنیا

and breaks off, as far as we can judge from the headings, in the twenty-third faṣl (on fol. 151<sup>b</sup>); but the twenty-first faṣl is not marked. Last verse:

شما دانید کورا در طبیعت

بمال و ملک اورا نیست رغبت

Ff. 51<sup>a</sup>–151, 2 coll., each ll. 15; large and clear Nasta'lik; size, 9¾ in. by 5 in. [HYDE 11.]

## 1205

A few incoherent leaves, containing fragments of a Persian mathnawî, bound together with a few lines of Lāvī, fragments of libers 38 and 39.

[THURSTON 22.]

## 1206

Short mathnawî fragments.

1. Extract from a modern heroic poem, on ff. 162<sup>b</sup>–166<sup>a</sup>. Beginning:

روان شد چون سپاه نصرت آئین  
دعا میرفت و زیس فوج آمین

2. Another extract from an anonymous poem, on ff. 166<sup>a</sup>-169<sup>b</sup>. Beginning:

به بینم خوش زمین و آسمانرا  
بخیر آرد خدا کار جهانرا

3. Binish, on ff. 169<sup>b</sup>-172<sup>b</sup>. Beginning:

شنیدم روزی از طرز آشنائی  
عروس نکته را برقع کشائی

The poet is probably Ṭalib Ḥmulī, who died A.H. 1035 or 1036; see above, Nos. 1090-1092.

4. Binish, on ff. 172<sup>b</sup>-174<sup>b</sup>. Beginning:

حکایت کرد آن مهمان جانی الی

Binish of Kashmir died somewhat before A.H. 1100 = A.D. 1688; see Rieu ii. p. 695.

5. Several other short fragments, on ff. 174<sup>b</sup>-176<sup>b</sup>. There seems to be a lacuna after fol. 176.

Ff. 162<sup>b</sup>-176<sup>b</sup>, 2 coll., each ll. 15; Nasta'lik, mixed with Shikasta; size, 5½ in. by 3½ in. [ELLIOT 252.]

## 1207

A large collection of Persian poetry, gathered from the diwāns and mathnawīs of the most celebrated poets, beginning immediately with the *kitāh* of an anonymous author, and breaking off in the middle of a ghazal by Muḥammad bin 'Alī Sūzani (see above, No. 541). This collection is entitled on the fly-leaf:

مجموعه قصائدات شاعران خطه گجرات

without any plausible reason, as it contains extracts from a great number of especially ancient poets, who have never seen Gujarāt, for instance, Rūdagi (on ff. 379<sup>b</sup>-382<sup>b</sup>), 'Unsuri (on ff. 112<sup>a</sup>-114<sup>b</sup>), Minū'ihri (on ff. 209<sup>a</sup>-210<sup>b</sup>), Abū-alḥasan Tāhah (on fol. 100<sup>a</sup>), Anwarī (on fol. 118<sup>b</sup>), Asjadi (on fol. 98<sup>a</sup>), Abū 'Alī ibn Sinā, etc. etc.; and besides the *qaṣīdas* there are found ghazals, *kitās*, *rubā'īs*, and mathnawī baits, for instance, from Farid-al-dīn 'Aṭṭār's various mathnawīs. According to a notice, on fol. 1<sup>a</sup>, this collection was made in the time of Timūr.

Ff. 399, 2 coll., each ll. 16; Nasta'lik; size, 9¾ in. by 5 in. [WALKER 78.]

## 1208

A collection of poetical compositions, containing:

1. A mathnawī, on ff. 1<sup>b</sup>-10<sup>b</sup>. Beginning:

بنام خدای که کرد از عطا - زبانرا بگفتار صدق آشنا

After the introduction the following chapters appear: در نصیحت, در مذمت دنیا, در منقبت امیرالمؤمنین, آغاز داستان, در مناجات, در مذمت اهل دنیا, on fol. 8<sup>a</sup>. It is imperfect at the end.

2. A *qaṣīdah*, containing questions by Sayyid Mu-

hammad Nūr Bakhsh, entitled: سؤالات الف جوهر. اموری از سید محمد نور بخش که دعوای امامت میکرد. Beginning:

ایا ضمیر تو مجموعه قضا و قدر

وجود تو صدف کائنات را گوهر

on fol. 11<sup>a</sup> (margin and matn).

A reply in form of a *qaṣīdah* by Mullā Ādhuri. Beginning:

ایا ضمیر تو از شمس و از قمر انور

توئی که بهر تو دارند سیر هفت اختر

on fol. 11<sup>a</sup> (matn)-fol. 12<sup>a</sup>.

Another reply of the same, on ff. 12<sup>b</sup>-13<sup>b</sup>.

At the end the author states that he composed this A.H. 987, the last third of Ṣafar=A.D. 1579, April; see fol. 13<sup>b</sup>, l. 3:

بسال نهصد و هشتاد و هفت در یکشب

بگفتم اینهمه در عشر آخرین صفر

Consequently this Mullā Ādhuri cannot be identical with the well-known poet of that name, who died A.H. 866 (see No. 884 above).

3. Mukhammasāt, on ff. 13<sup>b</sup>-15<sup>a</sup>. Beginning:

هر گه که لب بحکم خدا وا کند علی

افلاک را بمعجزه گویا کند علی

They all end in علی.

4. A *qaṣīdah* by Athar (اثر), that is, Shafī'āi Athar, who died A.H. 1124=A.D. 1712, on ff. 15<sup>b</sup>-16<sup>b</sup>. Beginning:

در فارس شد زلزله آشوبی آشکار

کز خانها نماند بجا جز کفی غبار

5. A *qaṣīdah* by Mullā 'Alī Ridāi Tajallī (who died A.H. 1088=A.D. 1677, 1678), on fol. 17<sup>a</sup>. Entitled: قصیده ملا علی رضای تجلی در مدح حضرت صاحب قسیده. Beginning:

پر شد زعطر خوشدلی از بسکه روزگار

چون عطسه از دماغ زمین جست نوبهار

6. Riddles, on fol. 18<sup>a</sup> (matn and margin).

7. Two ghazals by Fā'id (see numerous poets with this takhalluṣ in the Makhzan-algharā'ib, Elliot 395, Nos. 1948-1950, 1952, 1973, 1990, and 1991), on fol. 18<sup>b</sup> (margin). Beginning:

اختران در ظلمت الی

A mathnawī, on fol. 18<sup>b</sup> (matn)-fol. 19<sup>a</sup>. Beginning:

بمعنی که بد آنکه با انبیا

بهر صورتی بود مشکل کشا

8. A *qaṣīdah* by Anwarī, on fol. 19<sup>b</sup>. Beginning:

ای در قلاده تو سپهر پلنگ رنگ

On the same page some *kitās*; on fol. 20<sup>a</sup> minor pieces of poetry by Shaikh Bahā-aldīn (i.e. Muḥammad 'Āmīlī, see above, Nos. 1085-1088). A *qaṣīdah* on the margin of ff. 20<sup>a</sup>-21<sup>b</sup>. On the margin of ff. 21<sup>b</sup>-22<sup>b</sup>,



minor pieces with the heading: نظر علی بیک سامی (Naẓar 'Alibeg Sâmî).

9. A *kaşidah* by Masîhâ of Shirâz, with the *takhalluṣ* 'Isâ (a Shaikh 'Isâ Shirâzî is mentioned in Rieu i. p. 346), on ff. 22<sup>b</sup>-23<sup>b</sup>. Beginning:

اهل دنیا کاشنائی را نمیدارند پاس

A *mathnawî*, on ff. 23<sup>b</sup>-32<sup>b</sup>. Beginning:

الهی توئی داور بی زوال

که بخشی بهر کس که خواهی کمال

Not dated; the margin is very carelessly written, and is often intermixed with the *matn* in such a manner that it is almost impossible to make out the proper order of the verses.

Ff. 32; Nasta'lik; size, 6½ in. by 3¾ in. [OUSELEY 115.]

## 1209

Miscellaneous poetry.

A miscellaneous collection of Persian poetry (intermixed with some prose treatises), opening with an introduction in prose, on fol. 1<sup>b</sup>, in which the author Muḥammad Kâsim bin Khwâjah Fûlâd of Harât states, that he compiled, A. H. 1012=A. D. 1603, 1604, a *biyâṣ* or collection of extracts from the works of various poets, in ten chapters. Beginning: تا حواشی بیاض سپهر آئینه گون مرتع بجواهر رخشان انجم الح

A remarkable portion of the following extracts, at least ff. 9-64, consisting of *kaşidas* and other poems, seems to belong to this *biyâṣ*, but we are not sure about the other pieces, viz.:

1. An anonymous *mathnawî*, on ff. 69<sup>a</sup>-72<sup>a</sup>. Beginning:

تاجری میگذشت در بغداد

رهگذارش بخوان برده فتاد

Copied by Muḥammad Sharif, A. H. 1030=A. D. 1620, 1621.

2. Another *mathnawî*, entitled محمود وایاز, by Anisî, who died A. H. 1014=A. D. 1605, 1606, on ff. 76<sup>a</sup>-89<sup>b</sup>. Beginning:

خوشا عشقی که چون آید بتاراج

لباس فقر بوشد صاحب تاج

Comp. A. Sprenger, Catal., p. 334.

3. Various minor poems, *kit'as*, *ghazals*, *rubâ'is*, etc. (a few by Jalâl-al-din Rûmî), on ff. 93<sup>a</sup>-105<sup>b</sup> (but the leaves being turned upside down, they must be read from 105<sup>b</sup> back to 93<sup>a</sup>).

4. A third *mathnawî*, viz. فرهاد و شیرین, by Maulânâ Wahshî (see above, Nos. 1039-1042), on ff. 115<sup>a</sup>-139<sup>b</sup>. Beginning:

الهی سینۀ ده آتش افروز آن

Copied the 5th of Ramaḍân, A. H. 1029=A. D. 1620, August 4, at Lâhûr.

5. Another series of various minor poems, on ff. 140<sup>a</sup>-206<sup>b</sup>.

6. Two prose treatises, one on Sulṭân Humâyûn's affairs, A. H. 949=A. D. 1542, 1543, the other on astronomical matters, on ff. 208<sup>a</sup>-223<sup>a</sup>.

7. A third series of lyrical poems by different hands, on ff. 227<sup>a</sup>-260<sup>a</sup>. Besides, on two fly-leaves (one at the beginning, the other at the end), some poetry by Nizâmî, and a few extracts from the *maẓhar* آثار by Sayyid Hâshimî, who died A. H. 948=A. D. 1541, 1542; comp. A. Sprenger, Catal., p. 420, and Rieu ii. p. 802<sup>b</sup>. Ff. 5<sup>b</sup>-8<sup>b</sup>, 65-68, 72<sup>b</sup>-75<sup>b</sup>, 90-92, 98, 99, 106-114, 207, 223<sup>b</sup>, 225, 226, 251<sup>a</sup>, etc. are left blank.

Ff. 260, much varying in the number of lines (from 10 to 18) as well as of columns (1-4 straight and diagonal); Nasta'lik, by different hands; size, 9¾ in. by 5 in. [LAUD 144.]

## 1210

A collection of various poetical compositions by different authors, or rather a brouillon of a collection. It is by one Suhrâbbeg, see the following note on fol.

86<sup>a</sup>, 4th col., left corner: فقیر حقیر سهراب بیک نوشت بتأریخ چهاردهم شهر ربیع الاول در صوبۀ مسره (?) در مقام کریمور صاحب صوبه نواب سعد خان بهادر ظفر جنگ

The same Suhrâbbeg is mentioned on fol. 88<sup>b</sup>; here the place, where he wrote, is called تیکری; also on fol. 88<sup>a</sup>, 4th col., left corner.

The whole was apparently written at different times, without the intention of compiling a regular *Chrestomathia Poetica*.

The first part, on ff. 83<sup>b</sup>-86<sup>a</sup>, is a *mathnawî*. Beginning:

ابتدای سخن بنام خداست

آنکه بی مثل وشبه بی همتاست

Its name seems to be نور نامه, as on ff. 84<sup>b</sup> and 85<sup>a</sup> occurs تسمۀ نور نامه 'the continuation of the Nûr-nâma.'

The following pieces are: *kaşidas* of Khâkânî, Shams Tabriz, and Mir Khusrau, on fol. 86<sup>b</sup>; the *kaşidah* of Khâkânî is continued on the margin of fol. 87<sup>a</sup>, <sup>b</sup>. *Tarjû'bands*, on fol. 87<sup>a</sup> (*matn*).

Miscellaneous poems, *rubâ'is*, *kit'as*, etc., by Hadrat Khwâjah (?), on fol. 88<sup>a</sup>; Maulawî Ma'nawî (i.e. Jalâl-al-din Rûmî) and Mirzâ Nizâm, ib.; 'Umar Khayyâm, on ff. 88<sup>b</sup> and 89<sup>b</sup>-90<sup>b</sup>; Mirzâ Faṣihî Anṣârî (of Harât, died A. H. 1046), on fol. 88<sup>b</sup>; Adib (i.e. Adib Ṣâbir), Firdausî, Nizâmî, and Maghribî, ib.; Hâkim 'Unṣurî and 'Urfî, on fol. 89<sup>a</sup>; Anwari, on ff. 89<sup>a</sup> and 94<sup>b</sup>; Amîr Khusrau, on ff. 90<sup>b</sup> and 92<sup>a</sup>; Tâlib Âmulî, on ff. 90<sup>b</sup>; Hâjî Muḥammad 'Ashîk, on fol. 91<sup>a</sup>; Khwâjah Muḥammad Faḍîl, on ff. 91<sup>a</sup>, <sup>b</sup>, and 93<sup>b</sup>; Muḥammad Husain, Shâhjahân, and Mir Kalân, on fol. 91<sup>a</sup>; Mirak Aḥmad Sûfî and Ridâi Kâshî, on fol. 92<sup>a</sup>; Mahmûdbeg, with the *takhalluṣ* Sâlim, and Mullâ Ghiyâth, on fol. 92<sup>b</sup>; Suhrâbbeg himself (لکانبہ), on ff. 92<sup>b</sup> and 94<sup>a</sup> (محررہ المتخلص بالاکي); an extract from the *maẓhar* المعانی, on fol. 93<sup>a</sup>; Mirzâ Rustam, on ff. 94<sup>a</sup> and <sup>b</sup>.

A few short prose-compositions of a most elaborate style by Suhrābbeg, on ff. 95<sup>b</sup> and 96<sup>a</sup>; he calls them *رقعة لحررة* and *سواد رقعة*; here, and on fol. 96<sup>b</sup> also, a few scattered verses by Khwājah Alhrār, Jalāl-al-din Rūmī, Shaikh Ahmad Jām, and 'Urfī.

A *qaṣidah* by Nizāmī, on ff. 97<sup>a</sup> and 98<sup>a</sup>; others by Ḥusain Thanā'i and Sa'di, on ff. 98<sup>b</sup> and 99<sup>a</sup>, 99<sup>b</sup>.

A *mathnawi* on ff. 101<sup>b</sup>–103<sup>b</sup>. Beginning:

به گلشن (و) صحرا و عزم شکار  
چو صاحبقران داد دلرا قرار

Scattered verses by Tālib Āmulī, Amir Khusrau, Malik Kaumi (?) Shaikh 'Attār, Ghazālī, and Ḥakīm (?), on ff. 104<sup>a</sup>–107<sup>b</sup>.

Some pages are left blank, others are filled with mere scribbling by Suhrābbeg and some former owners of this copy. Not dated.

Ff. 83–107; Nasta'lik; size, 11½ in. by 8 in. [OUSELEY 387.]

## 1211

A collection of poems and extracts from poems by different authors. The poets and works quoted are the following:

*منتخب حدیقه*, the extract from Sanā'i's *Ḥadīqah*, made by Farid-al-din 'Attār, on ff. 31<sup>a</sup>, 36<sup>a</sup>, 36<sup>b</sup> (bis), 37<sup>a</sup>, 51<sup>b</sup>, 38<sup>a</sup>, and 38<sup>b</sup> (see above, No. 536).

Mullā Āghā Shabrughānī (از حضرت ملا آگه شبرغانی), on ff. 31<sup>a</sup> (bis), 34<sup>b</sup>, and 35<sup>a</sup>.

Hāfiz, on ff. 31<sup>a</sup>, 31<sup>b</sup>, and 32<sup>a</sup>.

Nizāmī, on fol. 31<sup>a</sup>; *یوسف وزلیخا*, on fol. 35<sup>a</sup>; *سکندر نامه*, on fol. 37<sup>b</sup>.

Sa'di's *Būstān*, on fol. 31<sup>a</sup>; Sa'di, on fol. 34<sup>a</sup>.

Jāmi (حضرت مولوی جامی), on ff. 31<sup>b</sup> (bis), 32<sup>a</sup>, 33<sup>a</sup>, and 35<sup>a</sup>.

Mullā Daigham Āstānagi (ملا صیغم آستانگی), on ff. 31<sup>b</sup>, 33<sup>a</sup>, 33<sup>b</sup>, and 34<sup>a</sup>.

Tālib, on fol. 31<sup>b</sup>.

Mir Husaini's *Zād-almusāfirin*, on fol. 32<sup>a</sup> (bis).

Mirzā Ma'nā Mazārī (مرزا معنی مزاری), on fol. 32<sup>a</sup> (bis).

Shāh Kāsim (i. e. Kāsim-i-Anwār), on fol. 32<sup>b</sup>.

Ṣūfi Muḥammad Raḥim, on fol. 32<sup>b</sup>.

*Mathnawi* (probably of Jalāl-al-din), on fol. 32<sup>b</sup>.

Hilālī, on fol. 33<sup>b</sup>.

Farid-al-din, *منطق الطیر*, on ff. 33<sup>b</sup>, 35<sup>a</sup> (bis), 35<sup>b</sup>, and 36<sup>a</sup>.

Mullā Rāshihī Āstānagi (ملا راشی آستانگی), on fol. 34<sup>b</sup>.

Mullā Nakhli (ملا نخلی), on fol. 34<sup>b</sup>.

On ff. 39–44 the names of the authors are omitted; the first ghazals on fol. 39<sup>a</sup> are by Jāmi. Besides the *matn* in most pages, also, the inner and outer margins are covered with poetry.

Not dated. According to a note on fol. 42<sup>b</sup> it has been the property of one *شیخ احمد ولی بن شیخ* (بلاقی ساکن جکله وتل ور (!)).

Paper and writing of this MS. seem to be identical with that of Ouseley 387, ff. 83–107; Ouseley 398 and 302, the latter of which is dated A. H. 1059 = A. D. 1649, at Patna.

Ff. 31–44; Nasta'lik; size, 11½ in. by 7½ in. [OUSELEY 307.]

## 1212

Specimens of Persian poetry.

A collection of poems of different descriptions by the following authors:

1. Sa'di of Shirāz, on fol. 6<sup>b</sup> (1).
2. Shaikh Farid-al-din 'Attār of Nishāpūr, on fol. 37<sup>a</sup> (37).
3. Maulānā Jalāl-al-din Rūmī, on fol. 50<sup>b</sup> (50).
4. Nizāmī of Ganja, on fol. 64<sup>b</sup> (59).
5. Shaikh Auhadi of Marāgha, on fol. 68<sup>b</sup> (53).
6. Amir Khusrau of Dihli, on fol. 84<sup>a</sup> (59).
7. Shaikh Kamāl Khujandi, on fol. 92<sup>a</sup> (57).
8. Shaikh Abū Sa'id bin Abū-alkhair, on fol. 98<sup>b</sup> (53).
9. Shaikh Zain-al-din, on fol. 100<sup>a</sup> margin (50).
10. Shaikh Ahmad Rifā'i, ib.
11. Shaikh Sa'd-al-din Ḥamawī, ib.
12. Shaikh Abū-alkāsim Ṣūfi, ib.
13. Shaikh As'ad Shihāb, ib.
14. Shaikh Abū Bakr Rāzi, ib.
15. Shaikh 'Abd-alsalām Kāzarūnī, ib.
16. Shaikh Auhad-al-din Kirmānī, on fol. 100<sup>b</sup>.
17. Shaikh Ahmad Badili, on fol. 100<sup>b</sup> margin.
18. Shaikh Shihāb-al-din Maqbūl, ib.
19. Shaikh Abū Sa'id Buzghush of Shirāz, ib.
20. Shaikh Majd-al-din of Rai, ib.
21. Shaikh Majd-al-din Dāya, ib.
22. Shaikh Afdal-al-din Kāshī, on fol. 102<sup>b</sup> (57).
23. Shaikh Junaid of Baghdād, on fol. 103<sup>a</sup> (58).
24. Shaikh Shihāb-al-din Suhrawardī, ib.
25. Shaikh Mansūr Hallāj, ib.
26. Shaikh Majd-al-din of Baghdād, ib.
27. Shaikh Nizām-i-auliā, ib.
28. Shaikh Kamāl-al-din Dāya, ib.
29. Shaikh Abū 'Alī ibn Sinā, on fol. 103<sup>b</sup>.
30. Shaikh Uwais Kārnī (اویس قرنی), ib.
31. Shaikh Rubā'i of Mashhad, on fol. 104<sup>a</sup> (59).
32. Shaikh Abū-alḥasan Kharakānī, ib.
33. Shaikh Najm-al-din Kubrā, on fol. 104<sup>b</sup>.
34. Shaikh Rūzbahān, on fol. 105<sup>a</sup> (100).
35. Ahmad Jāmī, on fol. 105<sup>b</sup>.
36. Shaikh Bāyazid Bisṭāmī, on fol. 106<sup>a</sup> (101).
37. Shaikh Ahmad Ghazālī, on fol. 106<sup>b</sup>.
38. Shaikh Ni'mat-allāh Walī of Kūhistān, ib.
39. Mir Husaini Sādāt, on fol. 107<sup>a</sup> (102).
40. Imād Fakih of Kirmān, on fol. 108<sup>b</sup> (103).
41. Mullā Kātibi of Nishāpūr, on fol. 110<sup>a</sup> (105).
42. Khaṭib of Ganja, on fol. 114<sup>b</sup> (109).
43. Dihkhudāi Ijāzi, ib.
44. Ṣāhibibn Tād, ib.
45. Manjik (Manjanik?), ib.
46. 'Alī Shaṭranjī, ib.
47. Sayyid Hasan Mutakallim, ib.
48. Rūḥi Shāristānī, ib.
49. Zain-al-din Sanjari, on fol. 115<sup>a</sup> (110).
50. Ustād Abū Ḥanifāh Iskāfi of Ghazna, ib.
51. Abū Naṣr Farāhī, the author of the *نصاب الصبیان*, ib.
52. Abū Ṭālib of Sarakhs, ib.
53. Abū-albarakāt of Khurāsān, ib.
54. Ibn Maqlah Khaṭṭāt, on fol. 115<sup>b</sup>.
55. Azhari of Marw, ib.
56. Khwājah 'Abd-alrafi, ib.
57. Dibāci of Samarkand, ib.
58. Kudsi Kādim, ib.
59. Fakhr-al-din Hindūsār, ib.
60. Mir Khwand Mu'arrikh, on fol. 116<sup>a</sup> (111).
61. As'ad of Ghazna, ib.
62. Hasanbeg, ib.
63. Kādi 'Atā'i, ib.
64. Fattāhi of Nishāpūr, ib.
65. Ṣāhib Diwān, ib.
66. 'Abdi Mufradnawis, ib.
67. Sharaf-al-din Mansūr, ib.
68. Naṣari, on fol. 116<sup>b</sup>.
69. Mir 'Alī-shir Nawā'i, ib.
70. Ahmad Badili, ib.
71. Bahrāmī, ib.
72. Tāj Riza, ib.
73. Ashraf Waṣṣāf of Shirāz, on fol. 117<sup>a</sup> (112).
74. Ḥamid-al-din Sanjari, ib.
75. Nāsir of Bukhārā, ib.
76. Sultān Sanjar Saljūki, ib.
77. Amir Muḥammad Wazir, on fol. 117<sup>a</sup> margin.
78. Lisāni of Shirāz, on fol. 118<sup>b</sup> (113).
79. Bannā'i of Khurāsān, on fol. 120<sup>b</sup> (116).
80. Khwājah 'Ismat of Bukhārā, on fol. 123<sup>b</sup> (118).
81. Sharif of Tabriz, on fol. 124<sup>a</sup> (119).
82. Amir Shāhi of Sabzwār, on fol. 125<sup>a</sup> (120).
83. Haidar Kalāj of Khurāsān, on fol. 127<sup>b</sup> (122).
84. Mir Sanjar Kāshī, on fol. 128<sup>b</sup> (123).





اضافه، تأريخ، with the date A. H. 1067 = A. D. 1656, 1657, see the chronogram in the last bait:

چو چشم از خرد نکته سنج تأريخش  
سروش گفت که آمد اضافه مسعود

5. Some *kaşidas* and one *kiṭāh* in Hindūstānī, on fol. 39<sup>b</sup>.

6. Collection of different poems, ghazals, *kaşidas*, rubā'is, fards, *kiṭ'as*, and short mathnawis, by the following poets: *Tajallī* (died A. H. 1088), beginning on fol. 60<sup>a</sup>: زهی از قصه شوق گریبان چاک دفترها, and continuing on ff. 52-59 (the leaves being misplaced here); *Lāmī*, on fol. 64<sup>a</sup>; *Mirzā Niẓām-i-Dast Ghaib* (died A. H. 1039), on fol. 64<sup>b</sup>; *Fadlī* of Jarbādḳān, on fol. 65<sup>b</sup>; *Zuhārī*, on fol. 66<sup>a</sup>; *Nāṣir 'Alī* of Sirhind (died A. H. 1108 or 1109), on ff. 70<sup>a</sup>, 74<sup>a</sup>, and 103<sup>a</sup>; *Mir Madhūsh*, on ff. 72<sup>b</sup> and 84<sup>b</sup>; *Dānīsh*, on fol. 79<sup>b</sup> (died A. H. 1076); *Mir Siyādat*, on fol. 85<sup>b</sup>; *Sā'ib*, on ff. 85<sup>b</sup>, 86<sup>a</sup>, 91<sup>b</sup>, and 94<sup>a</sup>; *Ṭālib Kalīm*, on ff. 85<sup>b</sup> and 104<sup>a</sup>; *Surwaidā*, on fol. 85<sup>b</sup>; *Mirzā Ināyatbeg* and *Aṣaṭī*, on fol. 89<sup>b</sup>; *Hasan*, on fol. 93<sup>b</sup>; *Fiṭrat* (died A. H. 1106) and *'Urfī*, on fol. 94<sup>b</sup>; *Hāji Šābiḳā*, *Mirzā 'Abd-al-'azīm*, and *Mirzā Muḥammad Taḳī*, on fol. 96<sup>a</sup>; *Mirzā Bidil*, on ff. 97<sup>b</sup> and 118<sup>a</sup>; *Ṭālib 'Amulī*, on fol. 98<sup>a</sup>; *Abū 'Alī ibn Sīnā*, on fol. 98<sup>b</sup>; *Mirzā Muḥammad 'Arif* (completed his diwān A. H. 938), on fol. 99<sup>a</sup>; *'Alī Jawāhirkān* (جوهر), on fol. 100<sup>a</sup>; *Shāh Šāfi*, on fol. 102<sup>a</sup>; *کمالت نسیم*, on fol. 102<sup>b</sup>; *Rangīn*, on fol. 103<sup>b</sup>; *لرراقع*, on ff. 104<sup>a</sup> and 117<sup>b</sup>; *Khādīm Muḥammad Shāfi of Gilān*, on fol. 106<sup>b</sup>; mathnawis, on ff. 106<sup>b</sup>-115<sup>b</sup>; *Mīran*, on fol. 115<sup>b</sup>; *غزل شکسته بحر*, on fol. 117<sup>a</sup>.

7. Four *sākināmas*, (1) by *Ḥakīm Zaknā* (زکنا), on fol. 120<sup>a</sup>, beginning: دلا چند ازین دستبرد خمار; (2) by *Mirzā Niẓām-Dast Ghaib*, on fol. 126<sup>b</sup>; (3) by *Mirzā Ghāzī Tarkhān*, on fol. 131<sup>b</sup>; (4) by *Mashriḳī*, on fol. 134<sup>a</sup>.

8. A large selection of rubā'is by different poets, the first part of which is divided into nine books, viz. *first book* (without a heading), on fol. 138<sup>a</sup>, beginning: آنکس که متره است زاب و گل ما; *second book*, on fol. 152<sup>a</sup>: فی النعت والمنقبت; *third book*, on fol. 154<sup>a</sup>: فی النصیحة و الموعظة; *fourth book* is wanting; *fifth book*, on fol. 157<sup>b</sup>: فی تهنیت العید; *sixth book*, on fol. 158<sup>b</sup>: فی تحریر المکاتب; *seventh book* is wanting; *eighth book*, on fol. 160<sup>b</sup>: فی شکایت ابنای زمان; *ninth book*, on fol. 162<sup>b</sup>: فی الرعايت (!) الغربای و الفقراي. Ff. 22-24, 37 and 38, 51<sup>b</sup>, 119, 136 and 137 are left blank. The first *ربعیات* is dated Friday, the 5th of Dhū-al-hijjah, A. H. 1226 = A. D. 1811, December 21. The transcriber, *یکارام* (or *بکارام*), an inhabitant of Nawāzganj, copied it for Šāhib Bahādur in that gentleman's own library.

Ff. 244, 2 coll., each ll. 16; careless Nasta'lik, very near to Shikasta; size, 9½ in. by 6½ in. [ELLIOT 294.]

## 1215

Majma'-al-kaşā'id (مجمع القصائد).

The confluence of the *kaşidas* (on the back of the volume called Bayād), a collection of poems by ancient and modern writers of *kaşidas* and *kiṭ'as*, compiled by Muḥammad Husain bin 'Abd-al-'azīz alḥusaini al'arab-shāhi. Beginning: حمد بی حد و سپاس بی قیاس  
حصرت واجب الوجود را سزد الخ

List of the poets, who have contributed *kaşidas* to this collection:

1. Sa'di, on fol. 2<sup>b</sup>.
2. Zahir Fāryābi, on ff. 6<sup>a</sup>, 17<sup>b</sup>, 27<sup>b</sup>, 31<sup>a</sup>, 35<sup>b</sup>, 38<sup>b</sup>, 41<sup>a</sup> margin, 42<sup>b</sup>, 45<sup>b</sup>, 48<sup>a</sup>, 51<sup>b</sup>, 53<sup>b</sup>, 56<sup>b</sup>, 60<sup>a</sup>, 126<sup>a</sup> margin, and 145<sup>a</sup>.
3. Khwājah Jamāl-al-din Salmān of Sāwa, on ff. 9<sup>b</sup>, 19<sup>a</sup>, 29<sup>a</sup>, 32<sup>a</sup>, 37<sup>a</sup>, 39<sup>b</sup>, 46<sup>b</sup>, 49<sup>b</sup>, 52<sup>a</sup>, 55<sup>a</sup>, 58<sup>a</sup>, 73<sup>a</sup>, 79<sup>a</sup> and margin, 85<sup>a</sup>, 88<sup>b</sup>, 92<sup>a</sup>, 93<sup>a</sup>, 102<sup>a</sup>, 105<sup>a</sup>, 109<sup>a</sup>, 112<sup>a</sup>, 116<sup>a</sup>, 118<sup>b</sup>, 121<sup>b</sup>, 128<sup>b</sup>, 135<sup>b</sup>, 139<sup>a</sup>, 148<sup>b</sup>, 152<sup>a</sup>, 155<sup>a</sup>, 161<sup>b</sup>, and 169<sup>b</sup>.
4. Maulānā Dūst Muḥammad of Asfarā'in (lived in Sulṭān Baiḳarā's time; comp. the Makhzan-algharā'ib, Elliot 395, No. 763), on ff. 12<sup>a</sup>, 41<sup>a</sup>, 65<sup>b</sup>, 150<sup>a</sup>, and 160<sup>a</sup>.
5. Umidi of 'Irāḳ (comp. No. 18), on ff. 12<sup>a</sup> margin, 23<sup>b</sup>, 79<sup>b</sup> margin, 96<sup>b</sup> margin, 107<sup>a</sup> margin, and 156<sup>b</sup>.
6. Hilālī, on ff. 16<sup>a</sup>, 25<sup>b</sup>, 34<sup>a</sup>, 75<sup>b</sup>, 81<sup>a</sup>, 100<sup>b</sup>, 104<sup>a</sup>, 107<sup>a</sup>, 117<sup>a</sup>, 124<sup>b</sup>, and 127<sup>b</sup>.
7. Niẓām of Astarābād (died A. H. 921), on ff. 21<sup>a</sup> and 96<sup>b</sup>.
8. Sayyid Mir Hājj of Harāt, on fol. 44<sup>a</sup>, 126<sup>a</sup>, and 140<sup>b</sup>.
9. Mas'ūd Shāh, on fol. 47<sup>b</sup> margin.
10. Anwari, on ff. 53<sup>b</sup> margin, 59<sup>b</sup> margin, 71<sup>a</sup>, 77<sup>b</sup>, 83<sup>a</sup>, 86<sup>b</sup>, 91<sup>a</sup> and margin, 103<sup>b</sup> margin, 119<sup>a</sup> margin, and 143<sup>b</sup> margin.
11. Kamāl Isma'il of Isfahān, on ff. 55<sup>b</sup> margin, 98<sup>b</sup> margin, and 135<sup>b</sup> margin.
12. Maulānā Ḥasan Kāshī, on fol. 57<sup>a</sup> margin.
13. Khāḳānī, on ff. 63<sup>a</sup>, 68<sup>b</sup>, and 142<sup>a</sup> margin.
14. Kamāl Ghiyāth of Shirāz, on ff. 67<sup>b</sup> margin and 76<sup>b</sup> margin.
15. Shaikh Fakhr-al-din 'Irāḳī, on fol. 77<sup>a</sup> margin.
16. Shaikh Adhuri, on ff. 85<sup>a</sup> margin, 114<sup>a</sup>, 121<sup>a</sup> margin, and 128<sup>b</sup> margin.
17. Maulānā Šāhib, on ff. 95<sup>a</sup>, 120<sup>a</sup>, and 143<sup>a</sup>.
18. Umidi of Ṭaharān (otherwise called Umidi Rāzī, as his full name is Maulānā Umidi Rāzī Ṭaharānī, who was born in Rai and lived in Ṭaharān, see above, No. 1017; probably identical with Umidi of 'Irāḳ, No. 5), on ff. 99<sup>b</sup> margin and 161<sup>b</sup> margin.
19. Khwājū Kirmānī, on ff. 110<sup>b</sup> and 123<sup>a</sup>.
20. Ḥaidar Kulīcā or Kulīcā-paz (otherwise called Ḥaidar Kalūj of Harāt, see above, No. 1030), on ff. 77<sup>b</sup> margin, 114<sup>a</sup> margin, and 117<sup>a</sup> margin.
21. Muḥammad ibn Husām, on fol. 123<sup>a</sup>.
22. 'Abd-al-wāsi' Jabalī, on fol. 130<sup>a</sup>.
23. 'Abd-al-'ali, on fol. 131<sup>a</sup>, with a preface in prose.
24. Jāmī, on fol. 133<sup>b</sup>.
25. Amir Ḥasan 'Alī Jilā'i, on fol. 138<sup>a</sup>.
26. 'Ubaid Zākānī, on ff. 141<sup>b</sup>, 146<sup>b</sup>, and 154<sup>a</sup>.
27. Shams-al-din Ṭabsī, on fol. 159<sup>a</sup>.



28. Mujir-al-din Bailakāni, on fol. 163<sup>a</sup>.  
 29. Maulānā Falakī Shirwānī (died A. H. 577), on fol. 166<sup>a</sup>.

30. Jamshid Mu'ammā'i, on fol. 168<sup>b</sup> margin.

31. Aẓharī, on fol. 169<sup>a</sup>.

32. Auḥadī, on fol. 169<sup>b</sup> margin.

No date.

Ff. 171, 2 coll., each ll. 13; the original MS. breaks off on fol. 170, and there are added some other *kašidas* on ff. 1<sup>a</sup> and 171 and on the margin of ff. 2<sup>b</sup>-3<sup>b</sup>, 9<sup>a</sup>, 9<sup>b</sup>, 12<sup>a</sup>-18<sup>b</sup>, 41<sup>a</sup>-49<sup>a</sup>, 53<sup>b</sup>-82<sup>b</sup>, 84<sup>a</sup>-86<sup>b</sup>, 91<sup>a</sup>-94<sup>b</sup>, 96<sup>b</sup>-102<sup>a</sup>, 103<sup>b</sup>-126<sup>b</sup>, 128<sup>b</sup>-132<sup>a</sup>, 135<sup>b</sup>-146<sup>b</sup>, 161<sup>b</sup>-163<sup>a</sup>, 168<sup>b</sup>-170<sup>a</sup>; Nasta'liq, written by different hands; some leaves supplied later; a lacuna probably after fol. 132; size, 9½ in. by 6⅝ in. [ELLIOT 178.]

## 1216

Fragment of an anthology of Persian poetry.

Selected Persian poetry, chiefly *kašidas*, taken from the best authors, defective at the beginning. There are extracts from the *diwāns* of the following poets:

Maulānā Umīdī, on ff. 49<sup>a</sup>, 99<sup>a</sup>, 108<sup>b</sup>, and 152<sup>b</sup>; Ghazālī of Mashhad, on ff. 50<sup>a</sup> and 117<sup>a</sup>; 'Ismat Bukhārī, on ff. 50<sup>a</sup> margin, 58<sup>a</sup>, and 140<sup>a</sup>; Khwājah Hāshimī (reply to a *kašidah* by Jāmi), on fol. 51<sup>a</sup> (some riddles on fol. 55<sup>b</sup>; fol. 56<sup>a</sup> and a part of 56<sup>b</sup> left blank); Maulānā Kātibī, on fol. 56<sup>b</sup>; Haidar Kalūj, on fol. 57<sup>a</sup> margin; Ẓahīr Fāryābī, on ff. 59<sup>a</sup>-97<sup>a</sup> (very rich extracts) and 112<sup>a</sup>-117<sup>a</sup>; Maulānā Bannā'i (a *kašidah* styled *مجمع الغرائب*), on fol. 89<sup>a</sup> margin; Khwājah Āṣafī, on fol. 97<sup>a</sup>; Maulānā Wāṣifī, on fol. 97<sup>b</sup>; Maulānā Šādīkī, on fol. 100<sup>b</sup>; Shāh Tāhīr, on ff. 102<sup>b</sup>, 119<sup>a</sup>, and 156<sup>b</sup>; Hilālī, on ff. 105<sup>b</sup> and 168<sup>b</sup>; Khwājah Ḥusain of Marw, on fol. 110<sup>a</sup>; Khwājū, on fol. 123<sup>a</sup>; Sām Mirzā, on fol. 123<sup>a</sup> margin; Maulānā Kutbī, on fol. 123<sup>b</sup>; Maulānā Jaib Kāshī, on fol. 125<sup>a</sup>; Maulānā Šabūri, on fol. 130<sup>a</sup>; Maulānā Šabūhī, on fol. 130<sup>b</sup> (centre and margin); Nawwāb Bāiramlkhān, on fol. 132<sup>b</sup> and margin, also on fol. 166<sup>b</sup> and margin; Salmān of Sāwa, on ff. 134<sup>a</sup>, 138<sup>a</sup>, 148<sup>b</sup>, 152<sup>b</sup>, and 169<sup>a</sup>; Maulānā Nizām of Astarābād, on ff. 134<sup>a</sup> margin and 162<sup>b</sup>; Mir Ḥājī, on fol. 135<sup>b</sup>; Nāẓimī, on fol. 136<sup>b</sup>; Lisānī, on ff. 137<sup>a</sup> margin and 147<sup>b</sup>; Jāmi, on ff. 140<sup>a</sup> and 145<sup>a</sup> margin; Khusrāu of Dihli, on fol. 141<sup>b</sup>; Ḥālī of Sabzwār, on fol. 145<sup>a</sup>; Halāki of Hamadān, on fol. 146<sup>a</sup> margin; Maulānā Turdī (probably identical with the poet quoted in the *Khazāna-i-āmīrah*, Ouseley Add. 6, No. 21, where Turdī is to be read instead of Tardī), on fol. 151<sup>b</sup> margin; Mirzā Kāsim Gūnābādī, on fol. 154<sup>a</sup>; Fahmī, on fol. 155<sup>b</sup>; Ashkī Nāmūrād, on fol. 159<sup>a</sup>; Ḍiyā of Astarābād, on ff. 161<sup>a</sup> and 167<sup>b</sup>.

No date.

Ff. 49-170, 2 coll., each ll. 15-20; very unequally written in Nasta'liq by different hands, sometimes the margin also covered with poetry; size, 9½ in. by 5½ in. [SELD. SUP. 32.]

## 1217

Another anthology of Persian poetry, arranged in the form of a *diwān* according to the last letter. It begins with a bait of Jalāl-al-din Rūmī:

ما برون را ننگریم وقال را  
 ما درون را بنگریم وحال را

and is incomplete at the end, breaking off, on fol. 335<sup>b</sup>, with a bait of Kāsim-i-Anwār. An incomplete index, on ff. 339<sup>b</sup>-345<sup>a</sup>. Among the poets quoted there are a few of the most ancient and rare ones, for instance, Shāhid, on fol. 69<sup>a</sup>; Ibn Sinā, on ff. 105<sup>a</sup> and 110<sup>a</sup>; Shaikh Anṣārī, on fol. 107<sup>a</sup>; 'Imādī, on fol. 118<sup>a</sup>; Rūdāgī, on ff. 192<sup>b</sup> and 298<sup>b</sup>; Kisā'i, on ff. 199<sup>b</sup> and 310<sup>a</sup>. Many pages are left blank, especially between the end of one letter and the beginning of the next one. Lacunas after ff. 7, 70, 102, 121, 153, and 172.

Ff. 345, 2 coll., each ll. 12; a third column on the margin of the greater part of the leaves, ll. 12; distinct Nasta'liq; illuminated frontispiece; the columns framed with gold stripes; size, 8½ in. by 5⅝ in. [ELLIOT 293.]

## 1218

Text of the story of, and the lamentations on the death of Ḥusain, the son of 'Alī, which is recited during the first ten days of Muḥarram. These recitals, called *Ta'ziyah*, and the dramatic representations of this passion-week of Shi'ite Islām are described by J. E. Polak, *Persien*, i. p. 340 sq.; Gobineau, *Les religions et les philosophies dans l'Asie centrale*, chapter 13 sq.; Chodzko, *Théâtre Persan*, 1875 and 1878; H. Ethé, *Morgenländische Studien*, pp. 174-194, etc.

Beginning:

روایتست که چون گشت عازم میدان  
 بازوی شهادت امام تشنه لبان  
 بذو الجناح بر آمد چه سبط بیغمبر  
 کشود دیده نظاره خروخوار

Modern copy.

Ff. 79-64, each page 2 coll., each column eight hemistichs; Nasta'liq; size, 7¼ in. by 3½ in. [OUSELEY 152.]

## 1219

1. Ff. 61-54<sup>a</sup>. The story of Abraham's willingness to sacrifice Isaac (here Ishmael), related in very simple, popular verses, by Kamāl of Fārs. Title:

کتاب اسمعیل قربان من کلام کمال فارسی

It seems to be recited at Easter, on the 10th of Dhū-alka'dah; comp. J. E. Polak, *Persien*, i. p. 339. Beginning:

بنام پادشاه فرد اعظم - کریم خالق دانای عالم

Last verse but one:

کمال فارسی او نیک محضر - بنظم آورد او پاکیزه گوهر

2. Ff. 54<sup>b</sup>-1. A popular story of Haidar Beg, one of the heroes of 'Abbās II (A. H. 1052-1077). Beginning:

الا ای طوطی نطقی شکرخای  
 بنزدان قفس تا کی کنی جای

The author is 'Abd-almaḥdī bin Muḥammadshāh, with the takhalluṣ Balākaṣh; he has dated his composition the 1st of Muḥarram, A. H. 1077 = A. D. 1666, July 4; comp. the following verses:

Fol. 2<sup>b</sup>.  
 بعون ذو الجلال لطف اكرام  
 رسید این قصه در ظاهر باتمام  
 دو شمه روز پیشین معظم  
 بروز اول ماه محرم  
 سئه بود اول الف سبع سبعین  
 ز هجرت حضرت ختم النبیین  
 بود منظوم مر این نظم دلکش  
 تراب شاعران باشد بلاکش  
 پدر بر نام عبد المهدیم گفت  
 ولیکن چرخ با محزون بر آشت  
 بکردم زار و محزون و مشوش  
 از آنکردم تخلص خود بلاکش  
 محمد شاه بود نام بابم  
 تخلص نیز مجری بود آنهم الخ

The whole of Ouseley 152 is in the same handwriting. On fol. 61<sup>a</sup> are two notes, the one a souvenir of Sayyid Murtaḍā Shīrāzī, dated A. H. 1201 = A. D. 1787; the other stating that this MS. belonged to Mr. Franklin Thomas, A. H. 1202 = A. D. 1788.

Ff. 61-1, each page 2 coll., each column 14-16 lines; Nasta'liq; size, 7½ in. by 3½ in. [OUSELEY 152.]

## 1220

Bayāḍ-i-ash'ār (بیاض اشعار).

Short extracts from the diwāns of Persian poets, arranged according to their contents in three books (مجلد), the first of which contains six, the second forty-three, and the third forty-one faṣṣ; a preface (دبایچه) and an epilogue (خاتمه), by 'Alī Bāshī, a pupil of Khwājah Muḥammad Bāsiṭ and contemporary with Shaikh 'Alī Hazin. This worthless collection, the compiler's first sketch, was begun about A. H. 1162 = A. D. 1749. An index, on ff. 1<sup>b</sup>-4<sup>a</sup>. The epilogue, beginning on fol. 160<sup>a</sup> and being incomplete at the end, gives a short account of the author himself. Beginning of the preface, which also consists of poetical extracts: شیع عطار قدس الله تعالی ستره، ای ذات تو بر کمال استغنا فرد - فارغ ز جنابت و گناه زن و مرد الخ

Ff. 162, ll. 13-17; very careless Shikasta; many additions on the margin; size, 9 in. by 6 in. [ELLIOT 401.]

## 1221

A poetical miscellany or album, with the same title Bayāḍ-i-ash'ār, consisting of 180 leaves, and containing

short extracts from Persian poets, written in Shikasta. A very great number of leaves are left blank. The collection is without any value.

[WALKER 60.]

## 1222

A collection of chiefly religious poems, kaṣīdas, ghazals, short mathnawīs, tarjībānds, etc., by different poets, in honour of God, Muḥammad and his friends and companions, the early prophets, the Imāms, etc. The first poem (by Khusrāu) begins:

ای بدرماندگی پناه همه - کرم تست عذر خواه همه

On ff. 14<sup>b</sup>-17<sup>a</sup> an Arabic kaṣīdah. The chief contributor is Sa'dī. No date. Archbishop Laud acquired this MS. in 1635.

Ff. 130, 2 coll., each ll. 12; Nasta'liq (on ff. 14<sup>b</sup>-17<sup>a</sup>, Naskhī); fol. 17<sup>b</sup>, a part of fol. 124<sup>b</sup>, and the whole of fol. 125 are left blank; size, 10½ in. by 6 in. [LAUD 142.]

## 1223

A collection of ghazals by all the most eminent Persian poets, arranged in the form of a diwān, alphabetically, according to the last letter. It is defective at the beginning, and opens in the last bait but one of a ghazal by Aḥlī; after that follows a poem by Faīdī, then by Aḥlī, by Fakhrī, by Khusrāu, etc. etc. No compiler's name. No date.

Ff. 255, 2 coll., each ll. 13; distinct Nasta'liq; size, 10 in. by 5½ in. [BODL. 564.]

## 1224

Safina-i-ash'ār-i-fārsī (سفینه اشعار فارسی).

This collection of Persian poems contains extracts from the diwāns of

1. Sa'dī, on fol. 80<sup>b</sup>. Beginning with an Arabic kaṣīdah:

سبحان من یمیت و بحیی لا اله  
 الا هو الذی خلق الارض والسما

2. Hāfiẓ, on fol. 101<sup>a</sup>. Beginning:

الا یا ایها الخ

3. S'ā'ib, on fol. 112<sup>a</sup>. Beginning:

اگر نه مدد بسم الله بودی تاج عنوانها الخ

No date.

Ff. 80<sup>b</sup>-159<sup>a</sup>, 2 coll., each ll. 8-10; Nasta'liq; size, 8½ in. by 4½ in. [BODL. 451.]

## 1225

An album of Persian poetry, containing chiefly ghazals and a few rubā'īs by different poets, viz. 'Alā almarandī, on ff. 1<sup>b</sup> and 9<sup>a</sup>; Rashid-al-din Waṭwāt, on fol. 6<sup>b</sup>; Saif-al-din albākhari (died A. H. 658), ib.; Sayyid Jalāl-al-din of Yazd and Hāfiẓ, on fol. 7<sup>b</sup> sq.;



Sultân Shâh Shujâ', on fol. 47<sup>b</sup>; Salmân, on ff. 47<sup>b</sup> sq. and 65<sup>a</sup>; Kamâl Isma'il, on ff. 49<sup>a</sup> and 51<sup>a</sup> sq.; 'Amid-almulk, on fol. 50<sup>a</sup>. No date.

Ff. 65, 2 coll., each ll. 8-10; Nasta'lik; size, 9 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. [CLARKE 24.]

### 1226

Another small album with miscellaneous poetry; the greater portion of the leaves in this MS. is left blank, only ff. 42 are filled with verses in the two centre-columns, and generally on the margin too.

Ff. 42; Nasta'lik; small illuminations throughout; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [FRASER 94.]

### 1227

A rough sort of an album, filled with scattered Persian poetry; at the end some Turkish ghazals by Bâki. The whole MS. is a useless scribble.

Ff. 85; written by many different hands in careless Nasta'lik; size, 6 $\frac{1}{2}$  in. by 3 $\frac{3}{8}$  in. [LAUD 185.]

### 1228

Bits and short fragments of Persian poetry, scattered verses, small prose-pieces, etc., with many intervening blank leaves, an altogether worthless MS., written by different hands.

[BODL. 351.]

### 1229

Collection of Persian poetry, without any order or value. It begins with extracts from *Abû-alfaraj's* diwân. No date.

51 leaves filled, many between them left blank; diagonal lines, varying very much in number; Shikasta; size, 8 $\frac{1}{2}$  in. by 3 $\frac{1}{2}$  in. [BODL. 104.]

### 1230

A short collection of *Persian* and *Rekhta* poetry; *Persian* poetry, on ff. 1-18<sup>a</sup>, containing ghazals and rubâ'is by different authors, prominently by Hâfiz; *Rekhta* poetry, on ff. 19<sup>a</sup>-21<sup>b</sup>. No date. The copy begins with this abrupt bait:

تو سراپا حسنی و من پای تا سرعشق تو  
ای بقریان سراپای تو سرتا پای من

Ff. 21, 2 coll.; written by two different hands in Nasta'lik, the first on ff. 1-18<sup>a</sup>, ll. 11-12; the second on ff. 19<sup>a</sup>-21<sup>b</sup>, ll. 14; size, 9 $\frac{1}{2}$  in. by 6 $\frac{1}{4}$  in. [BODL. 487.]

### 1231

A similar but much larger collection in form of an album, containing all kinds of short extracts in verse and prose. The greater portion of the MS. is filled with selections from modern *Persian* and *Rekhta* poets. Without any value.

Ff. 140; written by different hands in various styles of careless Nasta'lik and Shikasta; size, 9 $\frac{3}{8}$  in. by 4 $\frac{1}{2}$  in. [BODL. 782.]

### 1232

A small collection of ghazals and rubâ'is. The proper order of ff. 1-10 would be this: 2, 5, 3, 4, 7, 8, 6, 9 (gap), 10, 1.

Ghazals by Sâ'ib, on ff. 2, 5, 3, 4, 7, and 8.

Rubâ'is by another poet, on ff. 6 and 9. Title:

ابیات حکیم آکاب مسکر (!)

An extract from the *Bûstân*, on ff. 10<sup>a</sup> and 10<sup>b</sup>.

A ghazal by the prince Muḥammad Kuli Mirzâ, governor of Mazandarân, with the takhalluṣ Khusrawi. Sir W. Ouseley paid him a visit in A.D. 1812; see his 'Travels,' iii. p. 257. Beginning:

از گفت ناصحان بچه رو ترک می کنم  
حال از نشاط می نکنم گو که کی کنم

on ff. 10<sup>b</sup> and 1.

On fol. 11, rubâ'is and a ghazal, the first verses of which are repeated on fol. 15<sup>b</sup>; on fol. 12, part of a ghazal by Jâmi. Between the leaves 11-16 there seems to be very little connection; they contain a few minor poems or fragments of such. On fol. 14<sup>a</sup>, Sanâ'i is quoted: ابیات حکم سنائی.

The name of the copyist, Sharifkhân, we learn from Sir W. Ouseley's note, 'Travels,' iii. p. 257.

Ff. 16; ff. 1-10 on white, ff. 11-16 on blue paper; Nasta'lik; size, 8 $\frac{1}{2}$  in. by 4 $\frac{5}{8}$  in. [OUSELEY 149.]

### 1233

Two anonymous *kaşidas*, the first of which begins:

شهباز نور ناله زارم عجب مدار الخ

No date.

Ff. 168<sup>a</sup>-174<sup>a</sup>, 2 coll., each ll. 16; Shikasta; size, 8 $\frac{1}{2}$  in. by 4 $\frac{5}{8}$  in. [BODL. 451.]

### 1234

Miscellaneous poetry (ghazals and *kit'as*) by Hâfiz, Shaikh Abû Sa'id bin Abû-alkhair, Lisâni (died A.H. 941), and Sa'di.

Ff. 26-29; Nasta'lik; richly ornamented; size, 6 $\frac{1}{2}$  in. by 3 $\frac{3}{8}$  in. [OUSELEY 139.]

### 1235

A small collection of ghazals by the following poets: Khusrau, on ff. 45<sup>a</sup> and 47<sup>b</sup>; Jâmi, on ff. 45<sup>b</sup> and 46<sup>a</sup>; Kâtibi, on fol. 46<sup>b</sup>; and Salmân, on fol. 47<sup>a</sup>.

Not dated.

Ff. 45-47; Nasta'lik; size, 8 $\frac{1}{8}$  in. by 4 in. [OUSELEY 30.]

### 1236

Collection of *Caghatai* and Persian poetry.

The margin of all the leaves is injured more or less, and the writing is so much effaced as to be very often illegible. The handwriting is more modern than that of the *matn*.

There does not appear any title, nor is there either introduction or conclusion. The end of a portion is to be recognised by an م (نم). The headings are found hidden in the corners of the margin. The poems are mostly rubá'is, kit'as, and ghazals.

1. Mixed Persian and Čaghatai, mostly Persian, on ff. 145<sup>a</sup>-147<sup>b</sup>.
2. Čaghatai, on ff. 148<sup>a</sup>-150<sup>a</sup>.
3. Advice of Plato to his disciple Aristotle, in Persian verse, on ff. 151<sup>a</sup>-152<sup>b</sup>. Beginning:

وصیتی بارسطو نوشت افلاطون  
بگویم از ره تعلیم بشنو از من آن  
مکن شروع بکاری که فکر آن نکنی  
که جز بفکر ندانی کمالش از نقصان  
مگیر مرد فرومایه را حریف و ندیم  
که هیچ سود نبینی ازو بغیر زبان

4. Persian kit'as, on ff. 153<sup>a</sup>-154<sup>a</sup>.
5. Rubá'is in Čaghatai, on fol. 154<sup>b</sup>.
6. Tarji'at of Sulṭān Mas'ūd Mirzā (ترجیعات سلطان) in Čaghatai, on ff. 155<sup>a</sup>-158<sup>a</sup>.
7. Čaghatai verses by Khwājah Āsafi (حضرت خواجه) (اصفی گفتاری), on fol. 158<sup>b</sup>.
8. The rubá'iyāt of Wākifi Beg (واقفی بیک رباعیاتی) in Čaghatai, on ff. 159<sup>a</sup>-162<sup>a</sup>.
9. The verses of Sulṭān Mas'ūd Mirzā (سلطان مسعود) (میرزا ابیاتی) in Čaghatai, on fol. 162<sup>b</sup>.
10. The muḳaṭṭa'āt of Khwājah Khusrau (مقطعات) (خواجه خسرو) in Persian, on ff. 163<sup>a</sup>-168<sup>b</sup>.
11. The rubá'iyāt of Sulṭān Mas'ūd Mirzā (حضرت) (سلطان) [مسعود میرزا رباعیاتی] in Čaghatai, on ff. 168<sup>b</sup>-195<sup>a</sup>.

12. Some verses of Hāfiẓ (خواجه حافظ فرمایند), on ff. 195<sup>b</sup> and 196<sup>a</sup>.
13. Čaghatai poetry, on ff. 196<sup>b</sup>-202<sup>b</sup>.
14. Ghazals in Persian (غزلیات), on ff. 204<sup>a</sup> and 204<sup>b</sup>.

On fol. 203<sup>a</sup> there is a fragment of a note, which may have been a heading or subscription; it does not seem, however, to have belonged to the marginalia, as its writing and ink betray a much later date.

We are unable to decide whether these subdivisions of the collection, which we have given, are complete, since many corners of leaves, where possibly a heading or an م was found, are torn away.

Margin of ff. 145<sup>a</sup>-204<sup>b</sup>.

[OUSELEY 75.]

## 1237

A collection of various fragments in prose and verse, loosely bound together. We quote the more important portions:

- A few baits of the گلشن راز, with explanations, on fol. 40<sup>a</sup> sq.
- Two mukhammasāt, on fol. 41<sup>b</sup>.
- Poems by Khusrau, Fānī, etc., on fol. 42<sup>b</sup>.
- A short tract on اسلام and on نفس, in prose, on ff. 44<sup>a</sup>-45<sup>a</sup>.
- Traditions (الاحادیث متعلق الایمان), on fol. 46<sup>a</sup>.

Extract from the زیدة للقائت by 'Ain-al-ḳudāt of Hamadān, who died A. H. 533, on fol. 47<sup>a</sup>.

Scattered poetry, on ff. 49 and 50.

Fragment of a treatise, styled حق الیقین, on ff. 51<sup>b</sup> and 52<sup>a</sup>.

Extracts from Sulṭān Walad's mathnawī (از مشنوی) (سلطان ولد), on ff. 57<sup>b</sup>-64<sup>b</sup>; see above, No. 750.

A mystical ḳaṣidah by Ni'mat-allāh Walī, who died A. H. 834. Beginning on fol. 65<sup>b</sup>:

قدرت کردگار می بینم - حالت روزگار می بینم

Ḳaṣidas by Jalāl-al-din Rūmī and Ni'mat-allāh Walī, on ff. 73<sup>b</sup>-77<sup>a</sup>; the first is styled در بیان آفاق و انفس and begins:

مغرب سرگوش و مشرق شد دهان  
پایها باشد زمین سر آسمان

One ghazal and one ḳaṣidah by the same Walī, on ff. 77<sup>b</sup> and 78<sup>a</sup>.

Tarji'bands and tarkibbands by Jāmi, on fol. 81<sup>b</sup> sq. Beginning:

ای بروی تو چشم جان روشن الخ

Some kit'as at the end.

Other extracts from Jāmi's poetical works, the Tuḥ-fat-alahrār and the Salsalat-aldhahab, on fol. 91<sup>b</sup> sq.

A tarji'band by Salmān, and continuation of the extracts from Jāmi's mathnawīs, on fol. 95<sup>b</sup> sq.

Selected ghazals of Hāfiẓ, on fol. 101<sup>b</sup> sq., with some lacunas.

Fragments of mystical tracts, on ff. 116<sup>a</sup>-118<sup>a</sup>; the second is styled رساله در بیان مکاشفه, by Maulānā Lāmi'ī (Calabi) (better known as Turkish poet, died A. H. 938).

One ghazal more by Hāfiẓ (followed by a musaddas and a tarji'band), on fol. 123<sup>a</sup> sq.

A ghazal by Hilālī, on fol. 127<sup>b</sup>.

اصطلاحات, on fol. 130<sup>b</sup>.

A tarkibband by Ādhuri; lyrical poems by Salmān, Khwājū, Gadāi, Kādīmī, Gharībī, Jalāl-al-din Rūmī, etc., Waṣlī, Hāfiẓ, Maghribī, Gulshani, Abū-alwafā, Saif-al-din Bākbarzi, Hāirati, Aḥḥadi, Lisānī, Muḥta-sham Kāshī, Umīdī, Khusrau, Nāsīmī, Niki, Wā'izī, Kāsimī, Ādhuri, etc., on fol. 133<sup>b</sup> sq.

A short prose tract on 'Alī's ḥadīth: عرف نفسه فقد عرف ربه, on fol. 163<sup>b</sup>.

A short treatise on the rites and observances of Islām, طهارة, صلوة, صوم, etc., on fol. 166<sup>b</sup>.

On the difference between ولایت and نبوت, on fol. 170<sup>b</sup>.

The last pages are filled with quite worthless scribbling.

Ff. 40-176; Nasta'liq, by different hands; size, 7½ in. by 4 in. [MARSH 83.]

## 1238

Persian extracts in prose and verse.

A collection of different kinds of treatises on historical, philosophical, bibliographical subjects, and poetical fragments, without any particular importance. We confine ourselves to quoting the titles and contents of the larger pieces:



1. خلق تهذيب اخلاق, on fol. 1<sup>b</sup>. Beginning: خلق  
عبارتست از راسخه در نفس که ازوی افعال الخ
2. علم تواریخ و سیر, on fol. 10<sup>b</sup>. Beginning:  
اگرچه این دو علم است اول مخصوص بکمیت اعمار و مدت  
دولت انبیا و ملوک و ارباب ملک و ملت دوم مخصوص  
بکیفیت احوال و طریقه هریک الخ
- Contents: (1) the antemuḥammadan history, divided  
into four ṭabakāt: the Pishdādians on fol. 12<sup>a</sup>, the  
Kayānians on fol. 14<sup>a</sup>, the Ashkānians on fol. 16<sup>a</sup>, the  
Sāsānians on fol. 16<sup>b</sup>; (2) the Umayyade and 'Abbā-  
side Khalifs on fol. 20<sup>b</sup>; (3) the dynasties contemporary  
with and posterior to the 'Abbāsides in several ṭabakāt:  
the Ṣaffārides, the Sāmānides, the Ghaznawides, the  
Dailamis, the Saljūkides, the Kūhistānis, the Salgharides,  
the Khwārizmshāhs, the Čingizkhānians, Timūr and his  
descendants (on fol. 32<sup>a</sup>), Bābar, Humāyūn, etc., down  
to Jahāngir's reign (on fol. 41<sup>a</sup>).
3. A fragment on falconry, on fol. 66<sup>b</sup>.
4. Extracts from Daulatshāh's تذکرۃ الشعرا, on fol. 68<sup>b</sup>,  
beginning with Pindār of Rai, comp. above, Nos. 348-359.
5. رساله در علم خط, a treatise on writing, on fol. 75<sup>a</sup>.  
Beginning: حمد بیکد و شکر بی عذ احدی را  
سزاست الخ
6. Some fragments of natural history and cosmo-  
graphy, on fol. 82<sup>a</sup>.
7. آداب حتم و آنچه لائق آن مقام است, on fol. 92<sup>b</sup>.
8. حرف چند در باب ارکان و واجبات و شرائط حج الخ  
the rites and observances of the pilgrimage, on fol. 93<sup>b</sup>.
9. نکوهش حرص کردن, on fol. 94<sup>b</sup>.
10. Extracts from the تصنیف من حدیقه الحقیقه من  
شیخ قطب الدین محمد الحامی and other works on ethics  
and morals, on fol. 95<sup>a</sup>.
11. Extracts from Aḥḥādī's Jām-i-Jam, comp. above,  
Nos. 785-789, on fol. 103<sup>a</sup>.
12. Some astronomical and astrological tables, on  
fol. 106<sup>a</sup>.
13. A qaṣidah by Hāshimī (died A. H. 946 or 948).  
Beginning:  
معلم عشق و عارف طوطی و مرآت عرفانش الخ
14. Selections from Khākānī's diwān, alphabetically  
arranged, and other anonymous diwāns, on fol. 113<sup>b</sup>.  
Only at the end some names of poets occur, viz. Haḳīrī,  
Hālatī, Mirzā Ḥusāmī, Ḥamdī, on fol. 149<sup>b</sup>; Ḥairatī,  
on fol. 150<sup>a</sup>; Khākānī of Jurjān, Khulḳī, Ḥarfī, Ḥaidar  
Ilkā, Ḥairānī, Maulānā Khurdzargar, on fol. 150<sup>b</sup>;  
Shāikh Suhailī, on fol. 151<sup>a</sup>. Instead of a title or  
heading there are prefixed as introduction to these  
selections two baits, the first of which runs thus:  
بیا بشنوی دل بیان سخن - زخاقانی آن پهلوان سخن
15. Some treatises on sin, on fol. 153<sup>a</sup> (ذنب); on  
the night-prayer (تسبیح و تهجد), on fol. 155<sup>b</sup>;  
and other prayers, followed by short accounts of  
different matters, especially religious ones, intermixed  
with traditions, sentences, poems, etc.
16. در علم صنائع شعری, beginning on fol. 175<sup>a</sup>:

شعر کلامی است الخ. On the margin of ff. 178<sup>a</sup>-180<sup>a</sup>  
there is added by a modern hand the عنوان دیوان شیخ  
علي حزين, preface (or rather epilogue, see above, No.  
1184) to the diwān of 'Alī Ḥazīn (born A. H. 1103,  
died A. H. 1180). Beginning: هان ای دانش دیده ور  
وزرف نگاهان معنی پرور الخ.

17. Accounts of Sa'dī, Ibrāhīm Adham, Abū Salmān  
Dārānī, and Abū Ḥasan 'Alī bin Isma'īl bin Abi Bashār  
Ishāq, with short specimens from the diwāns of Mir  
Sālīh, Sābirī, Ṣan'ī (or Ṣun'ī) of Tirmidh, Ṣabā'ī of  
Iṣfahān, Ṣabāḥī, Sadafī, Ṣabūḥī, Ḍamirī of Iṣfahān,  
Ḍamirī of Hamadān, Ṣabri and Ṣarfī of Iṣfahān, on  
fol. 194<sup>a</sup>.

18. Sentences of celebrated Shaikhs etc. on religious,  
psychological, and other subjects, on fol. 199<sup>b</sup>.

19. Medical treatises (در علم طب) in prose and verse,  
on fol. 203<sup>a</sup>; on fol. 206<sup>b</sup> there are found some kitās,  
entitled در یافتن مزاج, the first of which begins:

بدان خون که گفתי سپاس و درود  
که در فن طب است این قطعها

20. Geographical extracts, with large biographical  
notices in the manner of the Haft Iklim, beginning  
with حجاز in the second climate, on fol. 208<sup>a</sup>.

21. Short tales and anecdotes, for instance, on Hārūn-  
alrashid, etc., on fol. 238<sup>a</sup>.

22. Fragments from biographies of poets and extracts  
from their diwāns, comp. above, Nos. 4 and 17. 'Unsurī  
and one of his pupils occur on fol. 243<sup>a</sup>, 'Abd-almajīd  
of Abhar on fol. 245<sup>a</sup>.

23. On the science of physiognomy (در فراست), on  
fol. 247<sup>b</sup>. Beginning: ارباب دل از باب فراست حلّ  
مشکل در ضمن این حکایت کرده اند الخ

24. در مراتب قرآن مجید - بیان فائده ختم قرآن  
on fol. 254<sup>a</sup>.

25. A short fragment of the famous work کتاب  
قوت القلوب (the food of hearts), by Abū Ṭalīb Mu-  
hammad bin 'Alī of Makkah (died A. H. 936 = A. D.  
1529, 1530, comp. H. Khalfa iv. p. 580, No. 9636),  
on fol. 256<sup>b</sup>. Beginning: شیخ ابو طالب صلی رضی  
الله عنه که معتمد خلف و سلف است الخ

26. Account of Firdausī and Farrukhī, on fol. 258<sup>a</sup>.

27. در علم کیمیا, on the elixir, on fol. 261<sup>a</sup>.

28. Fragments of the biographies of Kamāl Khujandī  
and Kamāl Isma'īl, with extracts, on fol. 263<sup>a</sup>.

29. A religious treatise on یقین, beginning on fol.  
269<sup>a</sup>. قال الجنید.

30. Fragments of the biographies of Jalāl-al-dīn Rūmī,  
Mu'izzī, and Balakānī, on fol. 272<sup>a</sup>.

31. Short mathnawīs, on fol. 275<sup>a</sup>.

32. Another fragment, on fol. 280<sup>a</sup>. Beginning:  
بر ضمیر فیض پذیر مهر نظیر الخ

33. در بیان قزو بزرگی وحشمت وعظمت ملوک, on  
fol. 285<sup>a</sup>.

34. در تعبیر خواب, on the interpretation of dreams, by  
Amir Sayyid 'Alī Hamadānī (died A. H. 786), on fol. 290<sup>a</sup>.

35. A fragment, on fol. 293<sup>a</sup>. Beginning: **فی زاد** **الأرواح قال عليه السلام** **الخ**.

36. بیان آنکه واضع علم کیست و سبب وضع چیست. on fol. 297<sup>a</sup>.

37. Lyrical specimens, on fol. 303<sup>a</sup>.

38. A collection of short tales, beginning on fol. 305<sup>b</sup>: **ذو الیمن وکیل خلیفه بود و فصاحت و بلاغت را الخ**.

39. Some other fragments, and at the end of the MS., on fol. 319<sup>a</sup> sq., a series of tables with specimens of coins.

No date. On fol. 1<sup>a</sup> a seal of Mir Muḥammad Bahādurkhān, with the date . . ۱۱۲۱ (probably ۱۱۲۱, A.H. ۱۱۲۱ = A.D. ۱۷۰۹, ۱۷۱۰).

Ff. 326, partly ۱, partly 2 coll., each ll. ۱۵-۲۳, sometimes a third, and even a fourth on the inner margin; Nasta'lik, written by different hands; many additions, supplied later, on the outer margin, and on the leaves, originally left blank; size, 9½ in. by 6 in. [ELLIOT 295.]

### 1239

#### Miscellanies.

A rich collection of various specimens of poetry and prose, scattered all over the margin; we quote only the more important ones:

1. A series of fards by Muḥammad Kulī Salīm, Zuhūrī, Humāyūnshāh, Shāh 'Abbās, and others, on fol. ۱۲ sq.

2. An anonymous **منقبت**, on fol. ۱۷<sup>b</sup>.

3. A **منقبت** by Kāsim-i-Anwār, on fol. ۲۰<sup>b</sup>.

4. A **qaṣidah** by Ahlī Shirāzī, on fol. ۲۱<sup>a</sup>.

5. Some mathnawī baits by Mirzā Muḥammad Kāzīm (probably identical with a poet of this name, with the takhalluṣ Karīm, who flourished under 'Ālamgir, see Khulāṣat-alkalām, No. 61, and Rieu ii. p. 683), on fol. 23<sup>a</sup>.

6. A **منقبت** by Ḥāfiẓ, on fol. 23<sup>b</sup>.

7. A **منقبت** by Ghāfil, on fol. 26<sup>b</sup>.

8. A series of mukhammasāt, on fol. 29<sup>a</sup> sq., one by Imām Kulīkhān, the rest anonymous.

9. An **اعتقاد** by Mullā Ṭughrā, on ff. 33<sup>a</sup>-37<sup>b</sup>.

10. A collection of treatises in prose, letters, etc., for instance, Aurangzib's **نامه وصیت**, on fol. 46<sup>b</sup>; an epistle of Aurangzib to his brother Shāh Shujā', on fol. 51<sup>b</sup>, etc.

11. A series of ta'rikhāt, on fol. 57<sup>a</sup> sq.

12. The story of Ḥasan Baṣrī and Bibī Rābi'iyah, on fol. 65<sup>a</sup>.

13. A story of Humāyūn Pādishāh, on fol. 73<sup>a</sup>.

14. **حقیقت همایون پادشاه**, on fol. 77<sup>a</sup>.

15. Minor poems by Kādī Salālim, Ghanī of Kashmīr, Sa'dī, Mirzā Nizām-i-Dast Ghaib, Ruknā, Abū Sa'id bin Abū-alkhair, Ḍamirī, Amīr Khusrāu, and Mullā Shaidā, on fol. 78 sq.

16. Another series of mukhammasāt, on fol. 81<sup>b</sup> sq.

17. Ghazals and rubā'is, on fol. 86<sup>a</sup> sq.

18. A mathnawī by Himmat, on fol. 89<sup>b</sup>. Beginning:

**نبود امشب زجوش دل قرام الخ**

19. The story of the mouse and the cat (**حکایت**)

(موش و گربه), by 'Ubaid Zākānī, in verse, with nice illustrations. Beginning on fol. 92<sup>b</sup>:

**ای عجزون بطبع میرانا الخ**

see above, Nos. 797 and 799.

20. A series of **مناجات**, on fol. ۱۰۱<sup>a</sup>. Beginning:

**الهی توئی آگه از حال من الخ**

21. Arabic poems with Persian interlinear paraphrase, on fol. ۱۱۳<sup>a</sup>.

22. Fards by different authors, Jahāngirshāh, Nūr-jahān Begam, Shāhjahān, Āṣafjāh, etc., on fol. ۱۲۱<sup>a</sup>.

23. A poem in praise of tobacco (**تنباکو**), by Mirzā Šā'ib, on fol. ۱۲4<sup>a</sup>.

24. A prose-story of Buzurjmihr and Aristotle, on fol. ۱۲5<sup>b</sup>.

25. A series of stories in verse, on fol. ۱۳5<sup>b</sup>, viz. **حکایت**, **حکایت ذو النون مصری**, **حکایت سعید بلخی**, **حکایت**, etc. **راوی عباس**, **مولانا فخر الدین**.

26. An Arabic **qaṣidah** by Muḥyi-al-dīn 'Abd-alkādir Jilānī, the founder of the Kādīrī order, who died A.H. 561 (**قصیده حضرت غوث الاعظم**), on fol. ۱۳6<sup>b</sup>.

27. Another series of stories in verse, on fol. ۱41<sup>b</sup>, viz. **حکایت**, **حکایت احول**, **حکایت ابو علی جرجانی**, **حکایت از جنید**, **حکایت شیخ حسن بصری**, etc.

28. A remarkable saying on Sūfism by Abū Sa'id bin Abū-alkhair, on fol. ۱45<sup>a</sup>.

29. The famous mathnawī by Shaikh Bahā-aldīn Muḥammad 'Āmilī, **نان و حلو**, bread and sweetmeat (see above, Nos. ۱۰۸۵-۱۰۸۸), with a short preface in prose. Beginning: **اما بعد حمد الله على افضاله الخ**, on ff. ۱48<sup>b</sup>-157<sup>a</sup> (containing 340 baits).

30. Some ta'rikhāt, on fol. ۱58<sup>a</sup>, viz. **تاریخ اعتماد**, **تاریخ محمد بیدار بخت بهادر خان**, etc.

31. A few traditions, a **qaṣidah** by Šāhib Mirzā Muḥammad Malakī (or Mulki), etc., on fol. ۱61<sup>a</sup>.

32. **احکام پادشاه عالمگیر غازی**, the same notes and orders which are usually styled **طیبات** (see above, Nos. 248-251), on ff. ۱73<sup>a</sup>-253<sup>a</sup>. Beginning: **الهی از قلم شکسته و زبان خسته الخ**.

33. **صفات قدسی**, a collection of traditions, etc., in prose, on ff. 253<sup>a</sup>-264<sup>a</sup>, dated A.H. ۱۱۲۱ = A.D. ۱۷۰۹, ۱۷۱۰.

34. **کلمات عالمگیر پادشاه** (see No. 32), on fol. 265<sup>a</sup>.

35. **جنگنامه** or the war-book, in verse, by Rustam 'Alīkhān Bahādūr (or Ḥamidkhān), on ff. 269<sup>a</sup>-289<sup>b</sup>. Beginning:

**بنام خداوند ششمار دست  
کزو دارد امید هرکس که هست**

36. A story in prose, on fol. 291<sup>a</sup>. Beginning: **راویان اخبار و ناقلان آثار چنین روایت میکنند که روزی** **جهودی نشسته الخ** in prose and verse.



37. A treatise on Ḥāfiẓ by Maulānā Shāh Muḥammad of Shirāz, with extracts from the great poet's diwān, entitled, in the colophon, خلاصۃ حافظ, and dated the 5th of Dhū-al-ḥijjah, A.H. 1139=A.D. 1727, July 24, on ff. 299<sup>a</sup>-314<sup>a</sup>. Beginning: فصیحترین کلامی که فصیحی بلاغت الخ.

38. فالنامه حضرت امیر المؤمنین علی, on fol. 331<sup>a</sup>, dated A.H. 1126=A.D. 1714.

39. Fards, rubā'is, ghazals, etc., by Muḥammad Sa'id Ashraf, Ghani, Yūsuf Shāmlū, Nazārī, Kāsim, Šā'ib, Nāšir 'Alī, 'Alī 'Azīm (an offspring of Nāšir 'Alī), Āṣafī, etc., on ff. 331<sup>b</sup>-333<sup>a</sup>.

40. A ḡaṣidah by Mu'izz Fiṭrat (who lived under 'Ālamgir, and died A.H. 1106, comp. A. Sprenger, Catal., p. 408), on ff. 333<sup>b</sup>-336<sup>b</sup>, containing 140 baits, and dated the 12th of Rabi'-al-awwal, A.H. 1140=A.D. 1727, October 28. Beginning:

شهباز شور ناله زارم عجب مدار الخ

41. Ta'rikhāt, rubā'is, fards, etc., and some prose pieces, on fol. 337<sup>a</sup> sq., by Šafī, Ghani, Farrukhsiyar Pādishāh, Šafī Kūli, Iltifātkhān, Kalim, Šā'ib, Thāḡib, etc.

42. جواب بو علی سینا and سؤال شاه سنجر, on fol. 348.

43. وصیت نامه حضرت علی in Arabic, with Persian interlinear paraphrase, on fol. 349 sq. Beginning: اوصی امیر المؤمنین علی ابن ابی طالب ولده الحسن الخ.

44. A ḡaṣidah by Darwish Himmat, on fol. 353<sup>b</sup> sq. (containing fifty-seven baits), dated A.H. 1140=A.D. 1727, 1728.

45. An elegy by Muḥtasham Kāshī, on fol. 355<sup>a</sup>. Beginning:

باز آن چه شورش است که در خلق عالم است الخ

46. A ghazal by Sa'di, on fol. 358<sup>a</sup>.

47. Rubā'iyāt by Nāšir 'Alī, Šā'ib, Kātibi, etc., on fol. 359<sup>a</sup>.

48. Two stories from the خیاط نامه, on ff. 359<sup>b</sup>-364<sup>b</sup>. Beginning:

شنیدستم که در عالم ازین پیش  
حکیمی بود و دانشمند و درویش

49. The same elegy by Muḥtasham as No. 45, repeated, on fol. 364<sup>b</sup> sq.

50. Ghazals, rubā'is, and fards, by Šā'ib, Bidil, Ghani, Nāšir 'Alī, Bākīr, etc., on fol. 368<sup>a</sup> sq.

51. Some chronograms, on fol. 376<sup>b</sup>.

52. ḡaṣidas and short poems, on ff. 378 sq. and 386 sq.; ghazals by Hilālī and Shaikh Anṣārī, on fol. 388<sup>a</sup>.

53. An Arabic treatise, partly with Persian interlinear paraphrase, by Shaikh Muḥyi-al-din Abū Muḥammad 'Abd-alkādir aljilānī, on fol. 389<sup>b</sup>.

54. The story of Sulṭān Jumjumah (قصه سلطان جمجمه), in verse, on fol. 394<sup>a</sup> sq.

55. Verses by Šā'ib, on fol. 398<sup>a</sup> sq.

56. معجزات محمد مصطفی, on fol. 400<sup>b</sup>.

57. Minor poems by 'Ākilkhān, Khākānī, Mullā Naubar, Shaidā, Muḥammad Kūli Salim, Mullā Nazārī,

Muḥammadbeg, Arzī, Maulānā Himāyat, Dārā Shukūh Mullā Munir, Nāšir 'Alī, Šā'ib, Mir Šafī of Nishāpūr, Maḥmūd of Iṣfahān, Maḡṣūdbeg of Shirāz, Mullā Aḥmad Shaikh, etc., on ff. 402<sup>a</sup>-406<sup>a</sup>.

Margin, ff. 1-406, much varying in the number of lines; Nasta'liq. [FRASER 124.]

## 1240

Fragments and incoherent pieces of different works in prose and verse, written by different hands in Nasta'liq and Shikasta on paper of various sizes, bound together in one volume. It begins with a fragment of a story of Sulṭān Maḥmūd of Ghazna (قصه سلطان محمود غزنوی), on ff. 1<sup>b</sup>-2<sup>b</sup>, ll. 15; followed by one leaf from 'Urfi's diwān (fol. 3, ll. 15), dated the 27th of Jumādā-althānī, A.H. 1163=A.D. 1750, June 3, one blank leaf, one leaf, belonging probably to the same diwān, three blank leaves, a fragment of the diwān of Fiṭrat (see No. 40 in the preceding copy), on ff. 9<sup>b</sup>-15<sup>b</sup>, ll. 17, containing ghazals, rhyming in l, and beginning:

زهی ار شور سودایت نمکدان کاسه سرها الخ

one leaf from a Persian work on ethics (fol. 16, ll. 17); a fragment of the preface of Sa'di's Gulistān, on ff. 17-20, ll. 15; a large fragment of an anonymous philosophical work in Arabic, on ff. 21-44, ll. 19; and one page (fol. 45<sup>b</sup>), containing the beginning of Sa'di's Būstān (vers. 1-13), with an illuminated frontispiece.

[OUSELEY ADD. 153.]

## 1241

(مجموعه رسائل). Majmū'a-i-rasā'il.

A very rich and interesting collection of tales, treatises, poetical extracts, etc. An index on the fly-leaf, by Sir Gore Ouseley, gives the titles of thirty-six prominent sections of this MS.

It contains:

1. قصه مهر و ماه, the love-story of Sun and Moon, that is, prince Mihr, son of Khāwarshāh, and princess Māh, on ff. 1<sup>a</sup>-43<sup>a</sup>; comp. Rieu ii. p. 765; Garcin de Tassy, Histoire de la Littérature Hindouie, etc., ii. p. 550; Cat. des MSS. et Xylographes, p. 410. Another copy of the same story in the India Office Library, No. 1533. Beginning: الحمد لله . . . . . بدانکه راویان اخبار و ناقلان

آثار و خوشه چینان خرمن سخن و نکته دانان داستان کهن چنین روایت میکنند که در دیار مشرق پادشاهی بود خاورشاه نام الخ. On the fly-leaf this story, No. 1 in the index, is, no doubt wrongly, ascribed to Farid-al-din 'Attār.

2. زینت القاری, the ornament of the Qurān-reader, on ff. 44<sup>a</sup>-48<sup>a</sup>, rules and prescriptions for the proper recitation of the Qurān, by Nuṣrat ibn 'Umar, known as Iskandar. Beginning: الحمد لله . . . . . بدان اسعدك الله تعالى في الدارين که ترکیب قرآن مجید و فرقان حمید بتحریر و تألیف الخ. It is divided into a great

number of small faṣls, for instance, فصل ادغام, فصل اخفا, ابدال, فصل در بیان معرفت, فصل تسهیل, فصل اخفا, ابدال, مخارج الحروف, etc.

3. تحفة الحقائق, the present for those who know the Kūrān by heart, a tract similar to the preceding one, in mathnawī-baits, on ff. 48<sup>a</sup>-54<sup>b</sup>, beginning with a باب. باب فی کیفیت القراءت; first bait:

ابتدا کردم بعالم الغیوب

منزل الآيات و ستار الغیوب (العیوب)

The title appears on fol. 48<sup>b</sup>, l. 9: 'تحفة الحقائق نامش کرده ام'

In the colophon it is styled: تحفة الحافظ قوانین قرآن. (2 and 3 form one item, No. 2 in the index, where both are ascribed to Nuṣrat ibn 'Umar.)

4. A chronological list, giving the most prominent dates in the lives of legendary and historical personages from the creation of the world to A. H. 958 = A. D. 1551, on ff. 55<sup>a</sup>-59<sup>b</sup>. (No. 3 in the index.)

5-8. Astrological treatises, fālnāmas, nativities, and interpretation of dreams, on ff. 60<sup>a</sup>-92<sup>a</sup>; the first entitled: فالنامه مصحف مجید, in mathnawī-baits, on fol. 60<sup>a</sup>, beginning:

مرد دانا سخن ادا نکند - تا بنام حق ابتدا نکند

مالك لم یزل کریم و قدیم - صانع بی بدل حکیم و علیم  
در بیان موافقت و نا موافقت کار خیر

the second, entitled: حمل معه (مع حمل) on fol. 67<sup>b</sup>, beginning: چو این دو طالع باهم جفت شوند الخ

the third, entitled: فی الجملة (!) عقائد نجوم . . . . . شناختن علامت: اگر در جرم قمر, on fol. 75<sup>a</sup>, beginning: خطنی ملحوظ شود الخ

the fourth, entitled: خواب جبرائیل علیه السلام, on fol. 92<sup>a</sup>. (No. 4 in the index.)

9. کتاب سراج المنیر, the book of the shining lamp, on ff. 92<sup>b</sup>-124<sup>b</sup>, a collection of moral anecdotes, in imitation of Sa'di's Gulistan (see a pencil-note in English on the margin of fol. 94<sup>a</sup>, and Rieu ii. p. 861<sup>b</sup>), by Ibn Shams-al-din Muḥammad Sharif, see fol. 124<sup>b</sup>, l. 5.

Beginning: ستایش کریمی را که حلیه خلعتش. It is divided into the following twenty

lamā'ât: (1) در شرائط ادب, on fol. 94<sup>b</sup>; (2) در دما و حیا, on fol. 96<sup>b</sup>; (3) در فوائد حلم, on fol. 98<sup>b</sup>; (4) در محامد احسان, on fol. 100<sup>a</sup>; (5) در مناقب عدل, on fol. 101<sup>a</sup>; (6) در حالات صبر, on fol. 103<sup>a</sup>; (7) در چاشنی محبت, on fol. 104<sup>b</sup>; (8) در عذوبت عشق, on fol. 106<sup>b</sup>; (9) در مکارم سخاوت, on fol. 108<sup>a</sup>; (10) در مراعات صحبت, on fol. 109<sup>b</sup>; (11) در مراتب ادبار, on fol. 113<sup>b</sup>; (12) در عزت قناعت, on fol. 115<sup>a</sup>; (13) در ذل, on fol. 94<sup>a</sup> in the index on fol. 94<sup>a</sup>; (14) در شامت ظلم, on fol. 119<sup>b</sup>; (15) در شامت ظلم, on fol. 119<sup>b</sup>; (16) در حسن تدبیر, on fol. 117<sup>b</sup>; (17) در شامت ظلم, on fol. 119<sup>b</sup>; (18) در حسن تدبیر, on fol. 117<sup>b</sup>; (19) در شامت ظلم, on fol. 119<sup>b</sup>; (20) در حسن تدبیر, on fol. 117<sup>b</sup>.

on fol. 120<sup>b</sup>; (19) در مذمت خدعه, on fol. 122<sup>a</sup>; (20) در ملامت حسد, on fol. 123<sup>a</sup>. Before the beginning of the epilogue there appears exactly the same date as in Rieu's copy, viz. end of Rabī'-al-awwal, A. H. 1030 = A. D. 1621, February (see fol. 124<sup>b</sup>, l. 4); comp. Rieu, loc. cit., and Mélanges Asiaticques, vol. ii. p. 58, and vol. iv. p. 498 (No. 5 in the index). This copy was finished the 8th of Ramaḍān, in the twenty-ninth year of Shāh 'Alī Gauhar's reign, A. H. 1201 = A. D. 1787, June 24.

10. قصه عشق و حسن, the allegorical story of Love and Beauty, on ff. 125<sup>a</sup>-126<sup>b</sup>. Beginning: راویان اخبار و ناقلان آثار چنین روایت کنند (!) که در معموره تن از اقلیم وجود سلطان عشق نام و سلیمان حسن نام دو امیرزاده بودند الخ. This story is, perhaps, identical with one of the same title by Mullâ Tughrâ, see Rieu ii. p. 850<sup>b</sup>. (No. 6 in the index.)

11. پاس انفس, the tuition of souls, a philosophic treatise, on ff. 126<sup>b</sup>-128<sup>a</sup>, ascribed both in the heading and in the last words of the tract itself (و هر که لذت این رساله دم را یابد جامی را بدعای خیر یاد کند بدان اسعدک الله تعالی فی الدارين که علم حکمت مهترین علمهاست و دانستن او بر طالب فرض است الخ. (No. 7 in the index.)

12. نوادر السلوک, the wonders of the mystical road, a Sûfî treatise, by Şûfî Sharif, on ff. 128<sup>a</sup>-130<sup>b</sup>. Beginning: منت مر خدا وبرا (!) که عالم را آئینه معرفت خود ساخت و خصوص انسانرا از میان عالمیان الخ. (No. 8 in the index.)

13. مجمع البحرین, the confluence of the two seas, on ff. 132<sup>a</sup>-145<sup>b</sup> (fol. 131 is left blank), composed A. H. 1065 = A. D. 1655, by the prince Muḥammad Dârâ Shukûh, the eldest son of the emperor Shāhjahân, who attempted in this treatise to reconcile Brahmanism and Muḥammadanism by showing the close relationship between Hindû pantheism and Persian Şûfism; comp. Rieu ii. p. 828<sup>a</sup>, and J. Aumer, p. 140. Beginning:

بنام آنکه او نامی ندارد

بهر نامی که خوانی سر بر آرد

Dârâ Shukûh was killed by order of his brother Aurangzib, A. H. 1069 = A. D. 1659. This copy is dated by Mohan Cand Saifkhânî (مومن چند سیف خانی), the 6th of Ramaḍān, A. H. 1198 = A. D. 1784, July 24.

14. جواب و سؤال دارا شکوه با فقیر صاحب دل, (بابا لعل لعل تحقیق بعضی مطالب حقیقت هندی, a debate between the same prince Dârâ Shukûh and Bâbâ La'î at Lâhûr, on questions of Hindû theosophy, on ff. 145<sup>b</sup>-151<sup>b</sup>. Beginning: سؤال عزیر آنکه در ناد و بید چگونه فرق توان کرد جواب کامل آنکه چنانچه پادشاه و حکیم پادشاه بمعنی ناد و حکم بمعنی بید است الخ. (13 and 14 correspond to No. 11 in the index.)

15. قصه جواب و سؤال پادشاهزادی (پادشاهزادی), the tale of the beautiful princess of China, 3 C 2



who put certain critical questions to all who aspired to her hand, the prototype of Gozzi-Schiller's *Turandot*, by Maulânâ 'Abd-alghafûr, on ff. 156<sup>a</sup>-165<sup>b</sup> (ff. 152-155 blank). Beginning: الحمد لله ..... اما بعد منصف (مُصَنَّف) عليه نقل میکند که از او بیان فغفور چمن دختری داشت الخ. Other versions of this story are in 'Aufi's *الحکایات*, comp. Behrnauer: 'Der junge Perser und die griechische Prinzessin' in 'Johannes-Album,' Chemnitz, 1857, *Prosaische Beiträge*, pp. 57-70, and in a MS. of the India Office Library, No. 1239. Dated the 28th of Rabi'-alawwal, A. H. 1200 = A. D. 1786, January 29.

16. قصّة دزد وقاضی, the story of the thief and the judge, on ff. 165<sup>b</sup>-168<sup>b</sup>, see above, Nos. 490 and 491 in this Catal.; India Office, No. 1741, ff. 1-10. Beginning: راویان اخبار و ناقلان اسرار چنین روایت کردند که در عهد هارون رشید در شهر بغداد قاضی بود که الخ. Dated the 29th of Rabi'-alawwal, A. H. 1200 (the twenty-seventh year of Shâh 'Âlam's reign) = A. D. 1786, January 30, by the same copyist who wrote No. 15.

17, 18. مقالات ملا دوپایاز, two treatises by Mullâ Dupi-yâza (see Rieu i. p. 256<sup>b</sup>, where some epigrams of the same writer are mentioned, and ii. p. 782<sup>a</sup>, where his portrait in form of a caricature is found); a. A list of metaphors, explained in a highly satirical vein, on ff. 168<sup>b</sup>-171<sup>b</sup>; for instance, what is the ظلّ الله? answer: پادشاه فراخ مشرب و فارغ از دین و مذهب. As title appears in the colophon the queer word تلّفظاظ (Talaffuzâz); b. بنکنامه, the book of hemp (or intoxication), on ff. 171<sup>b</sup>-173<sup>b</sup>. Beginning: چون مینائی سپهر از مهتاب خالی گشت الخ. Both are copied in the same year, A. H. 1200, by the same scribe as the preceding story, the first the 29th of Rabi'-alawwal.

19. رسالہ سقا نامہ, the book of the water-carrier, a short allegorical treatise, ascribed to Hadrat Khwâjah Khidr (حضرت خواجہ خضر), on ff. 173<sup>b</sup>-174<sup>b</sup>. Beginning: الحمد لله ..... بدانکه نقل است از اهل فضل الله تعالی که این رساله را از بهشت در صدرت (سدرت) المنتهی از برای سقایان نوشته بودند چون در بهشت یکجوی آب روان است نام آن جوی حوض کوثر است الخ. Dated the 16th of Rabi'-alawwal, A. H. 1201 (twenty-eighth year of Shâh 'Âlam's reign) = A. D. 1787, January 6.

20. قصّة شاهزادی روم و شاه عبد العلی دانشمند, the love-story of the princess of Rûm and Shâh 'Abd-al'ali Dânishmand, on ff. 174<sup>b</sup>-178<sup>a</sup>. Beginning: نقل است که پادشاه روم دختری داشت فاضله و جمیله و وقت وفات دختر خود را بر تخت نشانده الخ. It is a story similar to No. 15, the princess promises her hand to that wise man who can answer a hundred questions of her. (15-20 correspond to No. 12 in the index.)

21. ذکر غرائب ربع مسکون و عجائب وقائع جهان, بوقلمون, the wonders of the world, an anonymous geographical compendium, on ff. 179<sup>a</sup>-221<sup>a</sup>. Begin-

ning: بعد از حمد و ثناء صانع جهان غرائب آئین پس از درود خاتم انبیا نموده میشود الخ. It begins with a short description of the seven climates, intermixed with a few historical and legendary dates (Iklim I, on fol. 179<sup>b</sup>; II, on fol. 181<sup>a</sup>; III, on fol. 186<sup>a</sup>; IV, on fol. 188<sup>a</sup>; V, on fol. 203<sup>a</sup>; VI, on fol. 204<sup>b</sup>; VII, on fol. 205<sup>a</sup>); after that follow chapters on marvellous animals and human beings, on fol. 205<sup>b</sup> sq.; and on birds, on fol. 215<sup>b</sup>; a chapter on ethnology (شرح ساکنان ربع مسکون), on fol. 216<sup>b</sup>; a list of the Turkish tribes, ib.; a short account of the people of Rûm, on fol. 217<sup>b</sup>; of the Arabs, on fol. 218<sup>a</sup>; of the Indians, on fol. 218<sup>b</sup>; of the Abyssinians, ib.; of the Persians, on fol. 219<sup>a</sup>, etc.; characteristic differences of the various races of mankind, on fol. 219<sup>b</sup>; an account of the resurrection, on fol. 220<sup>a</sup>. Fol. 220<sup>b</sup> (turned upside down) contains in the first five lines the same conclusion, which is repeated on fol. 221<sup>a</sup>; the rest of the page is filled with a tradition of 'Umar ibn al-Khattâb.

22. قصّة تمیم انصاری که (از) اصحاب حضرت رسول است, the story of Tamim Anşâri, a companion of the prophet, on ff. 221<sup>a</sup>-232<sup>b</sup>. Beginning: روایتست که روزی حضرت عمر ابن الخطاب در مسجد نشسته بود زنی آمد برقی بر روی انداخته گفت الخ. Another copy of the same story in the India Office Library, No. 910.

23. Miscellaneous prose pieces, consisting of short tales, traditions, metaphysical and other tracts, on ff. 232<sup>b</sup>-247<sup>b</sup>, including some poetical nuktas (on fol. 235<sup>a</sup> sq.: بعضی نکته‌های بزرگان و صنعت شاعران و (سخنان ظریفان و غیرها از هرجا جمیده نوشته شد and a poetical contest between Hilâli and Nargisi (منظره), on fol. 236<sup>b</sup>).

24. رساله در بیان جبر (!) و اختیار و بیان لوح و حکم, a treatise on compulsion and free-will, on the tablet of God's decrees, and on predestination, on ff. 247<sup>b</sup>-248<sup>a</sup>. Beginning: الحمد لله ..... این رساله ایست در بیان لوح و کتاب و بیان حکم قضا و قدر نزدیک بفهم مردم الخ.

25. رسالہ صحت و مرض, a treatise on health and sickness by Fudûli of Baghdâd (who died A. H. 970 or 976; see Rieu ii. p. 659), on ff. 248<sup>b</sup>-252<sup>b</sup>. Beginning: حمد بیکد خدایا سزاست که ریاض بدن (بدن) را بآب روان پرورد الخ.

26. A tradition of Ibrâhim Adham, and a series of short hikâyât, nuktas, and traditions, on ff. 253<sup>a</sup>-262<sup>a</sup>, viz. a. حکایت در فوائد حیا, on fol. 253<sup>a</sup>; b. حکایت در محامد احسان, on fol. 253<sup>b</sup>; c. حکایت در شرائط ادب, on fol. 254<sup>a</sup>; d. حکایت در مراعات محبت, on fol. 255<sup>a</sup>; e. حکایت در عذوبت عشق, on fol. 255<sup>b</sup>; f. فوائد حلم, on fol. 256<sup>b</sup>; g. حکایت در حسن تدبیر, on fol. 257<sup>a</sup>; h. حکایت در شامت ظلم

حکایت در ثمره فتوت, on fol. 257<sup>b</sup>; *l.* = lam'ah 2 (on fol. 97<sup>b</sup>, l. 13 sq.); *b.* = lam'ah 4 (on fol. 100<sup>b</sup>, l. 3 ab infra sq.); *c.* = lam'ah 5 (on fol. 102<sup>b</sup>, l. 9 sq.); *d.* = lam'ah 1 (on fol. 95<sup>b</sup>, l. 13 sq.); *e.* = lam'ah 11 (on fol. 112<sup>b</sup>, l. 15 sq.); *f.* = lam'ah 3 (on fol. 99<sup>b</sup>, l. 6 sq.); *g.* = lam'ah 7 (on fol. 105<sup>b</sup>, lin. penult. sq.); *h.* = lam'ah 17 (on fol. 120<sup>a</sup>, l. 2 sq.); *i.* = lam'ah 18 (on fol. 121<sup>a</sup>, l. 6 sq.); *k.* = lam'ah 19 (on fol. 122<sup>a</sup>, l. 14 sq.); *l.* = lam'ah 16 (on fol. 118<sup>b</sup>, lin. penult. sq.)

27. نصائح حضرت امام علی ابن موسی رضا کرم الله, *advice* given by the Imâm 'Alî ibn Mûsâ Ridâ to the Khalîf Ma'mûn at his own request, on ff. 262<sup>a</sup>–262<sup>b</sup>. Beginning: ای مأمون فرمان نفس چندان بر که ترا از طاعت حق تعالی باز ندارد الخ.

28. فی علم القیافة, a treatise on physiognomy, by Mir Sayyid 'Alî of Hamadân (the author of the *Khizir* and many Sûfic tracts, died A. H. 786; see Rieu ii. pp. 447, 835, 836, etc.), on ff. 262<sup>b</sup>–265<sup>a</sup>. Beginning: الحمد لله الذی خلق الانسان فی احسن تقویم اما بعد این مختصرست در علم قیافة و حلیة ظاهر آدمی الخ. (21–28 correspond to No. 13 in the index.)

29. منتخب نامه توارخ هندیه, an abridgment or short compendium of Indian history, by an anonymous author, on ff. 266<sup>a</sup>–289<sup>b</sup>. Beginning: از فضل بارگاه الهی و تفصیل درگاه نامتناهی انتخاب توارخ هندیه الخ. It contains the following sections: description of Hindûstân and its various sūbas, on fol. 266<sup>a</sup>; history of the Indian Rājās, beginning with Judishtir, on fol. 272<sup>b</sup>; reign of Shihâb-aldin Ghûrî and his successors on the throne of Dihli down to Sultân Bahlûl Lûdi and Sultân Ibrâhim, on fol. 280<sup>a</sup>; Timûr, Bâbar, Humâyûn, Shirkhân, on fol. 284<sup>b</sup>; a short summary of the reigns of Akbar and his successors down to Shâh 'Âlam, on fol. 286<sup>a</sup>; Sultâns of Mâlwah, on fol. 286<sup>b</sup>; Sultâns of Gujarât, on fol. 287<sup>a</sup>; Sultâns of Sind, on fol. 287<sup>b</sup>; Sultâns of the Dakhan, on fol. 288<sup>a</sup>; rulers of Kashmîr, on fol. 288<sup>b</sup>; rulers of Lakhnau, Jaunpûr, and Multân, on fol. 289<sup>a</sup>. (No. 14 in the index.)

30. A description of the Sûbas of India, abridged from Abû-alfadl's *Â'in-i-Akbari* (see, for instance, fol. 292<sup>b</sup>, l. 5: (شیخ ابو الفضل مؤلف گوید), on ff. 290<sup>b</sup>–325<sup>b</sup>; comp. similar extracts from the same work in Rieu i. p. 252 sq., iii. p. 928, etc. Beginning: پوشیده نیست که آنچه بر صفحات سامع والواح اخبار رقم اشتها دارد الخ. Dated the 13th of Rabi'-alawwal, A. H. 1200 (twenty-seventh year of Shâh 'Âlam's reign)=A. D. 1786, January 14. (No. 15 in the index.)

31. رساله در خواص بعضی ادویه, on the peculiarities of some medicines, beverages, etc. (particularly the Bezoar-stone, *yad-zehr*, mumia or pissaspaltus (مومیائی),

the China root (چوب چین), tea (چائی), coffee (قهوه), and tobacco (تنباکو), on ff. 325<sup>b</sup>–343<sup>a</sup>. Beginning: در بیان ادویه سیه کثیر المنفعة که در کتب متداوله قدما کمتر است ذکر آنها چون پادزهر الخ. Dated the 17th of Rabi'-alawwal, A. H. 1200 (twenty-seventh year of Shâh 'Âlam's reign)=A. D. 1786, January 18, by Mohan Cand Kâtib, the same who is called in No. 13 Mohan Cand Saifkhânî; in his handwriting are also Nos. 29 and 30. (No. 16 in the index.)

32. رساله در فن فوائدات منشی گری و خطاطی (a), a treatise on the art of letter-writing and the proper qualification of a munshî, by Samî of Nishâpûr, on ff. 344<sup>a</sup>–356<sup>b</sup>. Beginning: بدانکه منشی باید که اگر در جمیع علوم و رسوم ماهر و متبحر نباشد الخ. It contains a series of standard letters, for instance, by Maulânâ Muḥammad Muḥsin of Shirâz, the teacher of Nawwâb Ibrâhîmkhân, and others. A date, A. H. 1122 (probably the date of the composition of this treatise), appears on fol. 347<sup>a</sup>, l. 3 ab infra. On fol. 352<sup>a</sup> sq. there are added some other specimens of refined prose-writing, mostly called *نقل*, among which is found the same *منظره ملا هلالی و ملا نرگسی در مجلس حسین*, on fol. 352<sup>a</sup>, which appeared above in No. 23 (on fol. 236<sup>b</sup>); a short tract on man's soul, *در بیان روح انسانی*, taken from the writings of Shaikh 'Aziz Taqî, on fol. 353<sup>b</sup>; a story of Nimrûd (قصه نمرود), on fol. 354<sup>a</sup>; a story of Iblîs (قصه ابلیس), on fol. 354<sup>b</sup>, the same *نصائح علی ابن موسی رضا بمأمون الرشید* as above in No. 27, on fol. 355<sup>a</sup>; and a poetical story by Jâmi: *قصه پرویز و شیرین و ماهی فروش*, on fol. 355<sup>b</sup>. (No. 17 in the index.)

33. دیباجه خوان خلیل مولانا ظهوری تبریزی, Zuhûrî's preface to the *Khwân-i-Khalîl* (see Nos. 1076 and 1080 in this Catalogue), on ff. 357<sup>a</sup>–363<sup>b</sup>. Beginning: ای از تو بر اهل تخت و آکیل سبیل الخ.

34. Various prose-writings of Mullâ Tughrâ of Mashhad, who died some time before A. H. 1078=A. D. 1667, on ff. 363<sup>b</sup>–371<sup>b</sup>, viz.

a. مشابہات بدیعی, identical with the *مشابہات* as a comparison with Bodley 767, No. 4, and the India Office Library, 1902, No. 3 shows, on fol. 363<sup>b</sup>. Beginning: موسم آن شد که مینا ران هندی سر کند الخ.

b. مجمع الغرائب (Bodley 767, No. 8; India Office Library, 1902, No. 7; Rieu ii. p. 742, No. 4), on fol. 365<sup>a</sup>. Beginning: چو نویسد از وسعت دریا چه کنم الخ.

c. Portion of *دیباجه معیار الادراک* (also styled *جوش بلبل*, see Bodley 767, No. 9; India Office Library, 1902, No. 9; Rieu ii. p. 742, No. 1), on fol. 366<sup>b</sup>. Beginning: پیش روساز سخن ترانه حمد صانعیت الخ.

d. Portion of the *عبرت نامه* (or, as it is more correctly styled in Rieu ii. p. 743, No. 16, *عبر نامه*, the book of ambergris), on fol. 368<sup>a</sup>. The heading here, *عبرت نامه که بمقیما نوشته*, clearly proves that this



little tract is really due to Tughrā's pen and only addressed to Muḳimā, i.e. Muḳim Kāshī.

جَوَابَات and رِجَعَات, beginning on fol. 368<sup>b</sup> with a letter addressed to Tālibā; see Rieu ii. p. 743, No. 17.

35. Miscellaneous letters and specimens of refined prose-writing, on ff. 371<sup>b</sup>–388<sup>a</sup>, viz. a letter of Shāh Lillāhi (شاه لاهی) to the Governor-General of India, Warren Hastings (مستر هشتین), on fol. 371<sup>b</sup>; an answer of Nawwāb Āsafkhān to Ḥakim Abū-alfath, on fol. 372<sup>a</sup>; answer to a letter of the Nawwāb Khān-khānān Bahādūr, on fol. 373<sup>a</sup>; a second one, on fol. 373<sup>b</sup>; letter of Maulānā Ḥamid of Lāhūr to the Nawwāb 'Allāmi, on fol. 374<sup>b</sup>; answer to the letter of 'Abd-al-'azīzkhān by Shāh 'Abbās, ib.; reply to it, on fol. 375<sup>b</sup>; a letter of Nī'matkhān 'Alī, on fol. 376<sup>a</sup>; another letter of the same to Mirzā Mubārak-allāh, on fol. 377<sup>b</sup>; two letters of Timūr, one to Khidrkhān, the governor of Lāhūr, the other to Shujā'at Shī'ār (شجاعت شعار) Mir Khwājah, on fol. 378<sup>b</sup>; a letter of Nādirshāh to prince Ridā Kulī Mirzā, on fol. 379<sup>a</sup> (this part is dated the 22nd of Rabi'-alawwal, in the twenty-seventh year of Shāh 'Ālam's reign=A. H. 1191, that is a glaring mistake for A. H. 1200, see above, =A. D. 1786, January 23); a short رِجَع from the انوار حکمت, and a دیباجه بیاض by Maulānā Naṣr-allāh, on fol. 383<sup>a</sup>; an Inshā of Tughrā Mashhadī, on fol. 383<sup>b</sup>; a letter of Mir Muḥammad Husaini alhusaini to Tālibkhān I'timād-aulah, on fol. 384<sup>a</sup>; a letter of Naṣirānī (read Naṣirāi or Naṣirā) of Hamadān (about A. H. 1015) to Muḥammad Husaini of Ḥalab (چلبی? or perhaps حلبی), on fol. 384<sup>b</sup>; another دیباجه بیاض by Mirzā Imām Kulibeg, on fol. 385<sup>a</sup>; extracts from the منشآت of the same, on fol. 386<sup>a</sup>; and a letter of Shāh 'Abbās to Jahāngir, on fol. 386<sup>b</sup>. Beginning: لوامع اشارات وسواطع بشارات. از خطاب مستطاب الخ.

36. دیباجه نورس مولانا ظهیری, Zuhūri's preface to Ibrāhīm 'Adilkhān's treatise on Indian music, styled Nauras, on ff. 388<sup>a</sup>–391<sup>a</sup> (see Nos. 1076 and 1080 in this Catalogue). Beginning: سرود سراپان عشرتکده. قال که الخ.

37. دیباجه گلزار ابراهیم, Zuhūri's preface to the Gulzār-i-Ibrāhīm, on ff. 391<sup>a</sup>–394<sup>a</sup> (see Nos. 1076 and 1080 in this Catalogue). Beginning: خرمی چمن سخن. بطراوت حمد الخ.

38. Another series of letters, notes, firmāns, etc., on ff. 394<sup>b</sup>–410<sup>a</sup>; the following headings appear: letter of Zuhūri to Faiḍi, on fol. 394<sup>b</sup>; دیباجه مجموعه by Naṣirānī (so again instead of Naṣirā) of Hamadān, on fol. 395<sup>a</sup>; letters of Naṣir-al-'azīzi, on fol. 395<sup>b</sup>; letters of Nādirshāh, on fol. 398<sup>b</sup>; a firmān for Nawwāb Āsafkhān, ib.; a letter of the Khānkhānān to Mirzā Ja'far Āsafkhān, on fol. 399<sup>a</sup>; reply of the latter, on fol. 399<sup>b</sup>; a letter of Mullā Nau'ī Khabūshānī (died A. H. 1019; see No. 1064 in this Catalogue), when he was in prison, ib.; answer of Ḥakim Abū-alfath of Gilān to a letter of Mirzā Ja'far Āsafkhān, on fol. 400<sup>a</sup>; letter of the Khānkhānān to Maulānā Naṣirī of Nishāpūr (died A. H. 1022; see No. 1074 in this Catalogue), at the time when he planned a pilgrimage to Makkah, ib.;

Faiḍi's preface to the collection of his poems (دیباجه), ib.; letter of Mir Muḥammad Husaini of Tāfirish to Tālibkhān I'timād-aulah, on fol. 401<sup>a</sup>; Tālibkhān's reply, on fol. 402<sup>a</sup>; letter of Mullā Muḥammad Sūfi to Mirzā Ghāzī of Tattah, ib.; specimen of the منشآت of Mirzā Jalālā, on fol. 402<sup>b</sup>; a description of Shāhjahān's throne by the same, on fol. 403<sup>a</sup>; a letter of his to Diyā ibn Maulānā Ḥālī Padhīrī (حالی پذیري), on fol. 404<sup>a</sup>; letter of Shāh 'Abbās, on fol. 408<sup>a</sup>; letter of Mir Muḥammad Bākīr Dāmād to Mullā 'Abdallāh of Shūshtar, on fol. 409<sup>a</sup>; letter of Maulānā 'Abd-alwāsī, the munshi of Sultān Husain Mirzā, on the prohibition of shaving (در منع ریش تراشی), a few riddles, fards, and one rubā'i at the end. (33–38 correspond to No. 18 in the index.)

39. نصائح خواجه عبد الله انصاری, lessons of advice by the great Sūfic Shaikh 'Abdallāh Anṣārī of Harāt (born A. H. 396, died A. H. 481; see Rieu i. p. 35), on ff. 412<sup>a</sup>–420<sup>b</sup> and the greater part of the margin (fol. 411 is left blank). Beginning: بدانکه پیرمعلمیست خبر از غیب دادن و متجسسست مقام هر کس باز نمودن الخ. (No. 19 in the index.)

40. Two short tracts on the interpretation of dreams, on ff. 420<sup>b</sup>–425<sup>a</sup>: the first styled تعبیر نامه, on fol. 420<sup>b</sup> and the first half of fol. 421<sup>a</sup>; the second, styled خواص اعراض, on ff. 424<sup>a</sup>–425<sup>a</sup>, with a still shorter piece, فی اختلاج الاعضاء (the foreboding palpitation of the limbs), on the margin of fol. 424<sup>a</sup>. Between these two tracts, on ff. 421<sup>a</sup>–424<sup>a</sup>, there is inserted a treatise on archery, styled قانون تیر انداختن, or the art of shooting with bow and arrow. Beginning: قال النبی صلعم علّموا اولادکم الرمی یعنی بیاموزید ای امتان من فرزندان خود را تیر اندازی الخ. (No. 20 in the index.)

41. Historical extracts, on ff. 425<sup>a</sup>–429<sup>a</sup>, containing a short list of the emperors of Dihli from Shihāb-al-dīn Ghūrī to Bābar, on fol. 425<sup>a</sup>; a genealogy of Timūr, on fol. 425<sup>b</sup> (with another pedigree of the same on the margin of fol. 426<sup>a</sup>, styled نامه صاحب قران امیر کرسی نامه (تیمور گورگان مطابق ظفر نامه و اکبر نامه); a list of ancient kings, from Ādam to the Buwailīs, taken from Ṭabarī, on fol. 426<sup>b</sup> (with a list of ancient prophets on the margin of fol. 427<sup>b</sup>); and a genealogy of the Moghuls and Afghāns, on fol. 428<sup>a</sup>. (No. 21 in the index.)

42. Poetical extracts, on ff. 430<sup>a</sup>–434<sup>b</sup> (fol. 430 must be inserted between ff. 431 and 432), containing (1) ḳaṣīdas by Badr-i-Cācī (died after A. H. 746, see No. 793 in this Catalogue), in honour of his patron, Sultān Muḥammad bin Tughluḳ of Dihli; the initial ḳaṣīdah of Elliot 64 is here the last, on fol. 430<sup>a</sup>, beginning of the initial poem here: معوشد نقطه زردائره مینارا الخ.

(2) a poem in mathnawī-baits on the foreboding palpitation of the limbs (در اختلاج), by Badr-i-Jājarmi (died A. H. 686; see A. Sprenger, Catal., p. 367); this poem was composed A. H. 675=A. D. 1276, 1277 (see the date and the author's name in the last two baits of the poem). Beginning:

حکما را بقول پیغمبر  
آنکه زو داشت کار عالم فر  
هست در اختلاج حکم تمام  
زانکه چون معجزات این احکام الخ

(No. 22 in the index.)

43. ظفرنامه تصنیف خواجه بزرجمهر بعهد نوشیروان. 43. *Ẓafar-nâmeh*, moral teachings which Buzurjmihr wrote by order of his royal master Nûsbîrwân, on ff. 435<sup>a</sup>-436<sup>b</sup>. That is the same curious tract which, according to H. Khalfa iv. p. 175, No. 8015, was originally written in Pahlawî and translated into Persian by Ibn Sinâ (Avicenna), at the request of the Sâmanide prince Nûh ibn Manşûr (A. H. 366-387 = A. D. 976-997). It is published in Schefer's *Chrestomathie Persane*, tome premier, 1883, pp. 1-7. Schefer's remark, that this work has not been mentioned in any catalogue of European libraries, is most surprising, since it is described both in G. Flügel iii. pp. 493 and 494, and in Rieu i. p. 52, No. 7. The wording of the text here differs considerably from that in Schefer, Flügel, and Rieu. Beginning: . . . . . الحمد لله رب العالمين بدآنکه آورده اند که روزی پادشاه نوشیروان عادل خواجه بزرجمهر را که وزیر او بود طلب کرد و فرمود که برای ما کتابی پرداز که الخ.

44. پندنامه لقمان حکیم, good advices which the wise Luqmân gave to his son, on ff. 436<sup>b</sup>-437<sup>a</sup>. Beginning: این چند پند سودمند که لقمان حکیم به پسر خود را وصیت کرده و فرمود که هر که این سخنانرا یاد گیرد و بدان عمل نماید خردمند و بزرگ گردد اول ای فرزند خدای عز و جل را بشناس الخ. See similar treatises in Arabic in G. Flügel iii. pp. 13 and 14.

45. رساله تحفة الملوك در نصیحت و بندوبست ملك, good advices to kings and rulers for proper government, on ff. 437<sup>a</sup>-438<sup>b</sup>. It consists of forty short sections (باب), each of which contains four good advices in a very short and concise style, for instance, the first bâb is headed در حق پادشاه, and comprises the following four maxims: رعایت و محافظت دین, وزیر با رعایت و نگه داشتن عزم, تمکین, نگه داشتن عزم, و نگه داشتن حزم. Beginning: الحمد لله . . . . . اما این رساله مشتمل است بر چند فائده بدانکه حکما از کتب قدما اختیار کرده اند الخ.

46. قصه شیطان لعین, the story of Satan, on ff. 438<sup>b</sup>-439<sup>b</sup>. Beginning: روایت میکنند از حضرت بی بی عائشه صدیقه رضی الله عنها که روزی حضرت رسالت پناه صلعم در خانه من نشسته بودند الخ. (43-46 correspond to No. 23 in the index.)

47. An anthology of epic and lyric poetry, on ff. 441<sup>a</sup>-558<sup>b</sup>, containing:

The famous mathnawî on predestination, و قضا و قدر, by Muḥammad Kuli Salim (died A. H. 1057, see Nos.

1113 and 1114 in this Catalogue), on ff. 441<sup>a</sup>-444<sup>a</sup>, four columns in a page. Beginning:

شنیدم روزی از خونابه نوشی الخ

Advices in form of a *kitāh* (قطعه نصاب), mathnawî-baits by Jâmi, and *qasidas* by Anwari, on fol. 444<sup>a</sup>.

*Qasidas* and *ghazals* by Sa'di, on ff. 444<sup>b</sup>-445<sup>b</sup>.

*Ghazals* by Mirzâ Kuli Maili (of Harât, died about A. H. 1000), Fighânî, Shâhî, and Kâshifi, on fol. 445<sup>b</sup>.

*Qasidas* by Shaikh 'Attâr and Ḥakim Khâkânî, on ff. 445<sup>b</sup>-447<sup>a</sup>.

*Ghazals*, *rubâ'is*, and *fards* by Ḍamirî of Isfahân (under Shâh Tahmâsp; see *Khulâsat-alkalâm*, Elliot 183, No. 42), Muhtasham, Kamâl, Halwâ'i, Wahshî, Hilâlî, Ahlî, and Lisânî, on ff. 447<sup>a</sup>-448<sup>a</sup>.

Another mathnawî by Muḥammad Kuli Salim, on ff. 448<sup>a</sup>-448<sup>b</sup>. Beginning:

شنیدم حیلہ بردازی زاحشام الخ

*Qasidas* and *satires* by Umidî, on ff. 448<sup>b</sup>-450<sup>b</sup>.

A poetical treatise on music (در بیان علم موسیقی), on fol. 450<sup>b</sup>. Beginning:

مقام اندر عدد هشت آمد و چار  
دو شعبه هر مقامی راست ناچار

*Ghazals* and *qasidas* by Muhtasham, Walî Dasht-Bayâdî, Ibn Husâm, Shaukat, Salmân of Sâwa, 'Ubaid Zakânî, and Muḥammad 'Alî Jam (جم), on ff. 450<sup>b</sup>-452<sup>b</sup>.

*Fards* (the first styled *بزرگان عندلیب شوق*), *ghazals*, *rubâ'is*, *riddles*, *mathnawî-baits*, *kitâs*, etc., on ff. 452<sup>b</sup>-456<sup>b</sup>, by Âsaf of Kumm, Hijâb (probably the compiler of this anthology, as he styles himself *قطاعی*), Mirzâ Şâ'ib, Mirzâ Kitâ'i, Maulânâ Kâsim of Mashhad, Mirzâ Jalâl Asir, 'Âkil Mir, Firdausî (on fol. 453<sup>b</sup>, a riddle which is repeated on fol. 454<sup>b</sup>, and runs thus:

درختیست تلخی که (درختی که تلخیست) اورا سرشت

ورش در نشانی به باغ بهشت

و راز جوی خلدی (خلدش) بهنگام آب

به پنج انگبین ریزی و شهد ناب

سرانجام گوهر نبار (نبار) بهار (fol. 454<sup>b</sup>) آورد

(همان میوه تلخ بار آورد)

Sa'di (another riddle, also repeated on fol. 454<sup>b</sup>), Maili, Shams Tabrizî, Jâmi, Sulaimân Shukûh, Mirzâ Rustam, Fidâ'i, Sâdik, Riyâdî, the emperor Aurangzib, Maulânâ Hasan, Nithârî, Khayyâm (i.e. 'Umar Khayyâm, *rubâ'is*), 'Irâkî, Bazmî, Kamâl Isma'il, Shaikh Şahâbî (*rubâ'is*), Abû Sa'id (i.e. bin Abû-alkhair, *rubâ'is*), Wâthik (وائی), and some anonymous *rubâ'is*, together with a strife-poem, مناظره حضرت کلیم الله در نواحی, on fol. 455<sup>b</sup>.

Žuhûrî's famous *Sâkinâma* (مولانا ظهوری), on ff. 457<sup>a</sup>-470<sup>b</sup>; see Nos. 1076-1079 in this Catalogue. Beginning:

نماها همه ایزد پاک را الخ

A long *qasidah* by a poet Mâdihi (مادحی), i.e. the



encomiast, on ff. 470<sup>b</sup>-471<sup>a</sup>; that this is a real takhalluṣ, is obvious from the last bait but one:

ز نور رخت مادحی را نمودی الخ

A mathnawī by Mullā Jalāl (probably Jalāl Asir), followed by a short ghazal by Sharaf, and another short mathnawī by Muḥammad Kūli Salim, on ff. 471<sup>a</sup>-471<sup>b</sup>. Beginning of the last-named poem:

شنیدستم که یک کلخن فروزی الخ

Another mathnawī by Muḥammad Kūli Salim, again entitled *قضا و قدر*, on ff. 472<sup>a</sup>-476<sup>a</sup>, four columns in a page, see above; if the heading is correct, we have here the continuation and conclusion of the first part (on ff. 441<sup>a</sup>-444<sup>a</sup>); the metre is the same, and both pieces together come to about the same number of baits as are usually found in Salim's poem on 'fate and destiny.' Beginning of this part:

زهی توحید آغاز زبانها الخ

Another short mathnawī by the same Kūli Salim, containing a description of the mountain of Kashmir (در تعریف کوه کشمیر), on ff. 476<sup>a</sup> and 476<sup>b</sup>. Beginning:

سخن هر جا زمیع کردگار است الخ

Kaṣīdas and ghazals by Sa'di, Jāmī, Amīr Khusrāu, and Kūdsī, on ff. 476<sup>b</sup>-478<sup>a</sup>.

Mathnawīs, on ff. 478<sup>a</sup>-484<sup>a</sup>, four columns in a page, viz.:

a. *ساقی نامه* by Naẓar (نظر, both in the heading and as takhalluṣ in the last bait but two), on fol. 478<sup>a</sup>. Beginning:

دلا تیر منشین که آید بهار  
بمستی سراز جیب کلفت برآر

b. A mathnawī by Shāh Ṭāhīr of the Dakhan (شاه طاهر دکنی), on fol. 481<sup>a</sup>. Beginning:

هر آنکس که بر کام گیتی دهد دل  
به نزدیک اهل خرد نیست عاقل

c. *شکست دست* by Ṭālibā (probably identical with Ṭālib Ḍmūlī, who died A.H. 1035 or 1036, see Nos. 1090-1092 in this Catalogue), on fol. 481<sup>b</sup>. Beginning:

کیم من وا غداری از زمانه  
زهر داغی خدنگی را نشانه

d. and e. *در هجو ناخنگی*, a satirical poem by an anonymous writer, and another short mathnawī by the same Ṭālibā as under c, on fol. 483<sup>a</sup>. Beginning of the latter:

چرخ بی مهر یار بی پرواست  
درد بسیار و قحط سال دواست

f. *قضا و قدر*, the mathnawī on predestination, by Ḥakīm Ruknā, i.e. Rukn-al-dīn Mas'ūd Kāshī, with the takhalluṣ Masīhī (died A.H. 1066, see No. 1115 in this Catalogue), on fol. 483<sup>a</sup>. Beginning:

شنیدم روزی از پاکیزه رائی  
سرای عاریت را کدخدائی

A ghazal by Khwājah 'Ismat of Bukhārā (died A.H. 829 or 840, see No. 861 in this Catalogue), and poems by Maulānā Rūmī, 'Aṭṭār, and Saḳḳā (died A.H. 962), on ff. 484<sup>a</sup>-485<sup>b</sup>.

A mathnawī by Muḥammad Kūli Salim, entitled *چو اقبال از نظام الملك برگشت الخ*, on ff. 485<sup>b</sup>-487<sup>a</sup>. Beginning:

چو اقبال از نظام الملك برگشت الخ

Miscellanies, consisting partly of mathnawī-baits, as *صدق سلطان محمود با اياز*, *صدق محبت مجنون بالیلی*, *در باب معجزه*, *موعظه*, *حکایت بهلول*, *حکایت بایزید*, an extract from the *حديقة الحقائق*, etc., partly of ghazals by Khāzū (خاجو, i.e. Khwājū Kir-mānī), Kamāl Ismā'il, Ahlī, and Hīlālī, on ff. 487<sup>b</sup>-488<sup>a</sup>.

A mathnawī (a kind of *ساقی نامه*) by a poet with the takhalluṣ *نشمی* (so distinctly written in many baits of the poem which invariably begin *بیا نشمی الخ*, perhaps a wrong spelling for *نظمی*?), on ff. 488<sup>b</sup>-490<sup>b</sup>, followed by a few rubā'īs. Beginning of the mathnawī:

بنام یکی جان ده جان ستان الخ

Shaikh Bahā-aldīn 'Āmilī's *نان و حلوا*, or 'bread and sweetmeat' (see Nos. 1085-1088 in this Catalogue), on ff. 491<sup>a</sup>-494<sup>b</sup>. Beginning:

ایها الاهی عن العهد القديم الخ

A short mathnawī by Ḥakīm Kaṭārān (died A.H. 485, see Butkhāna, Elliot 32, No. 40), a ghazal by Ḥakīm Abū 'Alī (i.e. Ibn Sīnā, the same poem which is published by Dr. Ethé in 'Göttinger Nachrichten,' 1875, p. 566, No. 14), and a dispute between Abraham and his father Ādhar (آذر), on ff. 494<sup>b</sup> and 495<sup>a</sup>. The *munāẓarah* begins on fol. 495<sup>a</sup> thus:

روزی از روزها مگر آذر  
بُت تراشیده بود (بُت read بُد) بچند نفر

Mathnawīs, on ff. 495<sup>a</sup>-498<sup>b</sup>, viz.:

a. *بخش میراث* by Ṭāhīnabeg, on fol. 495<sup>a</sup>.

b. A mathnawī by Muḥammad Kūli Salim, without a title, on fol. 495<sup>b</sup>. Beginning:

ساده دلی را زبئی راه دور  
گشت خری همچو مسیحا ضرور

c. *قضا و قدر*, 'fate and destiny,' a third mathnawī of the same title, by Amīrbeg Wāliḥ, on fol. 496<sup>b</sup>. Beginning:

شنیدم روزی از عالی جنابی  
سبهر معدلت را آفتابی

d. and e. Two short mathnawīs by Muḥammad Kūli Salim, the first a satirical one, on fol. 497<sup>a</sup>.

f. *مناظره بدوی*, a dispute between a town Arab and a Bedouin, on fol. 498<sup>a</sup>. Beginning:

عربی در میان مکه وشام - کسب اسباب مینمود مدام

Miscellanies, on ff. 498<sup>b</sup>-511<sup>a</sup>, containing a prose-treatise, styled بحر طویل, by Muḥammadbeg Sâ'i (ساعی), on fol. 498<sup>b</sup>, beginning: ابتدا میکنم این نامه الخ; a short story in verse, حکایت مقلد حضرت موسی, and Turkish ghazals by Fudûlî, on fol. 500<sup>a</sup>; a mukhammas by Nâsir, and pretended extracts from Nâsir bin Khusrau's Sa'âdatnâma, on fol. 501<sup>a</sup> (the latter being obviously a forgery, as they differ entirely, both in metre and contents, from the real سعادتنامه, published by M. Fagnan in Zeitschrift der D. M. G., vol. 34, pp. 643-674 (1880); they simply contain mystical stories, as the very beginning shows: موسی زمی فراق مخمور - (مستانه دويد بر سر طور, etc.), on fol. 502<sup>a</sup>.

Maulânâ Nau'î's famous love-story, سوز و گداز (burning and melting), on ff. 511<sup>a</sup>-517<sup>a</sup> (see Nos. 1064-1066 in this Catalogue). Beginning:

الهی خنده ام را نالگی ده الخ

Shaikh Maḥmūd Shabistari's (died A.H. 720=A.D. 1320) renowned mathnawî on Sûfism, گلشن راز (composed A.H. 717), on ff. 517<sup>a</sup>-529<sup>a</sup>, 4 coll. Best edition by E. H. Whinfield, London, 1880, see below, No. 1260. Beginning:

بنام آنکه جانرا فکرت آموخت

چراغ دل بنور جان برافروخت

Maulânâ Ahli Shîrâzî's (died A.H. 942) or Sحر حلال lawful sorcery, the love-story of prince Jam and princess Gul, on ff. 529<sup>a</sup>-535<sup>b</sup> (see Nos. 1027 and 1028 in this Catalogue). Beginning of the dibâça, on fol. 529<sup>a</sup>:

حمد نا محدود و درود نا معدود سزاوار ستائیمست الخ

Beginning of the poem, on fol. 529<sup>b</sup>:

ای همه عالم بر تو بیشکوه الخ

Extracts from Maulânâ Kâtibî's مجمع البحرين (see No. 867 in this Catalogue), on ff. 535<sup>b</sup>-539<sup>a</sup>. Beginning:

ای شده از قدرت تو ما و طین الخ

A large portion of Kâtibî's ده باب (without a title here, see the same in No. 867), on ff. 539<sup>a</sup>-547<sup>a</sup>, down to the eighth bâb. Beginning:

ای برحمت در دو عالم کارساز الخ

Poetical extracts, on ff. 547<sup>a</sup>-558<sup>b</sup>, from Nizâmî's مغن الاسرار, on fol. 547<sup>a</sup> sq.; from Sanâ'î's (here wrongly spelt ثنائی حدیقه, on fol. 549<sup>a</sup> sq.; and from Maulânâ Waḥshî's خسرو و شیرین (i.e. فرهاد و شیرین, see Nos. 1039-1042 in this Catalogue), on ff. 549<sup>b</sup>-556<sup>b</sup>; followed by a few rubâ'is, on fol. 556<sup>b</sup>; a poetical description of India (تعریف بلاد هند), on ff. 557<sup>a</sup>-557<sup>b</sup>; and a longer series of rubâ'is, beginning with some of Afdal-al-din Kâshî (see No. 749 in this Catalogue), on ff. 557<sup>b</sup>-558<sup>b</sup>. (No. 24 in the index.)

48. A large mathnawî on physiognomy (قیافه), on ff. 560<sup>a</sup>-572<sup>b</sup> (fol. 559 is left blank). Beginning:

بنام فرازنده آسمان - قیافه نمایش وجود جهان

It is styled, both in the heading and the colophon, نسخه سمندرکه (correctly: Sâmundrak), and dated the 24th of Rajab, in the thirty-second year of Shâh 'Âlam's reign (A.H. 1204=A.D. 1790, April 9), at Banâras. (No. 25 in the index.)

49. Salutary instructions for eating and drinking, by Abû-almuẓaffar bin al-muntaẓir almuta'ayyib of Harât (ابو المظفر بن المنتظر المطیب الهروی), on the basis of the works of Plato, Aristotle, Hippocrates, Muḥammad Zakaryâ, Galenus, and others, in twenty-five chapters, on ff. 574<sup>a</sup>-582<sup>a</sup> (fol. 573 is left blank). Beginning:

سپاس وستایش خدای عزوجل را که آفریدگار جهان است الخ. The first chapter is headed در نانها, the second در آبها, the third در دانهها, the fourth در گوشتها, and so on. Copied in the thirty-first year of Shâh 'Âlam's reign (A.H. 1203, 1204=A.D. 1789). This treatise is followed on ff. 582<sup>a</sup>-584<sup>a</sup> by three similar, but very short tracts, one entitled خاصیت مندی, on the peculiar qualities of the medicinal plant mundi, i.e. Sphaeranthus indicus; the other styled خواص سناء مکی, on the peculiar qualities of senna of Makkah, i.e. Cassia lanceolata; the third, on fol. 584<sup>a</sup>, از نسخهای بنارس. (No. 26 in the index.)

50. Short extracts in verse and prose, both in Persian and Hindustânî, on ff. 585<sup>a</sup>-608<sup>a</sup>, containing, among others, mukhammasât, for instance, by Baidâ, on fol. 585<sup>a</sup> sq. (in opposition to Mullâ Ṭughrâ, on fol. 589<sup>b</sup>; munâjât (one by Wâ'iz), on fol. 589<sup>b</sup>; qaṣidas (one styled چهار یار مدح), on fol. 590<sup>a</sup>; ghazals by Shâh 'Âlam, on fol. 591<sup>a</sup> (fol. 592 is left blank); another mukhammas, on fol. 593<sup>a</sup>; ghazals by Yaktâ, Nawid, Shâh Mukhlîs, Ḥazin, Umîd, Mirzâ Khâksâr (خاکسار), Kamâl, and Mirzâ Muḥammad Walî, on fol. 594<sup>a</sup>; rubâ'is, fards, short ghazals, mukhammasât, etc., on fol. 595<sup>b</sup> sq. (A mukhammas by Ḥatîm in Hindustânî, on fol. 601<sup>a</sup>; other Hindustânî poems on fol. 605<sup>a</sup>, one by Rafî Saudâ; a tarkibband by Ḥazin in Rekhta, on fol. 606<sup>b</sup>; a wâsokht by Waḥshî, on fol. 607<sup>a</sup>, etc.) (No. 27 in the index.)

51. ارجن گیتا or fuller گیتا, on ff. 609<sup>a</sup>-631<sup>b</sup>, a translation of the Bhagavad-Gîtâ from Sanskrit into Persian, ascribed in the preface to Abû-alfadl, who compiled it at the request of Sultân Akbar. Beginning: حمد و ثنای بیچون و بیچگو (بیچگونه و بی شبهه و بی نمون (و بی شبه و بی نمونه) که در همه جا حاضر و ناظر و سائر موجودات الخ.

This version is different from those described in Rieu i. p. 59, and that noticed in J. Aumer, p. 140.

52. نصائح الاخلاق, on ff. 631<sup>b</sup>-638<sup>a</sup>, a Persian translation of another Hindû work, with the original title بعدہ در بیان, by 'Abdallâh, beginning: چند داستان طراوت بیان نموده میشود بنده فقیر حقیر عبد اللہ الخ.



Copied in the thirty-second year of Shâh 'Âlam's reign, A.H. 1204, 1205=A.D. 1790. (51 and 52 correspond to No. 28 in the index.)

53. *فرهنگ دیوان حافظ*, a glossary for the poems of Hâfiz, on ff. 645<sup>a</sup>-652<sup>b</sup> and 639<sup>a</sup>-644<sup>b</sup> (the leaves being misplaced). Beginning: *اما بعد حمد خدای که روشن گردانید دلہاء عاشقان الخ*. It is arranged alphabetically, according to the *first* letter; no author's name. In the date at the end—Lucknow, beginning of Dhû-alhijjah, 1202 (= thirty-first year of Shâh 'Âlam's reign)—there is an obvious mistake; it must either be A.H. 1203, or the thirtieth year instead of the thirty-first. (No. 29 in the index.)

54. *فرهنگ گلستان*, a glossary for Sa'di's *Gulistân*, by Junaid bin 'Abdallâh al-Mûsâ, on ff. 653<sup>a</sup>-665<sup>a</sup>. Beginning: *للمد للہ علی نعمائہ وصلوات علی نبیہ والسلام علی صفائہ قال المفتر الی اللہ التقویٰ جنید بن عبد اللہ الموسی الخ*. It is divided into the following three *kisms*: *a*. *در شعر عربی و بعضی پارسی*, on fol. 653<sup>a</sup>; *b*. *در مرکبات معانی و بعضی*, on fol. 655<sup>b</sup>, last line; *c*. *در لغات مفردات ترتیب حروف تہجی*, on fol. 658<sup>a</sup> (in alphabetical order). At the beginning of the first *kism* one page and a half are left blank. Another copy of the same *farhang* is found in the India Office Library, No. 1481, fol. 149<sup>b</sup> sq. (No. 30 in the index.)

55. *انتخاب جامع التمثیل*, extracts from the collection of Persian similes and proverbs, made by Muhammad 'Alî Jabal-rûdi, who came to Haidarâbâd A.H. 1054=A.D. 1644, 1645, see Rieu ii. p. 773, on ff. 666<sup>a</sup>-693<sup>a</sup>. They are arranged alphabetically, according to the *first* letter, like the original work. Beginning: *انتخاب جامع التمثیل نموده شد و علاوہ آن نکتہهای عجائب و کتابہهای نوادر از ہرجا جمع نموده کہ از مطالع این شوق و ذوق الخ* (No. 31 in the index.)

56. A small collection of short stories and traditions, on ff. 694<sup>b</sup>-696<sup>a</sup>. Beginning of the first: *حکایت آوردہ اند کہ در زمانی (!) ماضی چہار تن باہم رفتن شدند و براہی میرفتند الخ* (No. 32 in the index.)

57. A collection of short treatises, on ff. 697<sup>a</sup>-708<sup>a</sup>, on the calculation of fortunate days and hours, on soothsaying and similar magic operations, with the various titles of *نامہ در ماہ، رزکی نامہ، ساعت نامہ، ساعت ستارہ*, etc. etc., ascribed to Imâm Ja'far. On fol. 704<sup>a</sup> a tract on what befits the intercourse between man and wife (*میان زن و شوہر*) a *سزاوارست یا نہ اسناد دعاء یار*, and a *فالنامہ علی* (سزاوارست یا نہ جائی, etc. etc. (No. 33 in the index.)

58. Arabic prayers, on ff. 709<sup>a</sup>-710<sup>b</sup>. Beginning: *رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيمُ الخ*.

59. Rules for prayer and ablution, in Persian, on ff. 710<sup>b</sup>-715<sup>a</sup>. Beginning: *الحمد للہ . . . بدانکہ اوّل*

*فریضہ است کلمۂ طیب گفتن یعنی لا الہ الا اللہ الخ*. On fol. 714<sup>a</sup> an extract from the *مفتاح الصلوات فی* (prayers for the dead) is inserted. (58 and 59 correspond to No. 34 in the index.)

60. Specimens of charms, philters, etc., on ff. 715<sup>b</sup>-717<sup>b</sup>; on fol. 716<sup>a</sup> the same *اسناد دعاء یار جائی* is repeated, which is found on fol. 707<sup>a</sup>. (No. 35 in the index.)

61. *نسخہهای خوان نعمت*, or as it is styled in the colophon: *نسخۂ اقسام طعامات*, a cookery-book by Nawwâb Ghulâm Husain Khânshâhib, the son of Nawwâb A'zam Khânshâhib, on ff. 718<sup>a</sup>-739<sup>a</sup>. It is divided into numerous *قسم*, the first dealing with the *اناناس* (ananas or pine-apple), the second with the *ترنج* (turunj or orange), etc. Larger works of cookery by other authors, but with the same title of *خوان نعمت*, are described in Rieu ii. p. 490 and iii. p. 996. Dated the 12th of Jumâdâ-alawwal, in the twenty-fifth year of Shâh 'Âlam's reign (A.H. 1197=A.D. 1783, April 15), in Murshidâbâd, under the governorship of Nawwâb Mubârak-alduwal Bahâdur, son of the late Nawwâb Ja'far 'Alikhân. (No. 36 in the index.)

62. A rough sketch of a Persian index to this MS., on ff. 740<sup>a</sup>-741<sup>b</sup>.

N. B. Nos. 9 and 10 in Sir Gore Ouseley's English index, although accounted for in the Persian index too (viz. a history of Hindûstân from Judishtir to Akbar the Great, and a treatise on dreams), are not found in the copy.

Ff. 741, ll. 21, written by various hands, the greater part in Nasta'liq; size, 9 in. by 6½ in. [OUSELEY ADD. 69.]

## 1242

A collection of poems and of treatises on Sûfism.

Contents:

1. A ghazal by Tâlib Kalim (Abû Tâlib Kalim Hamadâni, see Nos. 1116-1121 in this Catalogue), on fol. 1<sup>a</sup>. Beginning:

*ضعف طالع بردہ از من قوت تدبیر را الخ*

2. A treatise in prose—*در تعریف فقر*—illustrating the word 'poverty' in the Sûfic meaning by passages from the *Qurân* and the *Sunnah*, on fol. 1<sup>b</sup>. Beginning: *حمد میگویم بر رب العالمین زانکہ ما را داد عقل و علم و دین الخ*

3. A *tarji'*-band by Asîr, and *kit'as* by Mir Muhammad Bâkir, 'Urfî, and Sanâ'i, on ff. 4<sup>b</sup> and 5<sup>a</sup>.

4. A short treatise on riddles, in sixteen chapters (*مختصریست در بیان قواعد معما*). Beginning: *مرتب بر یکمقدمہ وشانزدہ اصل وخاتمہ اوّل در حساب*, on fol. 5<sup>b</sup>.

At the end, *تمت الرسالہ*.

5. Extracts from the book '*Natâ'iz al-afkâr*' (نتائج الافکار), by Mir Husain Mu'ammâ'i of Nishâpûr (died A.H. 904). Beginning: *آن از جملہ اہمیاتست کہ حضرت میرمّد اللہ تعالی علی العالمین ظلال حلالہ الی یوم الدین الخ*, on fol. 6<sup>b</sup>.

6. Extracts from works of the following authors: Sharaf-al-din 'Alī 'Ismatī, Kuṭb-al-din Shīrāzī, Jāmī, and from the same Natā'ij, the author of which is here called بهاء الملة والدين, on fol. 8a.

7. A treatise by Tūsī (probably Naṣir-al-din Tūsī, died A.H. 672) on the necessity of death. Title: رساله فی ان الموت وقوعه ضرورى للمحقق الطوسى, on fol. 9a.

8. Patterns of prose composition (منشآت) by Mirzā Kāsim bin Mirzā 'Abd-alkādir Tūnī, on fol. 9a. Beginning: نخستین نوائی که نغمه پردازان خرد الخ. The author's name occurs again at the end, on fol. 10b, lin. pen.

According to a note at the end, this was copied by a certain Abū Sa'īd.

9. A tradition regarding the dimension of the earth from the east to the west. Beginning: روایتیست از حضرت امیر المؤمنین عم در دانستن فرسنگهای روی زمین از آنجا که آفتاب بر می آید الخ, on fol. 11a.

10. A ghazal by Tālib Kalīm, on fol. 11b; a ḡaṣidah by Hājī Muḥammad Jān Kudsī (see Nos. 1102-1111 in this Catalogue), on fol. 12a; minor pieces by the same, on ff. 13a, 13b, and 14a.

A ghazal, on fol. 14b,—beginning: نکتم سوی گلستان. —seems to be copied by a later hand; it was written by one Khwurdshid, A.H. 1177 = A.D. 1763, 1764. Note: راقم این خورشید متخلص میرزا شعر اسد الله دهلوی در سنه هزار یکصد و هفتاد و هفت نوشته شد.

11. Poems by Faṣīḥī (Mirzā Faṣīḥī Anṣārī, died A.H. 1046), on ff. 15a and 15b; reply of Mirzā Malik, on ff. 15b and 16a; a ḡaṣidah by Mirzā Ibrāhīm, on fol. 16b. This ḡaṣidah is dated A.H. 1084, beginning of Ramadān = A.D. 1673, December.

Two ḡaṣidas by Mirzā Malik Mashriḳī, on ff. 18a-20b.

12. A ḡaṣidah by Mullā 'Alī Ridā Tajallī (see No. 1138 in this Catalogue), on ff. 21a and 21b.

From the original numbers of the pages it is evident that these leaves formed ff. 25-37 and ff. 45-55 in a larger volume. It seems to have been copied by different hands, more especially ff. 15-20 and ff. 5-10.

Ff. 1-21; small Nasta'liq, on ff. 1b-11a and fol. 21, the rest in Shikasta; size, 11½ in. by 6½ in. [OUSELEY 303.]

## 1243

This MS. is the continuation of the preceding one, containing:

1. On the first page the last part of the ḡaṣidah of Tajallī. A note at the end says that this was copied by Muḥammad Sharīf Lārī for Muḥammad Ma'ṣūm Beg.

This leaf 92 was originally marked 56; in the following the original numbers are entirely rubbed out.

2. A treatise on Şūfism by Ṣādiḳī Beg Afshār, on fol. 92b. Title: کلمات صادقی بیک افشار. Beginning: یارب زسخنهای هوس دورم دارواز حرف هوای معذورم دارالخ.

It is divided into four chapters (باب).

3. Fol. 94 is in the same handwriting as ff. 15-20 of the preceding MS., Shikasta. A similar treatise

in rhymed prose. Beginning: من ابتکار افکار زبده السادات الخ.

According to a note at the end this was copied for Muḥammad Ma'ṣūm by Ibn Ismā'il Kūlī (!) نور المهر, A.H. 1084, the 14th of Shawwāl = A.D. 1674, Jan. 22.

4. For ff. 95-101 see the following number.

Ff. 92-101; paper, size, and writing identical with the preceding MS. [OUSELEY 386.]

## 1244

A treatise, of prose and poetry mixed, on Şūfism by one Ṣahīrā of Tafrish. Title: من کلم ظهیرای تفرشی. Beginning: شبنم شاداب هر گونه ستایش و ثنا که . . . آقا بعد گلچین اندیشه را از چمن پر گل تخیل نرگس الخ.

The proper order of the leaves is this: ff. 40, 41, 43, 42. On fol. 42a a mathnawī by Mirzā Ibrāhīm (رفیق السالکین) is quoted.

The continuation of this mathnawī of Ibrāhīm seems to be Ouseley 386, ff. 95a-96b. On fol. 95b are quoted مشابهاات ربیع طغرا.

This treatise ends in the middle of fol. 96b.

On ff. 96b-101 of the preceding MS. there follows another treatise on the same subject. Beginning: زهی نام خوش دیباچه منشور شاهانرا چو بروتاج فرق الخ. On fol. 97b is quoted a poem by Mir 'Abd-alghani of Tafrish.

The proper order of the leaves seems to be: ff. 96, 97, 99, 100, 101; fol. 98 belongs probably to fol. 42 of this MS.

The exterior of the three MSS., Ouseley 386, ff. 54-101 (the size of Ouseley 386, ff. 73-82, is a little smaller than that of the rest), Ouseley 303, ff. 1-21, and Ouseley 388, ff. 40-43, seems to indicate that they at one time formed part of one volume; most leaves are painted dark-brown, some are left white. It was copied by four, if not by more, different hands, in many parts very badly, so that the text is nothing short of illegible. That part written in Shikasta seems to have been the oldest, dated A.H. 1084 = A.D. 1673, 1674.

Ff. 40-43; size, paper, and writing identical with Ouseley 388, ff. 95-101. [OUSELEY 388.]

## II. ŞÛFISM IN PROSE AND VERSE.

### 1245

(کشف المحجوب) Kashf-almahjūb.

The oldest theoretical work on the mystical doctrine, entitled کشف المحجوب لارباب القلوب, and composed by Abū-alḥasan 'Alī bin 'Uthmān bin Abī 'Alī aljullābī alhujwiri (الجلابی الهجویری), who, according to the Riyāḍ-alauliyā, died A.H. 456 or 464 = A.D. 1064 or 1072; according to Âzād's مآثر الکرام تأریخ بلگرام



(India Office Library, No. 1320, fol. 4<sup>a</sup>), A.H. 465; Rieu i. p. 343, concludes, from internal evidence, that his death must be fixed at a somewhat later date; on the other hand, he is frequently designated as a contemporary of Sultân Mahmûd of Ghazna and of Abû Sa'îd bin Abû-alkhair, and the appendix to one copy of this work in the India Office Library (No. 1274, fol. 283<sup>b</sup> sq.) even calls him a brother of that Shaikh; comp. also H. Khalfa v. p. 215, No. 10753, and Notices et Extraits, xii. p. 360. It is divided into sixty-four bâbs, the headings of which are quoted in G. Flügel iii. p. 440 sq. The first is the **باب اثبات العلم**, on fol. 6<sup>a</sup>. The India Office copies, Nos. 1274, 930, and 714, only contain forty bâbs. Beginning of the preface: **الحمد لله الذي كشف لاوليائه بواطن ملكوته وقشع لاصفيائه سرائر جبروته الخ**.

Excellent copy, finished at the end of Rajab, A.H. 905=A.D. 1500, end of February, in one of the villages of Samarḳand.

Ff. 257, ll. 19; Nasta'liq; size, 9 $\frac{3}{4}$  in. by 6 $\frac{5}{8}$  in.

[MARSH. 237.]

## 1246

Anwâr-i-Hikmat (انوار حکمت).

A short treatise on Sûfism by the great divine Muḥammad bin Muḥammad al-Ghazâlî of Tûs, who was born A.H. 450=A.D. 1058, and died A.H. 505=A.D. 1111, 1112; see Rieu ii. p. 830, No. xx, and i. p. 37, explaining the chief duties of a spiritual scholar and the usual terms and phrases of the mystical science. Beginning: **الحمد لله الذي نور مصابيح القلوب بانوار حكمته وزين بساطين الارواح باظهار نعمته و صلوة علي محمد وآله المتصفين بكماله واصحابه المتأدبين بأدابه الخ**. Dated the 9th of Rabi'-alawwal, A.H. 919=A.D. 1513, May 15.

Ff. 70<sup>b</sup>-85<sup>b</sup>, ll. 15; Nasta'liq; size, 7 in. by 3 $\frac{3}{4}$  in.

[FRASER 70.]

## 1247

Zubdat-alḥakâ'ik (زبدة الحقائق).

A mystico-theological treatise in ten **اصول**, written in Persian and interspersed with numerous Arabic quotations, Kurân verses, prayers, etc., dealing with the doctrine of Sûfism and its subtilties, by 'Ain-alquḍât Abû-alma'âlî 'Abdallâh of Hamadân, who died A.H. 525=A.D. 1130, 1131, or A.H. 533=A.D. 1138, 1139. Its full title is: **زبدة الحقائق في كشف الدقائق**. H. Khalfa says (iii. 536, No. 6810) that the author wrote this work in Arabic and Persian mixed; and that is upon the whole true, but the beginning he quotes is quite different from that of our copy, which opens thus: **الحمد لله رب العالمين . . . كتاب زبدة الحقائق في كشف الدقائق للعالم الرباني عين القصة الهمداني قدس الله روحه العزيز وبعد بدانكة در حق صلوات بينان و ظاهر جويان الخ**.

The subdivision into one hundred sections, as stated by H. Khalfa, is also wanting here. A Turkish trans-

lation of this work was made under Sultân Salim (A.H. 974-982); comp. G. Flügel iii. p. 413, and on the author himself, Rieu i. pp. 411 and 412. Dated the 23rd of Dhû-alḥijjah, A.H. 968=A.D. 1561, Sept. 4.

Ff. 165, ll. 13; Nasta'liq; small illuminated frontispiece; size, 7 $\frac{1}{8}$  in. by 4 $\frac{1}{2}$  in. [BODL. 220.]

## 1248

Mirṣâd-al'ibâd (مرصاد العباد).

A work on the doctrines of Sûfism, entitled: **مرصاد العباد من المبدء الى المعاد** (see fol. 12<sup>b</sup>, last line), and composed by Shaikh Najm-al-din Abû Bakr 'Abdallâh bin Shâhâdur (or Shâhâwar) al-asadi alrâzî, with the nickname Dâya, who completed this work A.H. 620=A.D. 1223, and died A.H. 654=A.D. 1256; comp. H. Khalfa v. 495, No. 11805; Notices et Extraits, xii. p. 416, col. 2; Rieu i. pp. 38 and 39; and G. Flügel iii. pp. 417 and 453. His name seems not to occur in the text, he calls himself always simply **ضعيف**; but on fol. 33<sup>a</sup> he mentions as one of his spiritual guides, Shaikh Majd-al-din of Baghdâd. Another was the famous Najm-al-din Kubrâ, who died A.H. 618. It is divided into the following five bâbs (comp. the index, on fol. 3<sup>b</sup> sq.):

**باب اول در ديباجة كتاب**, on fol. 4<sup>b</sup>, in three faṣls.

**باب دوم در مبدء موجودات**, on fol. 15<sup>a</sup>, in five faṣls.

**باب سيم در بيان معاش خلق**, on fol. 49<sup>b</sup>, in twenty faṣls.

**باب چهارم در معاد نفوس سعيد و اثقا**, on fol. 175<sup>b</sup>, in four faṣls.

**باب پنجم در بيان سلوك طوائف مختلف**, on fol. 212<sup>b</sup>, in eight faṣls.

Beginning: **الحمد لله رب العالمين والصلوة على نبيه و حبيبته محمد و آله اجمعين حمد بي حد و ثنائى بى عد پادشاهى را كه وجود هر موجود الخ**.

This work was translated into Turkish by Kâsim bin Mahmûd of Karâ Hisâr, during the reign of Murâd II bin Muḥammad (824-855), and entitled: **ارشاد المريدين الى المراد في ترجمة مرصاد العباد**. No date. Slightly injured; small blanks occasionally.

Ff. 281, ll. 15; clear Nasta'liq; mounted MS.; size, 8 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in. [OUSELEY ADD. 92.]

## 1249

Kashf-alḥakâ'ik (كشف الحقائق).

A very instructive and well-arranged work on Sûfism and its terminology, containing the quintessence of esoteric doctrines, composed at the request of some dervishes by Shaikh 'Aziz bin Muḥammad al-nasafi albukhârî, who died at Abarkûh A.H. 661=A.D. 1263; see Rieu iii. p. 1095<sup>a</sup>. It is divided into seven treatises or risâlas, every risâlah containing several books (باب) and chapters (فصل).

**رساله اول در بيان وجود و آنچه تعلق بوجود دارد**, on fol. 2<sup>b</sup>.

**باب در بيان اقسام وجود**, on fol. 3<sup>b</sup>.

**باب در بيان صورت و ماده و جسم و شكل**, on fol. 6<sup>a</sup>.

باب در سخن اهل شریعت در بیان آنکه عالم بجه طریق  
پیدا آمد و در بیان ترتیب موجودات on fol. 13<sup>b</sup>.

باب در بیان سخن اهل حکمت در بیان آنکه الخ  
on fol. 16<sup>a</sup>.

باب در بیان سخن (اهل) تناسخ در بیان آنکه الخ  
on fol. 20<sup>a</sup>.

باب در سخن اهل وحدت در بیان آنکه الخ  
on fol. 21<sup>b</sup>.  
رسالة دوم در بیان انسان و آنچه تعلقی بانسان دارد  
on fol. 36<sup>b</sup>.

باب در سخن اهل شریعت در بیان مبداء روح انسانی  
on fol. 37<sup>a</sup>.

فصل در بیان سخن اهل حکمت در بیان انسان  
47<sup>b</sup>.

باب در سخن اهل تناسخ در بیان انسان  
on fol. 57<sup>b</sup>.

باب در سخن اهل وحدت الخ  
on fol. 61<sup>b</sup>.  
باب در بیان آنکه آدمیان در مبادی بجه سبب به تفاوت  
آمده اند on fol. 74<sup>a</sup>.

رسالة سیم در بیان سلوک و آنچه تعلقی بسلوک دارد  
on fol. 78<sup>b</sup>.

باب در سخن اهل تصوّف در بیان سلوک  
on fol. 79<sup>b</sup>.

باب در سخن اهل وحدت در بیان سلوک  
on fol. 93<sup>b</sup>.  
رسالة چهارم در بیان توحید و آنچه تعلقی بتوحید دارد  
on fol. 103<sup>a</sup>.

باب در سخن اهل کثرت که اهل شریعت و اهل حکمت  
اند on fol. 104<sup>a</sup>.

باب در سخن اهل وحدت که اصحاب نار و اصحاب نور اند  
on fol. 106<sup>a</sup>.

باب در سخن اصحاب نار در بیان وحدت وجود  
on fol. 107<sup>b</sup>.

باب در سخن اصحاب نور در بیان الخ  
on fol. 111<sup>a</sup>.

باب در سخن اهل تصوّف الخ  
on fol. 115<sup>a</sup>.

رسالة پنجم در بیان معاد انسان و آنچه تعلقی بمعاد انسان  
دارد on fol. 121<sup>a</sup>.

باب در سخن اهل شریعت در بیان معاد انسان  
on fol. 121<sup>a</sup>.

باب در سخن اهل حکمت الخ  
on fol. 123<sup>a</sup>.

رسالة ششم در بیان دنیا و آخرت و در بیان شب قدر و روز  
قیامت و در بیان حیات و ممات on fol. 145<sup>b</sup>.

باب در سخن اهل شریعت  
on fol. 145<sup>b</sup>.  
باب در سخن اهل حکمت در بیان دنیا و آخرت  
on fol. 146<sup>a</sup>.

رسالة هفتم در بیان آنکه هفت آسمان و هفت زمین  
کدامست و تبدیل زمین و طیّ آسمان چیست و زمین  
قیامت و زمین عرفات کدام است و حجّ گذاردن عبارت  
از چیست و چند نوع است on fol. 151<sup>b</sup>.

باب در سخن اهل حکمت در بیان هفت آسمان و هفت  
زمین on fol. 153<sup>a</sup>.

باب در سخن اهل تناسخ در بیان زمین و آسمان  
on fol. 156<sup>b</sup>.

باب در سخن اهل وحدت در بیان آسمان و زمین  
on fol. 158<sup>b</sup>.

Beginning: حمد و سپاس بی نهایت خدایا که پدید  
آورنده موجوداتست و شکر و ممت پروردگار را که راه  
نماینده مخلوقاتست الخ.

An index on fol. 1<sup>a</sup>.

No date.

Ff. 163, ll. 15; Nasta'liq; size, 8 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in.

[WALKER 47.]

## 1250

Maḥṣad-i-aḥṣâ (مقصّد اقصی).

The last or most remote aim, a shorter treatise on  
the purport of Sûfism, by the same 'Aziz alnasafî albu-  
khârî; comp. Rieu ii. p. 834<sup>b</sup> and G. Flügel iii. p. 431.  
It is divided into eight faṣls and eight bâbs, viz.:

فصل ۱ در بیان آنکه رونده کیست و راه چیست و منزل  
چند است و مقصد کدامست on fol. 1<sup>b</sup>.

فصل ۲ در بیان آنکه شریعت و طریقه و حقیقه چیست  
on fol. 3<sup>a</sup>.

فصل ۳ در بیان انسان کامل on fol. 4<sup>b</sup>.

فصل ۴ در بیان کامل آزاد on fol. 5<sup>a</sup>.

فصل ۵ در بیان صحبت on fol. 6<sup>a</sup>.

فصل ۶ در بیان ترک on fol. 6<sup>b</sup>.

فصل ۷ در بیان سلوک اهل تصوّف on fol. 8<sup>a</sup>.

فصل ۸ در بیان نصیحت on fol. 8<sup>b</sup>.

باب ۱ در سخن اهل تصوّف در معرفت ذات خدای  
on fol. 9<sup>a</sup> (heading left blank).

باب ۲ در بیان صفت خدای on fol. 12<sup>a</sup>.

باب ۳ در بیان معرفت خدای on fol. 13<sup>a</sup>, l. 1.

باب ۴ در معرفت افعال (الله) بر قول (اهل) حکمت  
on fol. 13<sup>b</sup>.

باب ۵ در معرفت ولایت و نبوت on fol. 15<sup>a</sup>.

باب ۶ در بیان اعتقاد اهل تقلید و اهل استدلال و اهل  
کشف on fol. 16<sup>a</sup>.

باب ۷ در معرفت انسان on fol. 18<sup>b</sup>.

باب ۸ در بیان این چهار دریا که گفته شد دریای  
اول ذات خدایست دریای دوم روح اضافیست که جوهر  
عالم کبیر است دریای سیوم و دریای چهارم ملک و  
ملکوتست on fol. 26<sup>a</sup>.

Beginning: الحمد لله رب العالمین . . . اما بعد  
چنین گوید اضعف الضعفا و خادم الفقرا عزیز ابن محمد  
النسفی که جماعه درویشان الخ.

A Turkish translation of this treatise is described by  
G. Flügel iii. p. 457. Another mystical work by the  
same author is معرفة الوافر, a collection  
of twenty treatises on similar topics; see Flügel  
iii. pp. 430-438. The treatise closes on fol. 30<sup>a</sup>, dated



the end of Shawwāl, A.H. 850 = A.D. 1447, January, and the rest of the leaves (ff. 30<sup>a</sup>-32<sup>b</sup>) are filled with a lively and interesting dispute between Reason, Knowledge, Gentleness, and Wealth: *مناظره عقل و علم و ارباب حکمه واصحاب فطنه*. Beginning: *حلم ودولت ومهندسان پير و مهوسان تدبير در حکايت آورده اند که روزی در ميان عقل و علم و حلم ودولت مناظره افتاد الخ*

Collated and annotated throughout.

Ff. 1-32, ll. 23; very small Naskhī, mixed with Shikasta; size, 7½ in. by 5½ in. [CLARKE 34.]

## 1251

Lama'ât-i-Shaikh 'Irâkî (لمعات شيخ عراقی).

A work on the different stages of mystical love, by Fakhr-aldin Ibrâhîm bin Shahriyâr 'Irâkî of Hamadân, who died A.H. 686 or 688 = A.D. 1287, 1288, or 1289; comp. above, No. 680. This treatise comprises a muḥad-dimah and twenty-seven lama'ât or rays, all treating of the love to God, and begins: *الحمد لله الذى نور وجهه* *حبيبہ بتجلیات الجمال الخ*

It was based on Ṣadr-aldin Kûniyawi's lectures on the 'Fuṣûṣ-alḥikam,' see Rieu ii. p. 594 and G. Flügel iii. p. 446. Most of the headings are left blank. At the end it is styled: *اللمعات القدسیة فی العشق*, and in the beginning: *لمعات انوار*. Copied about A.H. 850 = A.D. 1446.

Ff. 37-52, ll. 23; different handwriting, for the greater part in small Naskhī; size, 7½ in. by 5½ in. [CLARKE 34.]

## 1252

Another copy of the same.

There are twenty-eight lama'ât altogether in this copy, which is dated A.H. 1215 = A.D. 1800, 1801.

Ff. 33<sup>b</sup>-62, ll. 17; Nasta'lik; size, 6 in. by 3 in. [ELLIOT 404.]

## 1253

Lama'hât (لمحات).

A commentary on the Lama'ât, identical, as it seems, with that of Yâr 'Alî Shirâzi, which is quoted by H. Khalfa v. p. 335, and is entitled *لمحات*. The same title occurs at the top of this work, but the beginning is slightly different from that in H. Khalfa: *سپاس بی* *قیاس وجود مقدس خداوند راست الخ*. Dated the 15th of Shawwāl, A.H. 1156 = A.D. 1743, December 2.

Centre-column, ff. 1-76<sup>b</sup>, ll. 11; very careless Nasta'lik, sometimes quite like Shikasta; size, 6½ in. by 5½ in. [WALKER 112.]

## 1254

Sharḥ-i-Lama'ât (شرح لمعات).

Another commentary on the same Lama'ât by Shaikh Niẓâm Thanisari. It begins with the initial words of the Lama'ât: *الحمد لله الذى نور وجهه الخ*. No date. But it must have been written by the same hand as the preceding commentary, A.H. 1156. A third commentary on the Lama'ât is that by Shâh Ni'mat-allâh (who

died A.H. 827), see further below, No. 1298 (Walker 94, No. 16); a fourth is the *اشعة اللمعات* by Jâmi; comp. above, No. 894 (Ouseley 288, No. 11).

Margin-column, ff. 1-82, ll. 26-30; careless Nasta'lik, not very different from Shikasta. [WALKER 112.]

## 1255

Nuzhat-alarwâh (نزهة الأرواح).

A complete copy of Shaikh Rukn-aldin Ḥusain bin 'Alim bin Abi-alḥasan alḥusainî Fakhr-alsâdât's work on the mystical doctrine, styled: 'Delight of the souls,' and completed A.H. 711 = A.D. 1311, 1312; comp. H. Khalfa vi. p. 321, No. 13661; Rieu i. p. 40; A. F. Mehren, p. 7; Cat. des MSS. et Xylogr., p. 437, etc. The author died A.H. 718 = A.D. 1318, 1319. It begins on fol. 103<sup>b</sup>:

الحمد لله على كل حال فى كل حين الخ

It is divided into twenty-eight faṣls, the headings of which are quoted in G. Flügel iii. p. 418 sq. The leaves are misplaced; fol. 108 must be followed by fol. 17.

Copied by Muḥammad 'Umar Kuraishî alḥâshimî in the month of Dhû-alḥijjah, A.H. 1012 = A.D. 1064, May.

Ff. 103-108 and 17-102, ll. 15; clear and distinct Nasta'lik; size, 8½ in. by 4½ in. [SELD. SUP. 28.]

## 1256

Another copy of the same.

Copied A.H. 1215 = A.D. 1800, 1801. Beginning of this copy agreeing with that in H. Khalfa, Rieu, and Flügel:

بتوفيقش جو روشن دیدم آواز  
بنامش هم سخن را کردم آغاز

Ff. 105<sup>b</sup>-210, ll. 17; Nasta'lik; size, 6 in. by 3 in. [ELLIOT 404.]

## 1257

Sharḥ-i-Nuzhat-alarwâh (شرح نزهة الأرواح).

A commentary on the Nuzhat-alarwâh, completed A.H. 985 = A.D. 1577, 1578, see last page, last line but one, by 'Abd-alwâhid Ibrâhîm alḥusainî albalgrâmî (see fol. 1<sup>b</sup>, ll. 2 and 3, and fol. 344<sup>b</sup>, l. 6). Beginning: *رب* *شرح بی صدری الخ میگوید ارذل عباد الله الکریم مغلّس* *بی مایه الخ*; comp. A. F. Mehren, p. 7, where a fragment of this commentary is described. The beginning of the Nuzhat-alarwâh is the same as in Elliot 404.

This commentary is complete, and comprises all the twenty-eight chapters of the original work; the twenty-eighth or the Khâtimah beginning on fol. 338<sup>b</sup>, last line but one. Dated the 11th of Ramaḍân, A.H. 1088 = A.D. 1677, Nov. 7.

Ff. 344, ll. 13; Shikasta; size, 7½ in. by 4½ in. [FRASER 97.]

## 1258

Kanz-alrumûz (کنز الرموز).

A Ṣûfîc mathnawî, 'the treasure of mysteries,' by the

same Ḥusainī, on the chief problems of religion, metaphysics, psychology, and ethics. Beginning:

باز طبعم را هوایی دیگرست  
بلبل جانرا نوائی دیگرست

comp. H. Khalfa v. p. 254; Rieu ii. p. 845<sup>b</sup>; A. Sprenger, Catal., p. 431; W. Pertsch, p. 12, etc. Copied by Muḥammad Zamān Miyānkālī the 26th of Muḥarram, A. H. 1036 = A. D. 1626, October 17, in the house of Mirzā Ṣāliḥ Beg. In another note of a different handwriting it is stated that it belonged to Mirzā Ṣāliḥ Beg.

Ff. 46-78, ll. 15; Nasta'lik; size, 9<sup>1</sup>/<sub>8</sub> in. by 5<sup>3</sup>/<sub>8</sub> in. [Ouseley 388.]

## 1259

Zād-almusāfirīn (زاد المسافرين).

Another Sūfic mathnawī, 'provision for travellers,' by the same Ḥusainī; comp. Rieu ii. p. 608. The date of composition, given as A. H. 729 by A. Sprenger, Catal., p. 430, is not corroborated as yet by any other copy. It is an imitation of Sanā'ī's Ḥadīkah, is divided into eight makālas, and illustrated by short tales, legends, etc. Beginning:

ای برتر از آن سخن که گفتند  
آنها که پدید یا نهفتند

مقاله اول, on fol. 67<sup>b</sup>.

مقاله دوم در شرف فضیلت انسان

مقاله سیم در بیان طریقت و کیفیت سلوک

مقاله چهارم در صفت سالکان طریقی حق

مقاله پنجم در بیان فرصت عشق

مقاله ششم در شرف وجود انسانی بر دیگر حیوانات  
on fol. 88<sup>a</sup>.

مقاله هفتم در بیان معرفت روح و جسم

مقاله هشتم در بیان پیر و مرید و شروط میانه ایشان  
on fol. 99<sup>b</sup>.

Copied A. H. 1215 = A. D. 1800, 1801.

Ff. 65-104<sup>b</sup>, 2 coll., each ll. 17; Nasta'lik; size, 6 in. by 3 in. [ELLIOT 404.]

## 1260

Gulshan-i-rāz (گلشن راز).

The Rose-garden of mystery, a celebrated Sūfic mathnawī, composed in reply to several metaphysical questions of the preceding poet and Sūfi Ḥusainī, by Najm-al-din Maḥmūd Shabistari of Tabriz, who died A. H. 720 = A. D. 1320; comp. Rieu ii. p. 608; A. Sprenger, Catal., p. 477; G. Flügel iii. pp. 425 and 426; H. Khalfa v. 233, No. 10839, etc. Edited, with a very incorrect German translation, by Hammer-Purgstall, Pesth, 1838; a new and altogether satisfactory edition, with English translation and notes, was published by E. H. Whinfield, London, 1880, see above, p. 769. Beginning:

بنام آنکه جانرا فکرت آموخت  
چراغ دل بنور جان برافروخت

Copied A. H. 1215 = A. D. 1800, 1801.

Ff. 1-33, 2 coll., each ll. 17; Nasta'lik; illuminated frontispiece; binding green with gold; size, 6 in. by 3 in. [ELLIOT 404.]

## 1261

Risālah fi sharḥ-i-Gulshan-i-rāz (رساله فی شرح گلشن راز).

An explanatory treatise on the Gulshan-i-rāz, intermixed with a great number of baits taken from Jalāl-al-din Rūmī's mathnawī, by an anonymous author.

Beginning:

ای خاک رخت قبل ارباب مجاز  
خرم زهار عارزت گلشن راز

Not dated.

Ff. 119<sup>b</sup>-135<sup>b</sup>, ll. 17-18; Nasta'lik; illuminated frontispiece; the original leaves are put into a modern margin; size, 7<sup>3</sup>/<sub>8</sub> in. by 4<sup>3</sup>/<sub>8</sub> in. [ELLIOT 250.]

## 1262

Another anonymous commentary on the same, opening, without a preface, at once with the initial bait of the Gulshan-i-rāz: بنام آنکه الخ, and continuing thus:

بنام خدا که نفس ناطقه را بطریق الهام سیر معنوی از  
ظاهر بباطن و مشاهده واجب در ممکن تعلیم کرد الخ

The explanations are short and concise; not every bait of the poem is illustrated, but only the important and difficult ones. No date.

Ff. 136<sup>b</sup>-206<sup>b</sup>, ll. 17; Nasta'lik; illuminated frontispiece; the original leaves are put into a modern margin; size, 7<sup>3</sup>/<sub>8</sub> in. by 4<sup>3</sup>/<sub>8</sub> in. [ELLIOT 250.]

## 1263

Ma'dan-alma'ānī (معدن المعانی).

Discourses on Sūfism by the celebrated Shaikh Sharaf-al-din Aḥmad bin Yahyā Munyārī, who died A. H. 782 = A. D. 1380, 1381, see Rieu ii. p. 492<sup>b</sup>; composed between A. H. 749, the 15th of Sha'bān = A. D. 1348, November 8, and A. H. 751, end of Shawwāl = A. D. 1350, December 30.

Beginning: الحمد لله حمداً (!) الشاکرین والصلوة علی  
رسوله الخ بعد از تمام جلد اول هم ملفوظ مخدوم نامش  
معدن المعانی شده است از پانزدهم ماه شعبان سنه تسع  
واریعین سبعمائه تا آخر ماه شوال سنه احدى وخمسين  
وسبعمائه در سمع قاصر وفهم نا کامل این بیچاره رسد  
بإعانت وعنايت توفیق الهی الخ

The author, probably attached to the service of the great Sūfi Makhdūm, i.e. Sayyid Jalāl-al-din Bukhārī, called Makhdūm-i-Jahāniyān (who died A. H. 785 = A. D. 1383, 1384, see Rieu i. p. 354<sup>b</sup>), reports on the proceedings of his master's assemblies, specially on the explanations given by him. The book contains forty-one chapters (مجلس); each of them begins with a phrase like سعادت زمین بوس بدست آمد, then follows a question proposed by one of the members of the assembly, and finally the answer of the Shaikh. The equally-renowned letters or Maktūbāt of Aḥmad Mun-



yari are preserved in the India Office Library in various collections (Nos. 413, 393, and 2277).

Dated, in 'Ālamgir's reign, A.H. 1071, the 27th of Jumādā I = A.D. 1661, January 28, by one Shini.

Ff. 80, ll. 15; cursive Nasta'liq; size, 9 in. by 5½ in.

[OUSELEY 45.]

### 1264

Khulāsat-almanāqib (خلاصة المناقب).

A mystical treatise on various Sūfic questions, illustrated by verses of the Qurān and traditions, compiled by the great saint and founder of a Sūfic order, Sayyid 'Alī of Hamadān, A.H. 787 = A.D. 1385, and beginning:

ثنا سناء نا متناهی بر حضرت آن پادشاهی که برای  
حب ذات سرمدی بقدرت بالغه احدی از محض جود  
وجودی نور جوهر احمدی منار انوار موجودات گردانید الخ

The author's full genealogy is, according to fol. 3<sup>b</sup>, l. 6 sq.: 'Sayyid 'Alī of Hamadān ibn Sayyid Shihāb-aldīn bin Muḥammad bin 'Alī bin Yūsuf bin Sharaf bin Muḥibb bin Muḥammad bin Ja'far bin 'Abdallāh bin Muḥammad bin 'Alī Ḥusain bin Ḥusain bin Ja'far-alhujjat bin 'Abdallāh Zāhid bin al-Ḥusain bin 'Alī Zain-al-'ābidīn Ḥusain alshahīd alzakī bin 'Alī alwafī alraḍī alsakhi.' According to Rieu ii. p. 447, Sayyid 'Alī Hamadānī died already A.H. 786 in Kashmir, consequently the above date would have to be changed into A.H. 778 = A.D. 1376, 1377; but Beale, in his Oriental Biogr. Dictionary, p. 238, fixes his arrival in Kashmir in A.H. 782, and states that he remained there six years, which would bring us at least to the end of 787.

Ff. 110, ll. 15; clear Nasta'liq; size, 10 in. by 5½ in.

[WALKER 93.]

### 1265

Raudat-almuḥibbīn (روضة المحبتين).

A mystical mathnawī in 760 baits, containing ten love-letters, composed by Ibn 'Imād, A.H. 794 = A.D. 1391, 1392, see title, author's name, and date on fol. 49<sup>b</sup>, ll. 1, 3, and 4. It begins:

الحمد لخالق البرايا - والشكر لواهب العطايا

The title given to it on fol. 1<sup>a</sup>, حالنامه, is incorrect, although agreeing well with the purport of the poem. Not dated. Another copy of the same mathnawī is in the India Office Library, No. 1571.

Ff. 50, 2 coll., each ll. 9; Nasta'liq; pictures on ff. 9<sup>a</sup>, 10<sup>b</sup>, 46<sup>b</sup>, and 48<sup>a</sup>; the first two pages with small illuminations; size, 6½ in. by 4½ in.

[FRASER 82.]

### 1266

This seems to be the رسالة القدسية of Khwājah Muḥammad bin Muḥammad bin Maḥmūd Pārsā Alḥāfiẓ Albukhārī, who died A.H. 822 = A.D. 1419; see H. Khalfa iii. p. 427. The preface (after the prayer on fol. 1) begins: این کلمه چند است از انفاس نفسیه

والفاظ متبرک حضرت علیّه صدر مسند الخ i.e. sayings of Bahā-aldīn Muḥammad bin Muḥammad Albukhari (sic), known as Nakshband; edited by Muḥammad bin Muḥammad Albukhārī Alḥāfiẓ; comp. fol. 2<sup>a</sup>, the upper

margin and that on the right side. In the subscription it is called مقالات خواجه های نقش بند (fol. 22<sup>a</sup>), which is probably a mistake for نقشبند خواجه مقالات, 'the sayings of Khwājah Nakshband;' comp. the extracts made by Jāmī from this treatise above in No. 894 (Ouseley 288, No. 23).

Beginning: بسم الله الرحمن الرحيم وثناى بى حد و منتهای وشکر سپاس بى اندازه و قیاس پادشاهی را جل ذکره که طالبان وصال و مشتاقان جمال اورا الخ

This copy was made in the district of Patna, A.H. 1059 = A.D. 1649, at the time of Sa'id Khān Bahādur Zafar-Jang: تمام شد مقالات خواجه های نقش بند بتأریخ پنجم ماه آرا (?) در صوبه پتنه در عهد سعید خان بهادر ظفر جنگ سنه 1059.

Inner margin, ff. 1-22; Nasta'liq.

[OUSELEY 302.]

### 1267

Two Sūfic tracts, viz.:

1. رسالة استقامت شریعت بطریق الحقیقت, by Sayyid Muḥammad bin Sayyid Yūsuf, known as Gīsūdārāz, 'the long-locked' (who was born at Dihli, A.H. 721 = A.D. 1321, and died A.H. 825 = A.D. 1422; see Rieu i. p. 347), composed A.H. 792 = A.D. 1390, and beginning on fol. 82<sup>b</sup>: الحمد لله المتجلى على المطيع والعاصي القريب من الداني والقاصي الواحد الخ

2. A short treatise on divine love by Ahmad bin Muḥammad al-Ghazālī (probably identical with the great divine Muḥammad bin Muḥammad al-Ghazālī's younger brother Ahmad, who died A.H. 517 = A.D. 1123, 1124), on fol. 106<sup>b</sup>. No date.

Ff. 82-108, ll. 12-16; written partly in careless Nasta'liq, partly in Shikasta; size, 10 in. by 6 in.

[FRASER 176.]

### 1268

Miṣbāh-i-Rashīdī (مصباح رشیدی).

The Miṣbāh or Torch, a mystical mathnawī, containing a long series of tales (حکایات), and divided into three parts (در نیاز, در فنا, در محبت); comp. fol. 4<sup>a</sup>, l. 5. The author is Rashīd, whose name occurs twice in this copy (on fol. 4<sup>a</sup>, l. 10: یاد آرند از رشید دردمند; and fol. 237<sup>a</sup>, l. 6: یاد آرند از رشید); comp. A. Sprenger, Catal., p. 542, and Rieu ii. p. 641, where the full name of the poet is given as Rashīd-aldīn Muḥammad of Asfarā'in. The date of this work's composition is A.H. 852 = A.D. 1448, 1449. The title appears in the following bait on fol. 4<sup>a</sup>, l. 4:

نام این بروقی آن مصباح شد  
وان بامر خالق الاصباح شد

Beginning the same as in Rieu and Sprenger:

ای بنامت کارهارا افتتاح الخ

Not dated.

Ff. 237, 2 coll., each ll. 14; Nasta'liq; ff. 1<sup>b</sup>, 8<sup>a</sup>, and 8<sup>b</sup> supplied on modern white paper; large waterspots and many injuries done by worms; many lines on the last pages quite effaced; size, 9½ in. by 6½ in.

[ELLIOT 214.]

## 1269

Jawāhir-alasrār (جواهر الاسرار).

A work on general mystical speculation, intermixed with poems, single baits, verses of the Kurān, etc., and entitled 'Gems of Mysteries,' by Shaikh Ādhurī, the well-known poet, who died A.H. 866=A.D. 1461, 1462; see above, Nos. 402, 403, and 884, and Rieu i. p. 43. He is called here (on fol. 4<sup>a</sup>, ll. 2-4), just as in Rieu's copy, 'Alī bin Hamzah bin 'Alī bin Malik bin Hasan of Tūs. According to his own statement this work is a kind of second edition, or rather extract, partly shortened, partly enlarged, from an earlier composition of his own, entitled *مفاتيح الاسرار* or the 'keys of mysteries,' which he had written as a rough sketch after returning from a journey to Syria, A.H. 830=A.D. 1426, 1427. Some time after he undertook again from India, where he lived in the Dakhan under the reign of Ḥmad Shāh Ghāzī of the Bahmanī dynasty (who ruled from A.H. 825 to 838=A.D. 1422-1435), a pilgrimage to Makkah, and being requested at his return by many friends to publish his work, he resolved upon giving a new edition of his first sketch, enriched by all the knowledge he had acquired during his journey, especially in Arabia, but with a great many abridgments and omissions. He finished it in the Rajab of A.H. 840=A.D. 1437, January, as *Intikhāb-i-mafātīh-alasrār*, and entitled it *جواهر الاسرار*. The subdivision of both works is the same, either comprising four books. We quote from fol. 5<sup>a</sup>, l. 5 sq., the headings of the four books of the first edition: *a*. مشکلات; *b*. معرفت فواتح كلام الله تعالى شانه; بيان مرموزات; *c*. احاديث نبوي صلي الله عليه وسلم تبين كلام; *d*. كلام مشايخ رضوان الله عليهم اجمعين مغلق شعراى اسلام ادام الله بركات معانيهم.

The contents of this revised edition, the *جواهر الاسرار*, are as follow:

Author's preface, on fol. 1<sup>b</sup>, beginning: *يا مفتح الابواب افتح باب قلبي وقلوب المسلمين وانت خير الفاتحين* الخ. Detailed index of the whole work, on fol. 6<sup>a</sup>.

First book, on fol. 9<sup>b</sup> *باب اول در اسرار فواتح كلام* (كلام), or according to the index: *معرفت* (سیر), in nine mysteries (مقطعات از قرآن).

Second book, on fol. 17<sup>a</sup> *باب دوم در بيان اسرار* (احاديث نبوي), in nine mysteries.

Third book, on fol. 58<sup>b</sup> *باب سوم در اسرار كلام* (مفاتيح), in two chapters (فصل).

Fourth book, on fol. 224<sup>a</sup> *باب چهارم در بيان اشكال* (كلام), or according to the index: *بيان كلام* (شعرا), in ten chapters.

Small blanks on ff. 32<sup>a</sup> and 32<sup>b</sup>. Copied A.H. 1269=A.D. 1852, 1853.

Ff. 299, ll. 15; quite modern handwriting; Nasta'lik; occasional glosses on the margin; binding brown and gold; size, 11½ in. by 7½ in. [ELLIOT 175.]

## 1270

A coherent series of theological tracts with entirely mystical tendency, viz.:

1. An introductory treatise, stating principally the difference between the dull philosopher and the high-spirited Sūfī, on fol. 1<sup>b</sup>, beginning: *حمدا لمن جعل امير المؤمنين من كان عارفا بذاته وصفاته محمود مقام من جعل الخ*.

2. A tract on God's qualities (صفات باري تعالى), that is, on God's essential nature (ذات), and on the duty of invocations and prayers, on fol. 10<sup>b</sup>, beginning: *الحمد لله رب العالمين . . . اما بعد كلمة چند مبني بر بيان صفات باري تعالى و تقدس الخ*.

3. Another tract, treating of the prophet Jesus, on fol. 18<sup>b</sup>, beginning: *بسم الله الرحمن قوله چون بقول انبيا انسان واجب بر صراط الله عبور الخ*.

4. A treatise, entitled *زبدة النجات*, concerning man's salvation and spiritual conversation with God, the names and attributes of God, etc., on fol. 22<sup>a</sup>, beginning: *الحمد لله . . . اما بعد بدان اي طالب صراط مستقيم وای جوینده يقين و رستگاری الخ*.

5. Extract from the book of God's eternity, the development of God's attributes in mankind, etc., divided into a *muḥaddimah* (در بيان مراتب ظهورات حروف و کلمات در مظهر آدم و آدمی زاد), on fol. 26<sup>b</sup>, and two faṣls: *a*. در بيان خلقت اعضا و در بيان قواعد; *b*. در بيان حروف مفردات و کلمات مرکبات و اعداد جمل تحليل, on fol. 29<sup>b</sup>; *و بيان متفرق آمتی علی ثلث و سبعین فرقه*, on fol. 31<sup>a</sup>. Beginning, on fol. 26<sup>b</sup>: *الحمد لله الذي نور عيون الطالبين الغالبيين بانوار جماله في صورت آدم الخ*. The original, from which this extract was made, may be identical with the *نامه جاودان* of Afḍal Kāshī (who died A.H. 707, see No. 749 in this Catalogue, and Rieu ii. p. 831, No. 25).

6. Another mystical tract on similar subjects, dwelling upon the fifteen different relations (مناسبت) between the mysterious letter *ب* (as in *بسم الله الرحمن*) and the mysterious letter *ا* (the first letter of the alphabet) points to the unity of God; *ب* is the successor or khalīfah of *ا*, and just in the same way Ādam or man in general is the successor or substitute of God (خلیفه حق تعالى), etc. At the end, in smaller characters, a *مسئله غریب*.

7. Another tract on the mystical and mysterious character of the letters of the alphabet, on fol. 40<sup>b</sup>, beginning: *قل ادعوا الله او ادعوا الرحمن ايما الخ*. At the end, again, a *مسئله*.

8. A third treatise on the same subject, on fol. 58<sup>b</sup>, beginning: *الحمد لله الذي اذهب عنا الحزن ان ربنا لغفور شكور الذي احلنا دار المقامة الخ*. It ends on fol. 79<sup>a</sup>, and the whole copy was finished, according to



the colophon on the margin, by Darwish Hasan, in the month Rabi'-alākhar, A. H. 886=A. D. 1481, June. The last three pages are filled with a few verses, prayers, and alphabets for mystical purposes. On fol. 1<sup>a</sup>, the last thirteen baits of an anonymous mathnawi.

Ff. 80, ll. 15-17; Nasta'lik; size, 8½ in. by 5¼ in.

[LAUD 224.]

### 1271

Majālis-al'ushshāḡ (مجالس العشاق).

The assemblies of lovers, a very remarkable and interesting Sūfic composition, containing seventy-six biographies of great mystics and famous lovers, whose names are fully quoted in Ouseley, Biogr. Notices, pp. 247-251, and Rieu i. p. 351 sq., beginning with the Imām Ja'far Ṣādiq (on fol. 19<sup>a</sup>), and ending with the author of this work himself, Sultān Husain Mirzā ibn Sultān Maṣṣūr ibn Baiḡarā Mirzā ibn 'Umar Shaikh Mirzā ibn Timūr, who reigned from A. H. 873=A. D. 1469, to A. H. 911=A. D. 1506, on fol. 188<sup>b</sup>; comp. Flügel iii. p. 427; H. Khalifa v. p. 380. Beginning, on fol. 1<sup>b</sup>: ای جمیلی که اشعۂ لمعات حسنت هر جا چراغی بر افروخت آتخ. This copy was finished in the month Dhū-alka'dah, A. H. 959=A. D. 1552, October, November, by Farid-alkātib. Fol. 101 supplied later.

Ff. 197, ll. 15; excellent Nasta'lik; the first two pages brilliantly illuminated; miniature paintings on ff. 19<sup>b</sup>, 21<sup>a</sup>, 25<sup>b</sup>, 27<sup>b</sup>, 34<sup>b</sup>, 35<sup>b</sup>, 36<sup>b</sup>, 39<sup>b</sup>, 42<sup>a</sup>, 44<sup>a</sup>, 46<sup>a</sup>, 48<sup>a</sup>, 49<sup>b</sup>, 50<sup>b</sup>, 51<sup>b</sup>, 52<sup>b</sup>, 54<sup>a</sup>, 55<sup>b</sup>, 57<sup>b</sup>, 60<sup>b</sup>, 65<sup>b</sup>, 66<sup>b</sup>, 67<sup>b</sup>, 69<sup>a</sup>, 71<sup>b</sup>, 74<sup>a</sup>, 75<sup>b</sup>, 76<sup>b</sup>, 78<sup>b</sup>, 79<sup>b</sup>, 83<sup>a</sup>, 84<sup>a</sup>, 85<sup>a</sup>, 87<sup>b</sup>, 88<sup>b</sup>, 90<sup>b</sup>, 91<sup>b</sup>, 94<sup>a</sup>, 95<sup>a</sup>, 96<sup>b</sup>, 98<sup>b</sup>, 100<sup>a</sup>, 102<sup>a</sup>, 105<sup>a</sup>, 106<sup>a</sup>, 107<sup>b</sup>, 112<sup>b</sup>, 114<sup>b</sup>, 115<sup>b</sup>, 116<sup>b</sup>, 117<sup>b</sup>, 119<sup>a</sup>, 120<sup>b</sup>, 125<sup>a</sup>, 127<sup>b</sup>, 135<sup>a</sup>, 139<sup>a</sup>, 144<sup>a</sup>, 149<sup>a</sup>, 152<sup>b</sup>, 155<sup>a</sup>, 160<sup>a</sup>, 163<sup>b</sup>, 165<sup>a</sup>, 170<sup>a</sup>, 172<sup>b</sup>, 174<sup>a</sup>, 175<sup>a</sup>, 177<sup>a</sup>, 179<sup>a</sup>, 180<sup>b</sup>, 185<sup>a</sup>, 187<sup>b</sup>, and 193<sup>b</sup>; splendid eastern binding with flowers and arabesques, rich in gold; size, 11½ in. by 7¼ in.

[OUSELEY ADD. 24.]

### 1272

Another copy of the same.

Beginning the same. The first Majlis (Ja'far Ṣādiq) on fol. 25<sup>a</sup>. Copied in the month Muḡarram, A. H. 1029=A. D. 1619, December, to 1620, January.

Ff. 232, ll. 14; clear and distinct Nasta'lik; illuminated frontispiece; size, 8 in. by 4½ in.

[FRASER 108.]

### 1273

The same.

Beginning as in the two preceding copies. No date.

Margin-column, ff. 524-684, ll. 44; Nasta'lik; illuminated heading.

[ELLIOT 345.]

### 1274

Mystical treatises in prose and verse by Jamālī.

Several parts of a mystical view and explanation of the truths of the Kurān and the traditions of Muḡammad, by the poet Hāmid bin Faḡl-allāh Jamālī of Dihlī, who died, according to Rieu i. p. 354, A. H. 942=A. D. 1535, 1536. A. Sprenger, Catal., p. 446, fixes his death in A. H. 922 or 925, which is obviously wrong. He proceeds in this way, that he gives at first some verses of the Kurān, some traditions or other sentences of an ethical and moral character, explains and paraphrases them (at least in the second and third treatise) in Persian, and illustrates them afterwards by legends

etc. in mathnawi-baits. There is no doubt that we have in this copy some parts of that large work by Jamālī on the same subject, which is styled بیان حقائق احوال سید المرسلین; comp. A. Sprenger, Catal., loc. cit.

The first part of our copy is called کشف الأرواح, and begins, on fol. 1<sup>b</sup>, thus:

بنامت نامه را سر بر کشایم  
که اندر کوی عشقت می سرایم

On fol. 167<sup>a</sup>, ll. 11 sq., the author states that he has come now to the end of the کشف الأرواح, and is about to begin the مصباح الأرواح (that is, according to Sprenger, the first part of the above-mentioned work, composed A. H. 868=A. D. 1463, 1464); but, instead of doing so, he continues on about twenty-eight pages more the کشف الأرواح, as the colophon on fol. 181<sup>a</sup>, کشف الأرواح, تم کتاب کشف الأرواح, undoubtedly proves.

The second part is styled فضيلة العقل, and begins, on fol. 181<sup>b</sup>, thus: بسم الله الرحمن الرحيم، روى في الخبر عن رسول الله صلى الله عليه وعلى آله الخ.

The third part has no heading, but its title appears in the colophon, on fol. 213<sup>a</sup>: نور على نور. It begins, on fol. 204<sup>a</sup>, thus:

با خردمند باش و جبری باش  
مقصود کل نمودم خوش فاش  
ای عزیز چند نوبت نوشتم الخ

Perhaps the real beginning of this part is missing.

The fourth part consists of two ḡaṣidas, separated from each other by a مناجات, and followed by a few rubā'is. Beginning of the first ḡaṣidah, on fol. 213<sup>b</sup>:

هر کس که حسود نیست بی شک آنست  
آنست که مهر و ماه از آن تابانست

Another work of Jamālī's is the سیر العارفين, or lives of Indian saints; see Rieu, loc. cit.

No date. On the fly-leaves at the end there are written, by another hand, some baits more of a similar mystical tendency, headed قال المصنف, and beginning:

شاه مردان علی ابو طالب - آن بمردی و مردمی غالب

Ff. 216, ll. 15 (2 coll. in the poetical parts); clear and distinct Nasta'lik; illuminated frontispiece on fol. 1<sup>b</sup>, another small illuminated heading on fol. 181<sup>b</sup>; size, 8½ in. by 4½ in.

[POCOCKE 91.]

### 1275

(مکتوبات عبد القدوس).

One hundred and forty-six letters on the whole doctrine of Sūfism, entitled مکتوبات عبد القدوس, in homage of the author's spiritual guide, Shaikh 'Abd-alkaddūs Isma'il alhanafi of Gangū (see fol. 2<sup>b</sup>, l. 10), a famous saint of India, who was born near Dihlī, and died A. H. 944 or 945=A. D. 1537, 1538; see Beale, Oriental Biogr. Dictionary, p. 4, and Rieu ii. p. 830<sup>a</sup>. The author, whose name does not appear in this copy, which is incomplete at the beginning, and opens abruptly in the middle of the first letter, was,

according to another copy of the same collection in the India Office Library, No. 773 (containing 189 letters), Khidr Badhan (بدھن) bin Rukn of Jaunpūr, commonly called Miyānkhan bin Ikhwām-almulk. The second letter begins on fol. 2<sup>b</sup>, first line, and is headed:

مکتوب دوم در بیان حکم دل و بیان مشکل الخ

Copied A. H. 1028=A. D. 1619.

Ff. 293, ll. 15; clear and distinct Nasta'lik; size, 9½ in. by 5 in. [WALKER 83.]

## 1276

Mazhar-alāthār (مظهر الآثار).

A mystical mathnawī by Mir Hashimi of Kirmān, called Shāh Jahāngir, who died A. H. 946=A. D. 1539, 1540, or A. H. 948=A. D. 1541, 1542. Beginning:

بسم الله الرحمن الرحيم - فاتحة آرای کلام قدیم

The poet completed this mathnawī at Tattah, according to our copy, A. H. 909; comp. fol. 60<sup>a</sup>, last line but one:

نهدم و نه بود که این فیض پاک  
نقش بقا یافت برین لوح خاک

whereas Rieu's and Sprenger's copies give as date A. H. 940 (نهدم و نه بود); see Rieu ii. p. 802 sq.; A. Sprenger, Catal., p. 420; and H. Khalifa v. p. 606. The title occurs on fol. 60<sup>a</sup>, last line. In the frontispiece, on fol. 30<sup>b</sup>, it is incorrectly entitled نجر الابرار.

No date.

Ff. 30-60, 4 coll., each ll. 21; Nasta'lik; illuminated frontispiece; size, 13 in. by 8½ in. [FRASER 92.]

## 1277

Kitāb-i-Kaṣkūl (کتاب کچکول).

A collection of extracts from different works, chiefly on Şūfism, compiled by Abū-alfadl bin Mubārak, who died A. H. 1011=A. D. 1602, for the emperor Akbar. Beginning: یا فاتح ابواب علوم وحکم یا رافع اعلام ابدی ونعم الخ.

Contents:

خطبة تفسیر بعضی از آیات سورة فتح by Abū-alfadl himself, on fol. 1<sup>b</sup>, in Arabic.

Extracts from the آداب المریدین by Shaikh Sharaf-al-din Munyari (see above, No. 1263), on fol. 5<sup>b</sup>, in Persian.

دیباجة کچکول خورد, on fol. 6<sup>a</sup>; ملتقط طبقات صوفیان, on fol. 7<sup>a</sup>; شرح انتخاب ابواب المریدین, on fol. 7<sup>b</sup>; اختتام منتخب مکتوب شیخ شرف الدین یحیی منیری, on fol. 16<sup>b</sup>; بیاض, on fol. 19<sup>a</sup>; انتخاب تحفة العراقین, on fol. 26<sup>a</sup>; انتخاب منتخب دیوان خاقانی, on fol. 30<sup>a</sup>; منتخب, on fol. 31<sup>b</sup>; منتخب دیوان انوری, on fol. 33<sup>b</sup>; حدیقة حکیم سنائی, on fol. 34<sup>a</sup>; اوصاف الاشراف, on fol. 35<sup>a</sup>; خاتمة مرکز ادوار شیخ ابو, on fol. 36<sup>a</sup>; مجموعة حکما, on fol. 37<sup>b</sup>; خطبة کچکول بزرگ, on fol. 37<sup>b</sup>; الفیض فیض فیاضی, on fol. 55<sup>a</sup>; گنجنامه, on fol. 64<sup>a</sup>; خاتمة, on fol. 106<sup>b</sup>.

According to the colophon (in which there seems to be some confusion, as it mentions three different persons as the کاتب of this copy, whilst it is evidently written by one hand only), on the last page, it is dated end of Muḥarram, A. H. 1109=A. D. 1697, August.

Colophon: تمام شد کتاب کچکول من تصنیف افضل العلامة منشی ابو الفضل فهامی بروز (و) جمعة بوقت ظهر بدولتخانه سیادت و شرافت دستگاه سید شهاب الدین محمد جیو فی التاریخ سلخ شهر محرم الحرام سنه هزار یکصد و نه من هجرة المبارک النبوة صلی الله علیه وسلم ومطابق سنه هزار یکصد و پنج بنگله وسنه ۱۰۲۰ جلوس خلیفة الزمانی پادشاه اورنگ زیب وعالم گیر خلد الله ملکه کاتبه ومالکه عصمت الله ولد شیخ شمس الدین عثمانی هرکه دعوی کند دعوی او باطل کرد واستقامت گرفتن شاهزاده عالم وعالمیان سلطان عظیم الدین بچکله بردوان ولد عمل فوجدار چکله مزبور حمید خان ولد عمل دیوان عزت الله خان ونواب مستطاب ابراهیم خان وجودهره الملکی چکله رای بن کشن رام ولد ایام جهتم رسیدن مقهور مردود رحیم خان

On the margin: بچنگ مقهور مذکور وشهد شدن, and the following: وکاتبه سیادت پناه: مشفق سید بدر الدین محمد جیو وسید صدر الدین

Ff. 159, ll. 13; Nasta'lik; size, 8 in. by 4½ in. [OUSELEY 12.]

## 1278

Intikhâb-az-shârik-alma'rifat (انتخاب از شارک المعرفة).

Extracts from a mystical treatise, entitled شارک سوامی سہاس مجاورانی کہ: المعارفة, in twelve لمعة, translated from Sanskrit by the same Abū-alfadl. Beginning: از عرفان حق در میان مظهر خاص الخاص الخ.

Copied A. H. 1151=A. D. 1738, 1739.

Ff. 40<sup>b</sup>-46, ll. 17; Nasta'lik; size, 6 in. by 3½ in.

[FRASER 263.]

## 1279

Fragment of another, but anonymous treatise on Şūfism, without beginning and end. Every paragraph opens thus: ای عزیز.

Ff. 89<sup>a</sup>-114<sup>b</sup>, ll. 12-19; Nasta'lik; size, 8½ in. by 4½ in.

[FRASER 240.]

## 1280

Dibâḡa-i-'Abd-alšamad (دیباجة عبد الصمد).

A short treatise on mystical philosophy, composed by 'Abd-alšamad; see this name on fol. 183<sup>a</sup>, l. 9: اما بعد هیچمدان کوی جهالت عبد الصمد کہ در شیوة ثنا خوانی الخ. This 'Abd-alšamad is very likely identical with the son of Afdal Muḥammad, and nephew of Abū-alfadl, who collected his uncle's letters in A. H. 1015=A. D. 1606, 1607, and is moreover the author of the اخبارات



الاصفيا; see Rieu i. p. 396, and iii. p. 1087<sup>a</sup>. Beginning:

نعمه سرايان طربكده نواي الانسان الخ

Copied A. H. 1097 = A. D. 1685, 1686.

Ff. 182<sup>b</sup>-185, ll. 15; Nasta'lik; size, 9 in. by 4 $\frac{5}{8}$  in.

[ELLIOT 258.]

### 1281

Hāshiya-i-Faḍl-alkhiṭāb (حاشیة فضل الخطاب).

One of the mystical works of Khwājah Muḥammad bin Maḥmūd Dihdār, with the takhalluṣ Fānī, who is well known as a Persian poet, and died A. H. 1016 = A. D. 1607, 1608; comp. Rieu ii. p. 816; A. Sprenger, Catal. p. 393; and the glosses to Jāmi's الانس by this author, in Walker 120 (see No. 961 in this Catalogue). This book contains glosses to Maulānā Muḥammad Ṣādiq's work فضل الخطاب, explains the principal parts of the Ṣūfī doctrine, and refers usually to the oldest Persian work on that subject, the كشف المحجوب (see above, No. 1245). It begins: الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين والصلوة والسلام الخ

A short account of the author of these glosses, on ff. 218<sup>b</sup> and 219<sup>a</sup>, informs us that he wrote, besides this work and the حاشیة بر نفحات, two others of a similar description, viz. a شرح گلشن راز and a خطبة البيان. Eleven short Ṣūfī tracts of his are described in Rieu ii. p. 816<sup>a</sup>, seven others in Flügel iii. p. 455 sq., and a حاشیة رشحات by Sprenger, loc. cit. This copy was finished the 16th of Muḥarram, A. H. 1012 = A. D. 1603, June 26, when the author was still alive.

Ff. 1-218, ll. 15; Nasta'lik; a little worm-eaten throughout; size, 8 $\frac{1}{2}$  in. by 5 in. [WALKER 120.]

### 1282

An anonymous treatise on Ṣūfism, or as it is called in the preface: مجموعة از اولیای محققین و تبرکی از اکمل الکاملین در بیان سلوک السالکین و معرفت عارفین (باب), و مرموزات کلام شوق عاشقین, seven chapters (فصل), and an epilogue (خاتمة).

باب اول در بیان معرفت طلب پیر, on fol. 22<sup>a</sup>.

باب دوم در طلب (بیان) علم, on fol. 23<sup>a</sup>.

باب سوم در بیان ایمان, on fol. 24<sup>b</sup>.

باب چهارم در بیان توبه, on fol. 27<sup>a</sup>.

باب پنجم در عبادت, on fol. 29<sup>a</sup>.

باب ششم در فتوت, on fol. 31<sup>a</sup>.

باب هفتم در بیان زهد, on fol. 32<sup>b</sup>.

باب هشتم مرموزات, on fol. 33<sup>b</sup>.

فصل اول در بیان معرفت روح, on fol. 36<sup>a</sup>.

فصل دوم در معرفت نفس و اخلاق وی (در بیان or نفوس جزئیة), on fol. 37<sup>b</sup>.

فصل سوم در بیان قلب و اخلاق وی (اوصاف or احوال او), on fol. 41<sup>a</sup>.

فصل چهارم در بیان سرو عقل, on fol. 42<sup>b</sup>.

فصل پنجم در بیان معنی قوله تخلقوا باخلاق الله, on fol. 43<sup>a</sup>.

فصل ششم در معرفت حقیقت دنیا و منافع آن, on fol. 45<sup>b</sup>.

فصل هفتم در بیان زیارت و ستر و منافع آن, on fol. 47<sup>a</sup>.

(or خاتمة الكتاب در بیان رؤیا (سبب منامات), on fol. 50<sup>a</sup>.

Beginning: استحقاق حمد بی عد و نهایت و شکر بی عد و غایت حضرت ذو الجلال صمدیت راست که الخ

Copied A. H. 1022 = A. D. 1613.

Ff. 21<sup>b</sup>-53<sup>b</sup>, ll. 19; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{7}{8}$  in.

[SALE 41.]

### 1283

Ṣadā'if-allatā'if (صدائف اللطائف).

A short psychologico-mystical tract, founded, as it seems, upon an original Arabic work, and styled: خواستم تا لطائف : صدائف اللطائف قالبی و نفسی و قلبی و سری و روحی و حقّی و لطیفه انانیت و بدن مکتسب و بدن محلول و بدن محشور را بهارسی بیان کنم تا یارانی که از عربیت عاری افتاده اند از مراد ما ازین اوضاع برخوردار یابند و در یابند که هر يك عبارت از چیست و اشارت بکدام فیض است الحمد لله Beginning: که از راه معراج میخواهد الخ مفتّح الابواب و مسبب الاسباب و الصلوة علی روح نبیه سید الاحباب و اهل بیته و الاصحاب الخ

Copied A. H. 1022 = A. D. 1613.

Ff. 87<sup>b</sup>-92<sup>b</sup>, ll. 19; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{7}{8}$  in.

[SALE 41.]

### 1284

Kanz-al'arāfin (کنز العارفین).

A tract on the mystical doctrine, styled کنز العارفین, or the treasure of the initiated, compiled by an anonymous author at the request of some Ṣūfīs; see the preface: اما بعد بدانکه سبب تصنیف این رساله را آن بود که سالکان راه طریقت و طالبان کوی حقیقت ازین فقیر سؤال کردند که شریعت چیست و طریقت چیست و حقیقت چیست این فقیر گفتم که شریعت اسلام است و طریقت ایمانست و حقیقت احسانست اسلام آنست که مأمور او باشی و ایمان آنست که اورا بیگانگی شناسی و احسان آنست که معایبه ببینی الخ

It is divided into four faṣls: 1. در شریعت. 2. در تصوّف. 3. در وحدت. 4. در حکمت.

Beginning: شکر و سپاس آن خداوندی را که هستی ذات و عالم و آدم مصحف آیات اوست الخ

At the end some short poems.

Copied A. H. 1022 = A. D. 1613.

Ff. 70-77<sup>b</sup>, ll. 19; Nasta'lik; all the margin covered with additions, glosses, etc.; size, 8 $\frac{3}{8}$  in. by 5 $\frac{7}{8}$  in. [SALE 41.]

## 1285

Another, but shorter tract, perhaps by the author of the preceding treatise too, giving an explanation of the principal problems and terms of the mystical doctrine, beginning: سپاس و منت وجودی را که کمال کاملین از احصای اسمای او الخ.

Dated the 15th of Rabi'-alâkhar, A. H. 1022 = A. D. 1613, June 4.

Ff. 78-80, ll. 19; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{7}{8}$  in. [SALE 41.]

## 1286

A short Şûfic mathnawî, beginning:

الا ای آنکه هستی سالک راه  
بیا باما بگو اسرار الله

Copied A. H. 1022 = A. D. 1613.

Ff. 81-86, 2 coll., each ll. 15; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{7}{8}$  in. [SALE 41.]

## 1287

Shaukafzâ (شوق افزا).

Love-increasing, a treatise on mystical love and the duties of a Şûfi, by Shaikh 'Uthmân Barakî, the son of Ilâhdâd (who may be identical with Shaikh Ilâhdâd Faîdî Sirhindî, the author of the Persian dictionary *مدار الافاضل*, compiled A. H. 1001 = A. D. 1592, 1593, and of an *Akbarnâma*, composed about A. H. 1010 = A. D. 1601, 1602; see Rieu ii. p. 496, and i. p. 253). Beginning: الحمد لله.... میخوام که کلمه چند برای طالبان ارجمند و دوستان دردمند و عاشقان بهره‌مند و والهان مشتاق لقاء حق آرزومند الخ.

This copy was finished Thursday, the 21st of Rama-dân, in the forty-second year of 'Alamgir's reign (which must mean here A. H. 1111, as 1110 does not suit, = A. D. 1700, March 11), by Tâj-al-din Muḥammad Kuraishi.

Ff. 117, ll. 11; large Nasta'lik; size, 7 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in. [FRASER 221.]

## 1288

Two Şûfic treatises.

1. An anonymous tract, explaining Şûfic terms, on fol. 85<sup>b</sup>, beginning: این مجموع پنج عناصر را ممکن الوجود میگویند الخ.

2. *Atwâr dar ḥall-i-asrâr* (اطوار در حل اسرار), an abridged Persian translation of the *Yoga-Vâsishṭha*, or exposition of Hindû gnosticism, by Şûfi Sharif, dedicated to the emperor Jahângir (A. H. 1014-1037 = A. D. 1605-1627), see Rieu iii. p. 1034<sup>b</sup>, and i. p. 61, on fol. 91<sup>b</sup>, in ten طور, viz.: *a.* در تجرید, on fol. 93<sup>b</sup>; *b.* در آزادی, on fol. 99<sup>a</sup>; *c.* آنکه عالم خیال محض است, on fol. 103<sup>b</sup>; *d.* در جمعیت دل, on fol. 106<sup>a</sup>; *e.* در رفع خواہش, on fol. 107<sup>a</sup>; *f.* در معرفت نفس, on fol. 111<sup>b</sup>; *g.* در معرفت حق, on fol. 113<sup>b</sup>; *h.* در دریافت, on fol. 115<sup>b</sup>; *i.* در معرفت حال خود, on fol. 117<sup>b</sup>;

*h.* در کمال معرفت حق, on fol. 120<sup>b</sup>. Every paragraph opens thus: بشست میگوید ای سری رامچند.

Beginning: حمد و ثنا لائق ذات خدایست که در نقوش علم رحمانی الخ.

No date.

Ff. 85-121, ll. 11; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in. [FRASER 247.]

## 1289

Another copy of the *Atwâr dar ḥall-i-asrâr*.

Another copy of Şûfi Sharif's mystical tract in ten طور, beginning as in the preceding copy.

Dated the 17th of Sha'bân, A. H. 1151 = A. D. 1738, November 30.

Ff. 21-40, ll. 16-18; Nasta'lik; size, 6 in. by 3 $\frac{1}{4}$  in. [FRASER 263.]

## 1290

The same.

No date.

Ff. 112<sup>b</sup>-122, ll. 20; careless Nasta'lik; size, 10 in. by 6 in. [FRASER 176.]

## 1291

Miscellaneous tracts of mystical tendency.

1. A mystical tract on the present and the future life, on the retirement from worldly attractions into the unity with God, etc., styled انیس الغربا, the friend of the strangers; beginning, on fol. 1<sup>b</sup>: حمد و ثنای مر: مفضلی را که فضل داد مهاجران را بر قاعدان بعلو درجه الخ. The author does not mention his name. The title occurs on fol. 3<sup>b</sup>, l. 7, and fol. 31, l. 14. Copied in the month Dhû-alka'dah, A. H. 1038 = A. D. 1629, June, July, by Muḥammad Ḥakîm of Anjudân, son of Mullâ 'Alim of Akhsikat, for Mirzâ Şâlihbeg.

2. *رسالة الوصول الى الله*, another mystical tract on man's journey to and union with God, which is a threefold one, viz.: *a.* الخروج عن الافعال الذميمة و هی الانقطاع (الانقطاع read عَمَّا سِوَا), تزکیت النفس الخروج عن صفاته و *c.* الله تعالى و هو تصفیت القلب اعلم انّ الوجود الى الله ثلاثة انواع اولها الوصول الى الله هو الخروج الخ. Copied by the same, for the same, the 20th of Dhû-alka'dah, A. H. 1038 = A. D. 1629, July 11.

3. *رسالة توحيد*, a treatise on the unity of God, on fol. 82<sup>b</sup>, beginning: سررشته دولت ای برادر بکف آر - وین عمرگرامی بخسارت مگذار - دائم همه جا با همه کس در همه کار - میدار نهفته چشم دل جانب یار الخ. A comparison with No. 842 in the India Office Library (fol. 118<sup>b</sup>) shows that this tract was composed by Jâmî. It is styled there: *ترجمه خواجها رساله فی طریق خواجہ بهاء الدین نقشبند*. Written the 18th of Dhû-alka'dah, A. H. 1038 = A. D.





fol. 1<sup>b</sup>, one مشاهده on fol. 8<sup>a</sup>, twelve جلوه beginning on fol. 12<sup>a</sup>, and a خاتمه on fol. 64<sup>a</sup>. From several passages it is evident that the author was a follower of the Shī'ah.

On the margin of ff. 60<sup>b</sup>-65<sup>a</sup> a more modern hand has added in minute Shikasta several kiṭ'as, ghazals, and rubā'is by Ṣā'ib, Asir, and Khayyām.

Ff. 66, ll. 14; extremely small Nasta'liq; size, 6 $\frac{5}{8}$  in. by 3 $\frac{3}{8}$  in. [OUSELEY 130.]

## 1295

Another work on Sūfism in prose and poetry, probably by the same author as the preceding work. Both are much alike in style and matter; both are dedicated to 'Abdallāh Kuṭbshāh, Sultān of Gulkunda, see fol. 103. This book was composed A. H. 1051 = A. D. 1641, 1642, see fol. 103:

از روی حساب زیور حسن سخن  
۱۰۵۱  
تأریخ شده چونام این رشک چمن  
بنگاشت قلم بنفسه کلشن روح  
بنمود ورق یاسمن فیض یمن  
۱۰۵۱

The words زیور حسن and یاسمن فیض represent the numerical value 1051.

It is imperfect at the beginning, opening thus: که عروس حجله روزگار است هر سال بچشن هفت در هفت آرخ.

Contents:

Nine آرایش, being poetical descriptions of the nine festivals of the year, on fol. 90<sup>a</sup>.

Then three رائحه, Nos. 5-7, in prose and verse, on fol. 96<sup>b</sup> sq.

Accordingly the whole work seems to have contained seven رائحه, of which the first three and the beginning of the fourth are lost.

This copy is dated by Muḥammad Taqī Shirāzī A. H. 1054, the 14th Ṣafar = A. D. 1644, April 22; comp. the preceding number. Both copies are beautiful patterns of eastern penmanship; the paper is sprinkled with gold-dust.

Ff. 90-103; small Nasta'liq; size, 7 in. by 3 $\frac{5}{8}$  in. [OUSELEY 120.]

## 1296

Two mystical mathnawis.

1. An anonymous mathnawī on Sūfism, on ff. 1<sup>b</sup>-39<sup>b</sup>, beginning:

حمد ذاتی را که اصل ذات ماست  
ذات او در اصل اصل ذاتهاست

It is written in different metres, and intermixed with explanations in prose and with rubā'is. The subdivisions are فصل, تمثیل, جواب. On fol. 15<sup>a</sup> there is found the following heading: فصل در بیان منشاء; and on fol. 35<sup>a</sup>: در مذمت عزیزان; and on fol. 35<sup>a</sup>: باختلاف اهل ظاهر ناکس و شیخان نارس که بجای معرفت الله از دل ویران (آن) حسد درویشان بمعرفت الله رسیده سرزده.

title nor author's name occur anywhere. The latter says of himself in the conclusion:

منم بلبل باغ توحید حق  
چه لائق نوای من ازین سبق  
که در فصل و باب تصوّف مرا  
شود چند فصل تکلف مرا  
چه گویم ازین شیخ بیدادگر  
بدیهای او کرد در من اثر  
مگر خال این صفحا سازمش  
که بیرون کنم از دل خود غمش

2. Another curious mathnawī in Sūfīc manner, on ff. 40<sup>b</sup>-287, beginning:

حمد را نسبتی است باتو درست  
بر در هر که رفت بر در تست

It treats of the most heterogeneous matters, principally of natural history, geography, botany, philosophy, religion, Sūfism, etc.; comp. the following headings (the greater part of them is missing):

اشارت بآنست که مصرهای نمایان نشانه ایست از  
مصرهای گذشته پنهان یعنی تمام شهرهای که  
نمایانست در روی زمین نمونه از شهرهای گذشته است  
on fol. 74<sup>a</sup>.

تعریف خاک مالان هند, on fol. 82<sup>b</sup>.

حکایات چهار عنصر, on fol. 85<sup>a</sup>.

دعویٰ حشر, on fol. 86<sup>b</sup>.

جواب وجود مطلق, on fol. 87<sup>a</sup>.

فی بحث العلوم, on fol. 88<sup>a</sup>.

نحو, on fol. 89<sup>b</sup>.

منطق, on fol. 91<sup>a</sup>.

حکمت, on fol. 92<sup>b</sup>.

هیئت, on fol. 93<sup>b</sup>.

حدیث تفسیر, on fol. 105<sup>b</sup>.

بهاریات, غنچه بادام, on fol. 112<sup>a</sup>.

گل بادام, on fol. 112<sup>b</sup>.

گل زرد آلو, on fol. 113<sup>a</sup>.

شفالو, on fol. 115<sup>a</sup>.

امرود و نشپاتی (?), on fol. 115<sup>b</sup>.

گل سیب, on fol. 116<sup>a</sup>.

کیلاس و آلوچه, on fol. 116<sup>b</sup>.

گل ارغوان, on fol. 117<sup>a</sup>.

گل بهی, on fol. 118<sup>a</sup>.

گل سنجد, on fol. 119<sup>a</sup>.

گل گلاب, on fol. 120<sup>a</sup>.

گل انگور, on fol. 120<sup>b</sup>.

گل رعنا و گل زیبا, on fol. 121<sup>a</sup>.

گل انار, on fol. 122<sup>a</sup>.

گل مجازی منتهی بگل حقیقی خواهد شد, on fol. 136<sup>b</sup>.



- ساقی نامه, on fol. 137<sup>a</sup>.  
 تعریف سین ساقی, on fol. 138<sup>a</sup>.  
 تعریف الف ساقی, on fol. 138<sup>a</sup>.  
 تعریف معنی ساقی, on fol. 139<sup>a</sup>.  
 تعریف زلف و خال رتعیف لب و دندان, on fol. 143<sup>b</sup>.  
 تعریف جام بتفصیل, on fol. 148<sup>a</sup>.  
 تعریف شیشه, on fol. 148<sup>b</sup>.  
 تعریف خم, on fol. 150<sup>a</sup>.  
 تعریف میخانه, on fol. 152<sup>b</sup>.  
 تعریف شاهد حقیقی, on fol. 160<sup>a</sup>.  
 در گهواره بستن, on fol. 164<sup>a</sup>.  
 پستان در دهن گرفتن, on fol. 164<sup>b</sup>.  
 بپازی آمدن, on fol. 166<sup>a</sup>.  
 در مکتب نشاندن, on fol. 166<sup>b</sup>.  
 تعریف علم, on fol. 170<sup>b</sup>; etc. etc.

The last thirteen baits of this mathnawi run thus:

سال ما بود تا به بیست چنین  
 بعد از آن سرزد آفتاب یقین  
 بخت در بیست سال گشت سلوک  
 بعد از آن شاه یافت شاه ملوک  
 روی شاه ملوک را دیدم  
 بود شاه ملوک توحیدم  
 گشت این شاه فتح در لاهور  
 دائم آباد باد معدن نور  
 بود آن خانه جای الله داد  
 هشت جنت بروش باد کشاد  
 خانه او مراد داد مرا  
 سحر آن در برو کشاد مرا  
 قصه آن سحر گذشته پیش  
 وصف کرده فقیر کم یا بیش  
 آن سحر آنچه روی داد بمن  
 گل باغم شگفت صد خرمن  
 همه یاران خویش را گفتم  
 خوش شگفتند من که بشگفتم  
 بعد از آن آمدم در کشمیر  
 بکشادیم خلق را زنجیر  
 شد تمام رساله نسبت  
 بعد ازین قطع میکنم محنت  
 عدد بیت شش هزار آمد  
 صد کم از شش هزار و ده از صد  
 هر که دارد خیال تأرخش  
 ختمیه هست سال تأرخش

Accordingly this poem was composed A. H. 1055=A. D. 1645, 1646, and was to contain 5890 baits; but in fact it is not so large, and we suppose there is a lacuna somewhere. Like Farid-al-din 'Attâr's *Jawâher al-dât*, this mathnawi resembles a litany in many places; comp., for instance, fol. 231<sup>a</sup> (where sixteen verses begin with

the same words, آن نگاه, fol. 234<sup>a</sup> (repeated nine times), ff. 242<sup>b</sup> and 243<sup>a</sup> (بود مجنون repeated eleven times), ff. 261<sup>b</sup> and 262<sup>a</sup> (fifteen baits beginning with عشق, etc.). On fol. 70<sup>a</sup> the first bait is a mere repetition of the last of the preceding page. On the back of the binding is printed 'Musnuwee Shumsood deen,' as if the MS. contained Jalâl-al-din Rûmî's mathnawî!

Ff. 287, 2 coll., each ll. 12; large and distinct Nasta'lik; illuminated frontispiece at the beginning of each poem; ff. 1<sup>b</sup>, 2<sup>a</sup>, 40<sup>b</sup>, and 41<sup>b</sup> richly embellished with gold; the original leaves are put into a modern margin of different colours; gilt edges; binding red and gold; size, 9<sup>5</sup>/<sub>8</sub> in. by 5<sup>3</sup>/<sub>4</sub> in. [ELLIOT 267.]

## 1297

بدانکه خطّ: Fragment of a Sûfic treatise, beginning: روحانی ..... (torn away) آرزومندی معشوق است از برای آنکه کمال حسن خود را در آئینه دل عاشق مشاهده کند پس آرزومند و بست یعنی مناصب آنست که عاشق و معشوق متعاشقان گویند، درینمعنی گفته اند.

هست آتش عشق از دو طرف مهر افروز  
 معشوقه گداز و خرمن عاشق سوز

Copied A. H. 1059=A. D. 1649.

Outer (second) margin, ff. 1-4<sup>b</sup>; Nasta'lik. [OUSELEY 302.]

## 1298

(علم توحید مجموعه پنجاه رساله) 'Ilm-i-tauhid.

A large collection of treatises by different authors, mostly relating to the mystical doctrine, especially to the 'unity of God, written in Persian, with a few exceptions, which are composed in Arabic (for instance, the thirty-ninth and the fiftieth treatises). One index on the fly-leaves; another, but more careless one, on the last page. We quote the titles of the fifty treatises contained in this volume:

1. تفسیر توحید لا اله الا الله تهلیل ملاً جلال دوانی. آفتاب, on fol. 1<sup>b</sup>, beginning: جمال قدم از آن متعالیست که خفافیش ظلمت سرای حدوث الخ. It is incomplete, breaking off on fol. 8<sup>b</sup>.

Jalâl-al-din Dawâni, the author of the *Lu'ami al-ashraq* and other famous philosophic treatises, was born A. H. 830=A. D. 1427, and died A. H. 908=A. D. 1502, 1503; see Rieu ii. p. 442 sq.

2. صناعت میر ابو القاسم, on fol. 9<sup>a</sup>, beginning: الحمد لولیة الخ. Mir Abû-alkasim Fandarsaki flourished under Shâh 'Abbâs I, and died in Shâh Safi's reign (A. H. 1038-1052=A. D. 1629-1642); see Rieu ii. p. 815.

3. حمداً, شرح رباعیات دوانی, on fol. 33<sup>b</sup>, beginning: حمداً لاله غمر الخلق الا الخ. Dawâni's commentary on his own rubâ'is, see Rieu ii. p. 834<sup>a</sup>, No. 11.

4. شرح رباعیات ملاً جامی, on fol. 56<sup>b</sup>, beginning: حمداً لاله هو بالحمد حقیق الخ; see No. 894, 15 in this Catalogue.

5. لا احمى ثناء, on fol. 67<sup>b</sup>, beginning: لوائح جامی. لا احمى ثناء; عليك كيف كل ثناء يعود اليك الخ; see No. 894, 16 in this Catalogue.

6. حق اليقين شيخ محمود شبستري, a prose-treatise by the author of the *Gulshan-i-Râz* (see No. 1260 in this Catalogue), on fol. 78<sup>b</sup>, beginning: بسم الله الرحمن الرحيم و الحمد لله رب العالمين و الصلوة على محمد و آله، ای پیداتراز هر پیدائی الخ. This treatise is copied, according to the date at the end, A. H. 1095=A. D. 1684.

7. رسالة الوجدانيات و الذوقيات لمولانا محمد الدهدار, on fol. 91<sup>b</sup>, beginning: حمد و سپاس مر آفریدگاری. Khawjah Muhammad Dihdâr, with the takhallus Fânî, died A. H. 1016=A. D. 1607, 1608; see Rieu ii. p. 816<sup>a</sup>, and A. Sprenger, *Catal.*, p. 393.

8. نفائس الأرقام منه ايضا (by the same Muhammad Dihdâr), on fol. 94<sup>b</sup>, beginning: جل ربی لا اله الا هو. له الحمد في الاولى و الآخرة الخ.

9. در بیتیم منه ايضا (by the same), on fol. 96<sup>b</sup>, beginning: حمد و سپاس ازلی اساس مر آفریدگاری را. که شان الخ.

10. رقائى الحقائق منه ايضا (by the same), on fol. 105<sup>b</sup>, beginning: تبارک اسمک اللهم یا من کلّ يوم هو. فی شان وجل ذکرک الخ.

11. نفائس الأرقام منه ايضا (another work with the same title and by the same author as No. 8, but different from that in contents), on fol. 117<sup>a</sup>, beginning: ثنا و ستایش مر خداوندی را که دلیست ذات او بر ذات او الخ.

12. رسالة نظام شاه منه ايضا or رسالة بجهت نظام (by the same), on fol. 123<sup>a</sup>, beginning: حمد و سپاس. بقیاس مر خدا بر الخ.

13. رسالة در ذوق منه ايضا (by the same), on fol. 127<sup>b</sup>, beginning: لك الحمد و انت اهل له حمداً يعلو. حمد للامدين الخ.

14. از مؤلفات میر سید شریف, on fol. 131<sup>b</sup>, beginning: سؤالاتی که حضرت امیرزاده اسکندر که حاکم شیراز بوده از حضرت سلطان عارفین سید شریف میر Sayyid Sharif Jurjâni, the author of the *میر* and various philosophical and metaphysical tracts, was born A. H. 740=A. D. 1339, 1340, and died A. H. 816=A. D. 1413, 1414; see Rieu ii. p. 522.

15. منظومة فی التحقيق از دهمدار ايضا (another tract by Dihdâr), on fol. 134<sup>a</sup>, beginning: رو مگردان در. مناجات از درش الخ.

16. شرح لمعات از شاه نعمت الله (a commentary on the well-known work of 'Irâkî [see Nos. 1251-1254 in

this Catalogue] by Shâh Nîmat-allâh [the poet, who probably died A. H. 834=A. D. 1430, 1431]; comp. Rieu ii. pp. 634 and 831), on fol. 161<sup>a</sup>, beginning: الحمد لله الذى نور وجهه حبيبہ بتجلیات الخ.

17. شرح مولانا احمد ابن موسى بر ترجیع بند شيخ الحمد لله المحمود, on fol. 185<sup>a</sup>, beginning: بالاسماء الحسنی المعبود بالصفات العلی الخ. Aulâdî died A. H. 738=A. D. 1337, 1338; see No. 785 in this Catalogue.

18. رسالة جام جهان نماى, on fol. 207<sup>a</sup>, beginning: حمد و ثنای بى حد و شکر و سپاس بى حد سزای الحمد لله الذى تجلى ذاته لذاته الخ; see another copy of the same anonymous tract above, No. 1291, 4 in this Catalogue.

19. رسالة كشف اسرار در علم توحيد, on fol. 210<sup>b</sup>, beginning: الحمد لله الذى تجلى ذاته لذاته الخ.

20. تجلیات و عرفان ذات و صفات فی التوحيد, on fol. 215<sup>a</sup>, beginning: الحمد لله الذى نور بانوار تجلیات ذاته و صفاته الخ.

21. كتاب لطائف توحيد و غرائب تفريد از شيخ سعد الحمد لله رب العالمين و الصلوة والسلام على سيد الخ, on fol. 223<sup>b</sup>, beginning: الدین. The author is probably Sa'd-aldin Muhammad bin al-Mu'ayyad al-Hummâ'i, the great Sufi, who died A. H. 650=A. D. 1252, 1253; see Rieu ii. p. 755<sup>a</sup>.

22. شرح رباعی حورائیه شيخ ابوسعید ابوالخیر مبسوط, on fol. 225<sup>a</sup>, beginning: شکر و سپاس و حمد بى قیاس سزاوار حضرتیست که ذات او از صفات امکان الخ. Shaikh Abû Sa'id bin Abû-alkhair, the first great rub'â'i-writer of Persia, died A. H. 440=A. D. 1048, 1049; see Âtash-kada, Ouseley Add. 183, No. 264.

23. الحمد لله و السلام على عباده الذين اصطفى اما بعد بدانکه, on fol. 229<sup>a</sup>, beginning: نزد اهل كشف و شهود الخ.

24. شرح قصيدة شيخ عطار که مطلعش اینست ای الحمد لله رب العالمين, on fol. 232<sup>b</sup>, beginning: روى الخ.

.... بدانکه حق تعالى بنزدیک محققان الخ. Commentary on a *kaşidah* by Shaikh Farid-aldin 'Attâr, see Nos. 626-636 in this Catalogue.

25. رسالة در بیان روح و پرواز آن, on fol. 238<sup>b</sup>, beginning: الحمد لله الذى خلق نفس الانسان الخ.

26. رسالة در بیان انوار تجلیات, on fol. 241<sup>a</sup>, beginning: الحمد لله الذى بصر عیون العارفین الخ. Dated A. H. 1095=A. D. 1684.

27. مختصر در شرح حورائیه ايضا (see No. 22), on fol. 244<sup>a</sup>, beginning: قال الشيخ العارف المحقق المدقق صاحب البسط والشهود الخ.



28. رسالة شرح حديث النبي در سؤال عربى or شرح  
حديث ابى زر بن عقيلى, on fol. 244<sup>b</sup>, beginning: اى  
بك زحيز وميزا زمكان الخ; this treatise is by Jâmi;  
see above, No. 1291, 5.

29. شرح بيت امير خسرو لمولانا جامى, on fol. 245<sup>a</sup>,  
beginning: يا من لا رب غيره ولا اله سواه الخ; see  
No. 894, 18 in this Catalogue.

30. رسالة سؤال و جواب, on fol. 246<sup>a</sup>, beginning: قال  
الله تعالى كنت كنزا الخ.

31. رسالة شهودية, on fol. 248<sup>a</sup>, beginning: هستى  
چنانكه هست هست الخ.

32. رسالة فى الاقطاب والاوراد والابدال, on fol. 249<sup>b</sup>,  
beginning: حمد بى حد و ثناء نا متناهى بر حضرت  
الخ.

33. رسالة در تعريف وجود, on fol. 260<sup>b</sup>, beginning:  
بعضى گفته اند كه الوجود الخ.

34. شرح الشريعة اقوالى, on fol. 263<sup>a</sup>, beginning:  
قال النبى الشريعة اقوالى والطريقة افعالى الخ.

35. شرح غزل عطار مسلمانان من الخ, on fol. 264<sup>a</sup>,  
beginning: بدانكه سالك اين راه الخ. Commentary on  
a ghazal by Farid-al-din 'Attâr.

36. شرح الفقر فخرى و الفقر سواد الوجه فى الدارين, on  
fol. 265<sup>b</sup>, beginning: اکنون اين سخنان از روى ظاهر الخ.

37. سؤال در كلمات مشايخ, on fol. 266<sup>a</sup>, beginning:  
اکنون عجز از آفات نفس است الخ.

38. رسالة فى كلام المحققين, on fol. 267<sup>a</sup>, beginning:  
ببايد دانست كه الف در كتاب صفت وجود مطلق الخ.

39. رسالة غوثية, on fol. 268<sup>a</sup>, beginning: الحمد  
لله... اما بعد قال الغوث المتوحش عن غير الله الخ.

40. رسالة در علم حروف از شيخ سعد الدين, on fol.  
269<sup>b</sup>, beginning: الحمد لله رب العالمين... اما بعد. See No. 21.

41. رسالة ايضا, (without any title), on fol. 272<sup>b</sup>, be-  
ginning: حمد بى غايت و ثناء بى نهايت واجب  
الوجود را كه حقيقت خود را الخ.

42. رسالة در تعريف حسن و or رسالة فى حسن الوجه, on fol. 273<sup>b</sup>, beginning: الحمد لله رب العالمين...  
قال معدن الاسرار و منبع الانوار محمد المختار الخ.

43. شرح رباعى شيخ شهاب الدين السهروردى, on fol.  
274<sup>a</sup>, beginning: دى برسر الخ. Shihâb-al-din 'Umar  
Suhrawardî died A.H. 632=A.D. 1234, 1235; see Rieu  
ii. p. 853<sup>a</sup>.

44. شرح چند بيت اول از مثنوى معنوى, on fol.  
274<sup>b</sup>, beginning: بشنو از الخ.

45. رسالة شق القمر از ضياء الدين تركه, on fol. 275<sup>b</sup>,  
beginning: الحمد لله... اما بعد روزى از روزها الخ. This

Diya'-aldin Tarikah must be identical with Sa'in-aldin  
'Ali Tarikah of Isfahân, who died A.H. 835=A.D. 1432;  
see Rieu i. p. 42, where this and the following two  
treatises are ascribed to Sa'in-aldin, and iii. p. 1078<sup>a</sup>.

46. رسالة در بيان معنى ساعت نيز از, (by the same),  
on fol. 278<sup>a</sup>, beginning: گفتار در معنى ساعت الخ.

47. رسالة در معنى حروف, (by the same), on fol. 279<sup>a</sup>,  
beginning: سپاس و ستايش پروردگار را الخ.

48. قواعد جفر جامعه (جامع) از حبيب الله ابن  
سپاس و ستايش, on fol. 284<sup>a</sup>, beginning: ضياء الدين  
خداوندى را كه بر شمع از بحر وجود الخ. The author  
Habib-allâh is the son of the above-mentioned Diya'-  
aldin Tarikah.

49. مقصد الاقصى از عزيز (از عبد العزيز), on fol. 286<sup>a</sup>, beginning:  
الحمد لله... اما. محمد نسفى  
بعد چنين گويد الخ. Aziz bin Muhammad alnasafi died  
A.H. 661=A.D. 1263, at Abarqâh; see Rieu ii. p. 834<sup>b</sup>,  
and iii. p. 1095<sup>a</sup>.

50. شرح رسالة بابا طاهر همدانى, on fol. 302<sup>b</sup>, be-  
ginning: الحمد لله الواحد الاحد الصمد الذى الخ. A  
writer with the name of Tâhir Hamadânî, whose life-  
time we have as yet not been able to find out.

Ff. 345, ll. 21-25; irregular Nasta'liq, written on paper of  
different colours; size, 9½ in. by 6 in. [WALKER 94.]

## 1299

Tabṣirat-almu'minîn (تبصرة المؤمنين).

An exposition of the Sûfic doctrine, by Muḥammad  
Mu'min alhusainî alṭâbil of Tankâbun, in the district  
of Âmul (see fol. 6<sup>a</sup>, ll. 2 and 3, and fol. 7<sup>b</sup>, l. 5), the  
same who was court-physician of Shâh Sulaimân (A. H.  
1077-1105=A. D. 1666-1694), and wrote the work on  
Materia Medica, تحفة المؤمنين; see Rieu ii. p. 476 sq.

It contains twelve faṣls and a khâtimah, beginning:  
الحمد لله الذى يهدى من يشاء الى صراط مستقيم و

الصلوة على رسوله الامين الكريم الخ.

فصل اول در اثبات طريقت, on fol. 8<sup>b</sup>.  
فصل دوم در تحقيق ولايت و رة كلام اهل ظاهر و  
درجات ايمان و بيان پيرى و مريدى و جائز بودن رياضت  
و رهبانيت و ترك حيوانى و لذات نفسانى, on fol. 29<sup>a</sup>.

فصل سيم در تحقيق عشق, on fol. 40<sup>b</sup>.

فصل چهارم در دلائل ذكر خفى و جلى و تحقيق غنا و  
وجد و سماع و حال, on fol. 44<sup>a</sup>.

فصل پنجم در بيان كشف و رويى و وحى و الهام و  
عروج و وجود اوتاد و اقطاب كرمات الخ, on fol. 63<sup>b</sup>.

فصل ششم (باب در وحدت وجود  
خ), on fol. 73<sup>a</sup>.

فصل هفتم در بيان انوار و حجب, on fol. 76<sup>a</sup>.

فصل هشتم در مشروعية چله كه قسمى از اعتكاف  
است, on fol. 77<sup>b</sup>.

فصل نهم در بیان شطح و طامات on fol. 78<sup>a</sup>.

فصل دهم در بیان روح اعظم on fol. 80<sup>b</sup>.

فصل یازدهم در فنا فی الله on fol. 82<sup>b</sup>.

فصل دوازدهم در جواب مطاعنی که حضرت شیخ الاسلام

رقم نسبت بهر یک از عرفا حقه داده است on fol. 84<sup>a</sup>.

خاتمه در دلائل تشیع وتأویل اقوال مشایخ کبار on fol. 115<sup>b</sup>.

No date.

Ff. 1-142, ll. 10; Nasta'liq; size, 7½ in. by 4½ in.

[FRASER 246.]

### 1300

An anonymous mathnawī on religious, philosophical, and mystical matters, intermixed with tales, and divided into seventy-eight bābs, the first of which is not marked. Perhaps the introduction itself is considered as the first bāb. We quote here the headings of the other seventy-seven:

1. فی صفت ابو 3. on fol. 8<sup>a</sup>. 2. نعت رسول الله. on fol. 11<sup>a</sup>.
4. فی صفت عمر. on fol. 11<sup>b</sup>. 5. بکر صدیق.
6. فی صفت علی. on fol. 12<sup>b</sup>. 7. فی وصف عثمان.
8. فی ایمان و الاسلام. on fol. 13<sup>b</sup>. 9. فی الوضوء.
10. فی الصلوة. on fol. 15<sup>a</sup>. 11. فی الصوم (1) رمضان.
12. فی الزکوة. on fol. 16<sup>a</sup>. 13. فی العلم.
14. فی الحج. on fol. 19<sup>a</sup>. 15. فی التوحید.
16. فی الصدق. on fol. 21<sup>a</sup>. 17. فی وصف العشق.
18. فی التوبة. on fol. 22<sup>b</sup>. 19. فی الاخلاص.
20. فی الفقر. on fol. 30<sup>a</sup>. 21. فی الزهد.
22. فی وصف المراقبة. on fol. 31<sup>b</sup>. 23. فی التقوى.
24. فی الذكر. on fol. 32<sup>a</sup>. 25. فی خلوت.
26. فی الاستغفار. on fol. 34<sup>a</sup>. 27. فی الخوف.
28. فی الرجاء. on fol. 35<sup>a</sup>. 29. فی الصبر و الحلم.
30. فی وفای. on fol. 36<sup>a</sup>. 31. فی الشکر.
32. فی توکل. on fol. 37<sup>a</sup>. 33. فی الرضا و العصیان.
34. فی القرب. on fol. 41<sup>a</sup>. 35. فی الکشفة.
36. فی الفنا. on fol. 42<sup>b</sup>. 37. فی البقا.
38. فی صفت اولیاء الله. on fol. 43<sup>b</sup>. 39. فی الصوفی.
40. فی المحقق و المقلد. on fol. 44<sup>a</sup>. 41. فی المدح النطق.
42. فی آفت اللسان. on fol. 45<sup>a</sup>. 43. فی المدح النطق.
44. فی آفت اللسان. on fol. 46<sup>a</sup>. 45. فی المدح النطق.
46. فی آفت اللسان. on fol. 47<sup>a</sup>. 47. فی المدح النطق.
48. فی آفت اللسان. on fol. 48<sup>a</sup>. 49. فی المدح النطق.
50. فی آفت اللسان. on fol. 49<sup>a</sup>. 51. No heading.
52. فی مدحت اهل. on fol. 50<sup>a</sup>. 53. فی المدح النطق.
54. فی المدح النطق. on fol. 51<sup>a</sup>. 55. فی القناعة.
56. فی الطمع. on fol. 52<sup>a</sup>.

57. فی الحسد. on fol. 53<sup>a</sup>. 58. فی عداوة.
59. فی مدح الطاعة. on fol. 54<sup>a</sup>. 60. فی المدح المعصیت.
61. فی العدل. on fol. 55<sup>a</sup>. 62. فی احسن الخلق.
63. فی السخایة. on fol. 56<sup>a</sup>. 64. فی الادب.
65. فی الرباست. on fol. 57<sup>a</sup>. 66. فی الکبر و العجب.
67. فی الرحمة و الشفقة. on fol. 58<sup>a</sup>. 68. فی الدعاء.
69. فی الموت الابار. on fol. 59<sup>a</sup>. 70. فی مدحت الدنيا.
71. فی مدحت النفس. on fol. 60<sup>a</sup>. 72. فی العقل.
73. فی الشهوة. on fol. 61<sup>a</sup>. 74. فی القلب.
75. فی الروح. on fol. 62<sup>a</sup>. 76. فی موت الابار.
77. No heading. 78. فی موت الابار. on fol. 63<sup>a</sup>.

Neither title nor author's name appear anywhere. No date of composition; no date of transcription.

First hemistich: ای خدای فضل تو حاجت روا.

Last hemistich: همچنین احمق بدزد از هوا.

Ff. 1-118<sup>b</sup>, 2 coll., each ll. 15 (sometimes 16); Nasta'liq, by different hands; the original leaves are put into another margin; size, 7½ in. by 4½ in. [ELLIOT 250.]

### 1301

An anonymous treatise on Sūfism, specially on love in the Sūfic meaning of the word. Beginning: بعد از حمد خالق درود بیکد برآن ظهور که شهود قراءت مقصود صفاتست الخ بعد ازان کلمه چند که از الهاماتست نه از عقلیات از جوش هست نه از گوش از برای ذوقیات یازان تحریر یافت که تا در عشق رهنمون شود الخ.

Title and author's name are not mentioned anywhere, nor has the treatise any division.

It is in the handwriting of Suhrābbeg, the son of Muhammad Ma'sūmbeg Balkhi. The colophon is imperfect, giving only the date of the month, not the year.

This MS. is written by the same man who copied Ouseley 387, ff. 83-107; Ouseley 307, ff. 31-44; and Ouseley 302 (see Nos. 1210, 1211, and 945 in this Catalogue), the latter of which is dated A. H. 1059=A. D. 1649, Patna.

Colophon: دستخط فقیر فقیر سهراب بیک ولد معصوم بیک بلخی هر که دعوا کند دروغ (!) گوی باشد بتأریخ دهم شهر برات در صاحب صوبه... نوآب سعد خان بهادر ظفر جنگ تمام یافت الخ.

A more modern hand has written on the first page on the margin of fol. 88<sup>a</sup> the names حضرت شاه پیر محمد لکهنوی and حضرت فرخ شاه appear. On the margin of the last page a kit'āh by 'Āli in the original handwriting.

Ff. 72-95, ll. 17; careless Nasta'liq; size, 11½ in. by 8 in. [OUSELEY 398.]

### 1302

Two treatises on Sūfic love:

a. Nuzhat-al'āshiqin (نزهة العاشقین).

Ff. 59<sup>a</sup>-65<sup>b</sup>. A short treatise on love and lovers,



composed in prose with interspersed poetry by 'Alī bin Hâjj. Beginning: حمد و سپاس بقیاس مرآفردگاری را رسد که سینۀ بیدلان مستمندانرا آئینۀ اسرار عشق خود آید چنین گوید فقیر بی بضاعت کم استطاعت بندۀ محتاج علی بن حاج آید. It is divided into five parts (قاعدہ).

b. Dastûr-al'ushshâk (دستور العشاق).

Ff. 65<sup>b</sup>-74<sup>a</sup>. Another treatise of similar contents در بیان عشق و محبت و حالات و مراتب طائفہ کہ قدم در (این راه نہادہ اند و شرائط عاشقان و معشوقان is not mentioned. The title occurs only in the colophon: تمت رسالہ دستور العشاق. Beginning: حمد و سپاس بقیاس صانعی را کہ شمع جمال خوبان و دلبران و بنور حسن و ملاحمت بر افروخت و دل عشاق آید.

In both treatises *a* and *b* the subjects are illustrated by anecdotes; both are to be understood in a Sûfic sense.

Not dated; it may be older than a century.

Ff. 59-74, ll. 15; Shikasta; size, 7 $\frac{3}{8}$  in. by 3 $\frac{3}{8}$  in.

[OUSELEY 120.]

### 1303

A short collection of various mystical tracts.

1. Mystical speculations on the soul, both human and divine; beginning, on fol. 1<sup>b</sup>, without any introduction: بدانکہ نفس امارہ کافران راست کہ آن النفس بدانکہ نفس امارہ کافران راست کہ آن النفس. Some additions about the four-fold character of the human soul on the margin of ff. 2<sup>a</sup> and 2<sup>b</sup>; other additions and amplifications of the text on the margin of ff. 7<sup>b</sup>-10<sup>b</sup> and 27<sup>a</sup>-28<sup>a</sup>.

2. A treatise, styled رسالہ امانت اللہ, on the different scales of human existence, on fol. 30<sup>b</sup>, beginning: حمد میگویم واحدی را کہ منزہیست از غیر الخ.

3. Another mystical tract on God's essential nature, qualities, unity, etc., by another hand, on the margin of ff. 30<sup>b</sup>-33<sup>a</sup>, beginning: هو القادر هو الموجود الخ.

Besides, there are found some rubâ'is on fol. 1<sup>a</sup>, rubâ'is and fards on ff. 29<sup>b</sup> and 30<sup>a</sup>, and Rekhta poetry on fol. 39<sup>b</sup>.

No date.

Ff. 1-39, ll. 14; small, but clear Nasta'lik; size, 4 $\frac{3}{8}$  in. by 3 $\frac{1}{2}$  in. [FRASER 249.]

### 1304

Risâlah dar bahisht u dûzak (رسالہ در بہشت و دوزخ).

A Sûfic treatise on Paradise and Hell by an anonymous author, compiled at the request of some dervishes, and beginning: الحمد للہ رب العالمین... درویشان در خواست کردند کہ می باید کہ در بہشت و دوزخ رسالہ جمع کنید کہ حقیقت بہشت و دوزخ چیست الخ.

On the margin of ff. 38<sup>a</sup> and 39<sup>a</sup> a few traditions.

No date.

Ff. 32<sup>b</sup>-39<sup>b</sup>, ll. 13; Nasta'lik; size, 7 $\frac{1}{4}$  in. by 4 in.

[MARSH 83.]

### 1305

Rubâ'iyyât.

A long series of rubâ'is, arranged alphabetically (but only going down as far as the rhyme-letter د), and illustrating the different branches of the mystical doctrine, with a long preface or دیباچہ in four fasls, also on Sûfic subjects. The preface begins with three mathnawi-baits, the first of which runs thus:

بسم اللہ الرحمن الرحیم - تیر شہاب است بدیور رحیم

The first rubâ'i begins on fol. 287<sup>a</sup>:

المت للہ کہ بانعام خدا - از خلق رمیدم و شدم رام خدا

No date.

Ff. 274-436, ll. 18-21; Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 in.

[OUSELEY ADD. 129.]

### III. TRANSLATIONS FROM SANSKRIT.

### 1306

Tarjuma-i-Mahâbhârata (ترجمہ مہابھارت).

Persian translation of the Mahâbhârata, made by order of the emperor Akbar under the auspices of his prime minister Abû-alfadl, who wrote the preface on ff. 1-26, and dated it A. H. 995 = A. D. 1587.

For the origin and history of this translation we refer to an article of M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahabharata, faite par ordre de l'empereur Akbar,' in the Journal Asiatique, 1825, t. vii. p. 110; and Â'in-i-Akbari, translated by H. Blochmann, p. 104 (and p. 105, note 1), where Abû-alfadl himself gives the following account of the work: 'The Mahâbhârata, which belongs to the ancient books of Hindûstân, has likewise been translated from Hindî into Persian, under the superintendence of Naqib Khân, Maulânâ 'Abd-alkâdir of Badâ'ûn, and Shaikh Sultân of Thânisar. The book contains nearly one hundred thousand verses: His Majesty calls this ancient history Razm-nâmah, the book of wars.' See also a full account of these translators in Rieu i. p. 57, from which we learn, on Badâ'ûni's authority, that the order for the translation was given by Akbar in A. H. 990 = A. D. 1582, and that Naqibkhân completed in Sha'bân, A. H. 992 = A. D. 1584, August, the literal version which was afterwards turned into elegant prose by the poet Faiḍi, Abû-alfadl's brother. Badâ'ûni, however, states in another passage (see Rieu iii. p. 1078<sup>b</sup>) that Shaikh Sultân Thânisari spent four years in completing the translation commenced by Naqibkhân, and a copy of the India Office Library, No. 3014, gives, on fol. 171<sup>a</sup>, as date for the completion of the first Parva in the elegant and poetical version of Faiḍi, A. H. 997, 1st of Rabi'-alawwal = A. D. 1589, January 18. We have therefore to distinguish between two versions, bearing alike the name of Abû-alfadl, one in a simple prose-form without poetical embellishments, to which the usual copies and Nos. 1306-1312 in this Catalogue belong, and another in a highly poetical and flowery style, due to Faiḍi, a fragment of which is preserved in No. 1313 (and perhaps in No. 1314 too) of this Catalogue. A note in No. 761 of the India Office Library (on fol. 1<sup>a</sup>) describes this second poetical version as مبسوط و بعبارت آرائی. A later metrical paraphrase

of the Mahābhārata is due to Hājī Rabī' Anjab (about A. H. 1157); see Rieu ii. p. 711<sup>a</sup>.

*Vol. I* contains the first three Parvas (پرب). At the end of the second Parva, on fol. 235<sup>b</sup>, occurs the date, the 12th Šafar of the twelfth year of Muḥammad Shāh, i. e. A. H. 1143 = A. D. 1730, August 27.

*Vol. II* contains Parvas IV–VII. The fourth Parva is dated, on fol. 18<sup>b</sup>, the 18th Muḥarram, A. H. 1099 = A. D. 1687, November 24, by Sadānand (سدانند ولد); the fifth Parva is dated, on fol. 48<sup>a</sup>, A. H. 1101 = A. D. 1689, 1690, by the same Sadānand; the sixth Parva is dated, on fol. 163<sup>a</sup>, the 9th Rajab, A. H. 1101, by سدانند ابن سیم چند پوری; the seventh Parva is dated, on fol. 189<sup>a</sup>, the 21st Rabī' I, A. H. 1101, by سلطانچند پوری.

*Vol. III* contains Parvas VIII–XIII. The following date occurs on fol. 43<sup>a</sup>, the 5th Jumādā I, A. H. 1101, by سلطانچند پوری, at the end of the ninth Parva. The thirteenth Parva seems to be incomplete in many places.

*Vol. IV* contains Parvas XIV–XVIII. The following dates occur: *a.* on fol. 88<sup>a</sup>, at the end of the fourteenth Parva, the 3rd Shawwāl, A. H. 1101, by سدانند; *b.* on fol. 108<sup>a</sup>, at the end of the fifteenth Parva, the 14th Sha'bān, A. H. 1100 = A. D. 1689, June 3, by the same Sadānand; *c.* on fol. 116<sup>a</sup>, at the end of the sixteenth Parva, the 17th Sha'bān, A. H. 1100, by Sadānand; *d.* on fol. 120<sup>b</sup>, at the end of the seventeenth Parva, the 20th Sha'bān, A. H. 1100, by Sadānand; *e.* on the last page, the 10th Shawwāl, A. H. 1101, by Sadānand.

Beginning of Abū-alfadl's preface:

ای هژده هزار عالم از شوق تو هست  
سر در دره جست جوی و جان بر کف دست

Sadānand's writing is irregular, and very often obscure, whilst the first volume is in many places illegible. In some places Sadānand has added his seal, with the inscription سدانند نیازمند. All four volumes are bound in splendid eastern binding.

No. 326, ff. 372; No. 327, ff. 189; No. 328, ff. 151; No. 329, ff. 222; written by different hands in bad Nasta'liq and Shikasta; size, 12 in. by 7½ in. [OUSELEY 326–329.]

### 1307

The same.

Another, but defective copy of the same translation of the Mahābhārata, originally in seven volumes, the first of which, containing the preface and Parva I, is unfortunately missing. *Vol. II* (No. 720) comprises Parvas II and III (on fol. 31<sup>a</sup>); *vol. III* (No. 722), Parvas IV and V (on fol. 21<sup>a</sup>); *vol. IV* (No. 721), Parvas VI and VII (on fol. 113<sup>a</sup>); *vol. V* (No. 723), Parvas VIII, IX (on fol. 75<sup>a</sup>), X (on fol. 91<sup>a</sup>), and XI (on fol. 93<sup>b</sup>); *vol. VI* (No. 724), Parvas XII and XIII (on fol. 227<sup>a</sup>); *vol. VII* (No. 725), Parvas XIV, XV (on fol. 73<sup>a</sup>), XVI (on fol. 81<sup>a</sup>), XVII (on fol. 91<sup>a</sup>), and XVIII (on fol. 93<sup>a</sup>).

Beginning of the second Parva: روایان اخبار این قصه.

چنین روایت میکنند که چون آن

Parva II is dated by پرتاب رای, the 15th of Sha'bān,

A. H. 1220 (12th of the month Aghān in the Hindū year 1862 = A. D. 1805, 8th of November); Parva III, the last of Aghān of the same Hindū year; Parva IV, the 3rd of Muḥarram, A. H. 1221 = A. D. 1806, 23rd of March; Parva V, the 13th of Rabī' al-awwal, A. H. 1221 (month Jeth of the Hindū year = A. D. 1806, 31st of May); Parva VI, on the same day; Parva VII, the 23rd of Muḥarram, A. H. 1221 = A. D. 1806, 12th of April; Parva VIII, the 3rd of Sha'bān, A. H. 1221 = A. D. 1806, 16th of October; Parva IX, the 17th of Rajab, A. H. 1221 = A. D. 1806, 30th of September; Parva X, in the month Jumādā al-thāni, A. H. 1221 = A. D. 1806, August, September; Parva XI, in the month Sāwan, of the Hindū year 1862; Parva XII, in the month Kū'ār, of the same Hindū year; Parva XIII, the 13th of Dhū al-ka'dah, A. H. 1221 (month Pokh or Pūs in the Hindū year 1863 = A. D. 1807, 22nd of January); Parva XIV, the 22nd of Shawwāl, A. H. 1221 (the same month in the Hindū year 1863 = A. D. 1807, 2nd of January); Parva XV, the 23rd (or 28th) of Shawwāl, A. H. 1221; Parva XVI, the 5th of Muḥarram, A. H. 1221 = A. D. 1806, 25th of March; Parvas XVII and XVIII, the 3rd of Shawwāl, A. H. 1221 = A. D. 1806, 14th of December. A blank on fol. 196<sup>a</sup> of No. 724.

No. 720, ff. 109; No. 721, ff. 150; No. 722, ff. 87; No. 723, ff. 98; No. 724, ff. 292; No. 725, ff. 94; ll. 19–23; written by different hands, partly in careless Nasta'liq, partly in Shikasta. Sizes: No. 720, 10½ in. by 7½ in.; 721, 10½ in. by 7½ in.; 722, 10½ in. by 7½ in.; 723, 10½ in. by 7½ in.; 724, 10½ in. by 7½ in.; 725, 10½ in. by 7½ in. [BODL. 720–725.]

### 1308

The same.

A third copy of the same translation in three volumes, likewise incomplete and differing from the other copies in many respects.

*Vol. I* contains the preface and Parvas I–IV (on ff. 15<sup>a</sup>, 102<sup>a</sup>, 126<sup>a</sup>, and 265<sup>a</sup>; fol. 237<sup>b</sup> and a part of fol. 237<sup>a</sup> are left blank). This volume is dated the 6th of Muḥarram, in the reign of 'Ālamgir II (the year is omitted).

*Vol. II* contains only Parva XII, but in a much larger and more extensive redaction than any of the preceding copies. No date. Fol. 199 must be inserted between ff. 192 and 193.

*Vol. III* contains Parvas XIII–XVIII, but in this order, that Parvas XIII–XV (on ff. 1<sup>b</sup>, 89<sup>b</sup>, and 111<sup>b</sup>) are immediately followed by Parva XVII (on fol. 121<sup>a</sup>), after which comes Parva XVI (on fol. 125<sup>b</sup>), and then Parva XVIII (on fol. 129<sup>b</sup>).

Parvas V–XI are entirely missing in this copy. The last part of it was finished at Lāhūr, in the sixth year of the reign of 'Ālamgir II (A. H. 1172–1173 = A. D. 1759). Beginning of the whole work the same as in Ouseley 326.

No. 335, ff. 298; No. 336, ff. 199; No. 337, ff. 218; ll. 21; written by the same hand in Shikasta; size, 12½ in. by 8½ in. [BODL. 335–337.]

### 1309

The preface and the first Parva of the Mahābhārata in the Persian translation, which bears the name of Abū-alfadl.

Beginning of the preface, on fol. 1<sup>b</sup>: ای هژده هزار  
عالم از شوق تو هست



Beginning of the first Parva (without a heading), on fol. 46<sup>b</sup>: راویان اخبار هندوستان در کتب خود چنین نوشتند الخ

No date. This MS. was bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 383, ll. 11-13; very unequal Shikasta; a few pages in diagonal lines; size, 7 in. by 4 $\frac{1}{4}$  in. [MS. PERS. E. 4.]

### 1310

The first Parva of the Mahābhārata, in the same translation, without Abū-alfadl's preface. See, however, the following MS., Ouseley 158, fol. 91<sup>b</sup> sq.

Colophon: تمام شد فن اول از کتاب مهابهارته که انرا ادبرب گویند بتاریخ هجدهم ذی حجة الحرام سنة هشتم جلوه در مجمع الحسنات کجرات

مقابلہ تمام شد چہاردهم محرم سنہ ۸

This incomplete date is to be compared with the colophon of Ouseley 225, fol. 173 sq., which is written by the same hand. Accordingly this MS. was copied at Ahmadābād in Gujarāt, the 18th of Dhū-ḥijjah, in the eighth year of Muḥammadshāh, i.e. A. H. 1138 = A. D. 1726, August 17; and the collation was finished the 14th of Muḥarram, A. H. 1139 = A. D. 1726, September 11, still in the same 8th year of Muḥammadshāh's reign, which extended from Dhū-ḥijjah A. H. 1138 to Dhū-ḥijjah A. H. 1139.

Ff. 208, ll. 13-17; Shikasta; Nasta'liq on ff. 129-144; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY 239.]

### 1311

Abū-alfadl's preface to the translation of the Mahābhārata. It belonged originally to Ouseley 239, as paper, size, and handwriting are identical.

The beginning is different from the usual one: اسناد دعاء گنج العرش روایت میکند پیغامبر صلی اللہ علیہ وسلم فرمود کہ این دعا را الخ

Between ff. 1 and 2 there is a lacuna; the beginning of fol. 2<sup>a</sup> corresponds to Ouseley 326, fol. 10<sup>a</sup>, l. 8.

At the end: خطبة تصنيف ابو الفضل بن مبارك.

Ff. 91<sup>b</sup>-112<sup>b</sup>, ll. 13-17; Shikasta; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [OUSELEY 158.]

### 1312

The second Parva (Sabhāparva) of the Mahābhārata in the same Persian translation. Beginning: راویان اخبار این قصه چنین روایت کرده اند الخ

Dated the 17th of Dhū-ḥijjah, in the eighth year of Muḥammadshāh, i.e. A. H. 1138 = A. D. 1726, August 16, at Ahmadābād in Gujarāt. It is collated throughout; this collation was finished, according to a note on the last page, the 15th of Muḥarram of the same eighth year = A. D. 1726, September 12.

Colophon: تمام شد کار من نظام شد بتاریخ هجدهم شهری ذی حجة الحرام سنہ ۸ جلوس محمد شاه پادشاه غازی خلد الله ملکه وسلطنته در بلدہ احمدآباد کجرات

مقابلہ شد پانزدهم ۱۵ محرم سنہ ۸

Ff. 173-231, ll. 13-17; Nasta'liq and Shikasta; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{4}$  in. [OUSELEY 225.]

### 1313

Fragment of the other or more flowery translation of the Mahābhārata, likewise made under the auspices of Abū-alfadl, and due to his brother, Faiḍi; see above, under No. 1306. It is introduced by thirty mathnawī-baits, the first of which runs thus:

آبرو بخش چشمه ساز سخن - آشنائی محیط بی سرو بن

The text of the first Parva begins, on fol. 2<sup>b</sup>, l. 3: آورده اند کہ در ایام پیشین بخرد نہادی بود دل از کائنات بر داشته و ہمت بر طلب مقصود اصلی گماشته الخ

The copy breaks off on fol. 120<sup>a</sup>, and even the first Parva seems not to be quite finished.

Ff. 120, ll. 18; Nasta'liq; size, 9 $\frac{1}{2}$  in. by 5 $\frac{3}{4}$  in. [WALKER 87.]

### 1314

The fifth Parva (اودم پرب) of the Mahābhārata, probably belonging to the same flowery version of Faiḍi. Like the preceding MS. it differs entirely from the usual prose-translation of Abū-alfadl. Beginning:

بیشم بابن گفت پاندوان کہ بزرگترین اقوام بودند صحبت کدخدای الخ

At the end of Ouseley 392 (on fol. 170<sup>a</sup>, l. 10) there follows a statement of the contents, praise of the Mahābhārata, the number of the Slokas (6698), etc.

Dated the 24th of Shawwāl, A. H. 1041 = A. D. 1632, May 14.

Fol. 62 of Ouseley 391 is bound in the wrong place; the proper order would be: ff. 59, 62, 60, 61, 63.

No. 391, ff. 201; No. 392, ff. 172; ll. 16; large, clear Nasta'liq; size, 10 $\frac{3}{4}$  in. by 6 $\frac{1}{4}$  in. [OUSELEY 391, 392.]

### 1315

(ترجمہ رماین) Tarjuma-i-Ramāyan.

An abridged poetical translation in Persian of the Indian epopee Rāmāyana, the author of which, as a comparison with No. 1367 in the India Office Library proves, was Shaikh Sa'd-allāh Masīh or Masīhā Kairānawī Pānīpati, who flourished, according to the Safinah (Elliot Coll. 400, No. 688), in Jahāngir's reign, and translated the story of Rāma and Sitā into Persian; comp. also Rieu iii. p. 1078<sup>b</sup>. It is dedicated to the emperor Jahāngir himself. After an introduction in high Ṣūfī style the tale begins, on fol. 17<sup>a</sup>: آغاز رام و سیتا. Beginning of the introduction:

خداوندا زجام عشق کن مست  
کہ از مستی فشانم بر جهان دست

Other Persian translations of the same epopee were made by Nakibkhān, 'Abd-alkādir Badā'ūnī, and Shaikh Sultān Thānisari under Akbar (completed A. H. 999), by Girdhar Dās under Jahāngir (completed A. H. 1036, or

according to a copy in the India Office Library, No. 803, A. H. 1033), and by Candraman, the son of Sri Rām (written A. H. 1097); comp. Â'in-i-Akbari, translated by H. Blochmann, p. 105, and Rieu i. pp. 55-57.

This very badly written copy shows numerous blanks, where the original was either defective or the copyist could not read it.

No date; modern paper.

Ff. 186, ll. 15; careless, irregular Nasta'lik; size, 9½ in. by 5½ in. [OUSELEY 216.]

### 1316

Translation of the tenth Skandha of the Bhāgavata Purāṇa, or legend of Krishna, in Persian prose. It is imperfect at the beginning, the first thirty-five Adhyāyas and part of the thirty-sixth are wanting. Beginning:

خود راس بکند و برای بسند من و نامداران دیگر که دو سند از من آمد الخ. To every Adhyāya a short statement of the contents is prefixed; comp. Rieu i. p. 60, and J. Aumer, p. 140, No. 351, etc.

Dated A. H. 1185, 2nd of Sha'bān=A. D. 1771, November 10; in many places it is injured by the worms.

Ff. 162, ll. 16; very bad Shikasta; size, 9¾ in. by 6 in. [OUSELEY 270.]

### 1317

Translation of the eleventh Skandha of the same Bhāgavata Purāṇa, in Persian prose. Title: سری کرشن. حیوسهای اسکنده یازدهم از سری بهاگوت. Regarding its contents, comp. Wilson's translation of 'The Vishṇu Purāṇa,' preface, p. 27. Beginning: روزی سربکرشن حبو. بخاطر آوردند که اوتار برای الخ.

Not dated; it seems to be collated throughout; in many places injured by the worms. This MS. and the preceding one seem to have been copied by the same hand.

Ff. 1-38, ll. 16; very bad Shikasta; size, 9¾ in. by 6 in. [OUSELEY 388.]

### 1318

Hikāyāt-i-Sri Vishṇu Purāṇa (حکایات سری بشن). (پوران).

Thirty-one select stories from the Vishṇu Purāṇa, or the dialogues between Parāśara and Maitreya, in Persian translation, beginning:

پراشر بمیتري آغاز کرد که ای میتري آنچه بتو تلقین میکنم بجام دل بنوش الخ.

This copy was bought with the Schlagintweit Tibetan Collection in March 1885. Another complete copy in the India Office Library, No. 1844. No date. The whole of the Vishṇu Purāṇa was translated into English by H. H. Wilson, Works, vols. vi-x. The title, as given above, is taken from the following MS.

Ff. 163, ll. 13-15; Shikasta; size, 8¾ in. by 5½ in. [MS. PERS. E. 3.]

### 1319

The same.

This copy is defective at the beginning, and very

badly written. It opens abruptly thus: تخت نشسته بوده درو در آمده در بغل جاگرفت...

Dated the 23rd of Rabi'-althāni, A. H. 1210=A. D. 1795, November 6; copied for a مستر راطن.

Ff. 155, ll. 14; Shikasta; worm-eaten; size, 7 in. by 4½ in. [BODL. 688.]

### 1320

Mufarriḥ-alkulūb (مفرح القلوب).

A fragment of the Persian translation of the Hitopadesa from the Sanskrit original, by Tāj-al-din, or, as he is called here, Tāj-alghani (No. 1335 in the India Office Library calls him even Tāj-i-Ma'ālī; in Aumer's copy his full name is given as Tāj-al-din Mufti almaliki; in Rieu's, Tāj-al-din bin Mu'in-al-din Maliki), who dedicated this work to Sulṭān Naṣir-al-aulah wa-al-din, that is no doubt the emperor Humāyūn, Bābar's eldest son, who ascended the throne of Dihli A. H. 937=A. D. 1530; comp. Notices et Extraits, vol. x. pp. 226-264; J. Aumer, p. 47; Rieu ii. p. 757; and A. F. Mehren, p. 29. This copy contains only a very small portion of the whole work, and breaks off already in the middle of the second tale, which begins on fol. 38<sup>b</sup>. Two complete copies are found besides in the India Office Library, Nos. 1335 and 3350. Beginning of this copy: سپاس بیقیاس مرحضرت پادشاهی را که مراتب

اعلی داد و کلاه سپندگون خرد الخ.

A Hindūstānī translation, entitled اخلاق هندی, was published in Calcutta, 1803.

Ff. 44, ll. 13; Nasta'lik; size, 7¾ in. by 4½ in. [FRASER 109.]

### 1321

Gitā Sunbodani (گیتا سنبودینی).

A Persian paraphrase of the Bhāgavad Gitā with Persian commentary, translated, like the text, from the Sanskrit commentary Subodhanī (comp. Aufrecht, Catal. of the Sanskrit MSS. of the Bodleian Library, p. 3<sup>b</sup>, No. 25); see fol. 2<sup>b</sup>, l. 10. The Persian translator's name is left blank. Beginning: سپاس بیقیاس

مرمبدعی را که ابداع وافنای این عالم بل صد هزار چنین عالم بیک کرشمه الخ.

Dated the 20th of November, 1822.

Ff. 155, ll. 15; clear Nasta'lik; size, 9¾ in. by 5¾ in. [BODL. 683.]

### 1322

Bhāgavad Gitā (بهاگوت گیتا).

Another Persian translation of the Bhāgavad Gitā without a commentary, in eighteen chapters, identical, we believe, with that in J. Aumer, p. 140, No. 351, fol. 44<sup>b</sup> sq. Two other translations, ascribed to Abū-alfadl, are described in Rieu i. p. 59. Beginning: چون ادای

شکر نعمت حضرت الوهیت و اظهار علو مدارج و مناقب خاصان بارگاه صمدیت الخ.

No date.

Ff. 69, ll. 12; Nasta'lik; illuminated frontispiece; size, 6¾ in. by 4½ in. [FRASER 262.]



## 1323

The same.

Another copy of the same translation, beginning like the preceding copy. All the chapter-headings are left blank here. No date.

Ff. 55, ll. 15; careless Nasta'liq; size, 8½ in. by 4¾ in. [FRASER 261.]

## 1324

Singhâsan battisî (سنگهاسن بتیسی).

The first Persian translation of the original Sanskrit work Singhâsanadvâtrîṇṣati, or the thirty-two stories of the throne, made by Çaturbhûjâs bin Mihrçand Kâyat, in the reign of Akbar, and entitled *Shâhnâma* (شاهنامه).

(او سنگهاسن بتیسی); see fol. 3<sup>b</sup>, l. 12 sq. It contains all the thirty-two stories, and begins: سپاس باری تعالی جلّ جلاله و عمّ نواله الخ. Other Persian translations of the same work were made: *a.* by 'Abd-alkâdir Badâ'ûnî, likewise in Akbar's time, A. H. 982 = A. D. 1574, 1575; revised by the same, A. H. 1003 = A. D. 1594, 1595; comp. Muntakhab-altawârikh i. p. 67, and Elliot, History of India, v. p. 513. *b.* By Bhârimal bin Râjmal Khatrî, in Jahângir's reign, A. H. 1019 = A. D. 1610, 1611, a copy of which is preserved in No. 1250 of the India Office Library. *c.* By Ibn Harkarn, or, as one of the British Museum copies calls him, Bisbarâi bin Harigarbdâs Kâyath, under Shâhjahân (an amalgamation of Çaturbhûj's and Bhârimal's versions); see Rieu ii. p. 763<sup>a</sup>; India Office Library, Nos. 1229 and 2373, and the immediately following copy, Caps. Or. D. 4. *d.* By Kishandâs Bâsdev of Lâhûr, under 'Âlamgir (a revised edition of the previous version, entitled کشن بلاس); see Rieu ii. p. 763<sup>b</sup>. *e.* By Çand ibn Mâdhûram; see A. F. Mehren, p. 29. *f.* An anonymous one, styled کگل افشان; see Rieu i. p. 230<sup>a</sup>. *g.* A most modern one, by Sayyid Imdâd 'Alî and Siw Sabâi Kâyath, made for Mr. Edward Clive Bayley in 1845; see Rieu iii. p. 1006.

Among the Hindûstânî versions, the oldest is a translation into braj-bhâkhâ by Sundardâs, at the request of the emperor Shâhjahân; this was put into Urdû 1801, by Sri Lallû Jî Lâl Kawi, or Lallû Singh, in Devanâgarî characters, and printed 1805. (Other editions, Calcutta, 1839; Âgra, 1843; Indore, 1849; London, 1869.) A metrical version of the same was published by Chaman, 1869, in Cawnpore. Another prose-version in Urdû was made by the Râjah Durga Praçad Shâh, and edited Âgra, 1862; comp. Garcin de Tassy, Histoire de la Littérature Hindouie, etc., ii. p. 233, iii. pp. 90 and 178. No date.

Ff. 69, ll. 14-15; unequally written in very careless Nasta'liq; size, 8¾ in. by 4¾ in. [WALKER 118.]

## 1325

Ibn Harkarn's, or rather Bisbarâi's Persian translation of the thirty-two stories of the throne (here styled 'the enchanted throne'), copied 1814 from a MS. in the Imperial Library of Paris (which was itself finished the 13th of Dhû-al-hijjah, in the twenty-fourth year of

Muhammadshâh's reign, A. H. 1154 = A. D. 1742, February 19), and accompanied with a French translation by the late Baron M. Lescallier. This translation has been published separately in New York, 1817.

The copy begins, without a preface, at once with the introductory story, thus: وقتی که سری مهادیو بر کیلاش پریت که مکان اوست نشستہ بود الخ (comp. No. 1229 in the India Office Library, fol. 8<sup>b</sup>).

Ff. 184; European handwriting; size, 12½ in. by 8 in. [CAPS. OR. D. 4.]

## 1326

Kiṣṣa-i-Kâmrûp (قصه کامروپ).

The old Sanskrit tale of Kâmrûp, or as it is styled here in the beginning of the work itself, on fol. 3<sup>b</sup>, l. 4: the romance of Râja Kâmrûp and Rânî Kâmlatâ. This Persian paraphrase is that of Himmatkhân bin Islâmkhân 'âlamgiri (otherwise styled Ahmad bin Islâmkhân, etc.; comp. Garcin de Tassy, Histoire de la Littér. Hindouie, etc., iii. p. 203); see fol. 2<sup>b</sup>, ll. 3 and 4, and fol. 3<sup>b</sup>, l. 4, the same from which the English translation by W. Franklin, 'The loves of Camarûpa and Camalatâ,' London, 1793, is made. In one of Rieu's copies, however (ii. p. 764), the version is ascribed to Muhammad Kâzim; see ibid. ii. p. 683. It is preceded by an introduction, beginning, on fol. 1<sup>b</sup>: ستایش و نیایش نقشبندیت که بیک کن فیکون نقش ده هزار عالم را الخ. The story itself begins on fol. 3<sup>b</sup>, l. 5, exactly in the same manner as the copies of the India Office, Nos. 1205, 1479, and 1699, and those in the British Museum: قصه پردازان غرائب آثار و داستان طرزان سوانح روزگار که نخلندان گلشن دانش الخ. Other Persian versions of the same story are by Muhammad Murâd (A. H. 1096 = A. D. 1685), by Hâjî Rabi' Anjab (A. H. 1157 = A. D. 1744), both in mathnawi-baits, and by Munshi 'Alî Ridâ; see Rieu ii. pp. 697, 711, and 803.

Dated the 14th of Shawwâl, A. H. 1109 (the forty-first year of 'Âlamgir's reign) = A. D. 1698, April 25.

Ff. 108, ll. 15 (ll. 17 in the preface on ff. 1-3); careless Nasta'liq; size, 8½ in. by 5 in. [FRASER 106.]

## 1327

The same.

Another copy of the same translation, beginning immediately with the story itself: قصه پردازان غرائب الخ. The introduction is missing here. Instead of کاملتا is here always written کامکلا, and on the back of the binding as well as in the colophon کلاکام.

Copied A. H. 1207 (? 11 v, the third cipher is omitted) = A. D. 1792, 1793.

Ff. 106, ll. 16; Nasta'liq; illuminated frontispiece; size, 9½ in. by 6¼ in. [ELLIOT 201.]

## 1328

Tarjuma-i-Jog Bāshisht (ترجمہ جوگ باششت).

A Persian translation of the very rare and valuable didactical work *Yogavāsishtha*, on Hindū gnosticism, originally written in Sanskrit and divided into six Prakaraṇas (پرکرن), the titles of which in Persian characters are as follow (comp. fol. 3<sup>b</sup>, l. 19 sq.):

1. بیراک پرکرن (=vairāgyaprakaraṇam).
2. ممیحه پرکرن (=mumukshuvyavahāraprakaraṇam).
3. اتپت پرکرن (=utpattiprakaraṇam).
4. استپت پرکرن (=sthitiprakaraṇam).
5. ایشم پرکرن (=upaśamaprakaraṇam).
6. نربان پرکرن (=nirvānaprakaraṇam).

The first پرکرن begins on fol. 3<sup>b</sup>, last line. On the contents of the whole work, comp. Weber, *Sanskrit-Handschriften der Königl. Bibl. zu Berlin*, 1853, pp. 187-194; *Indische Studien* i. p. 468; Aufrecht, *Catal. of the Sanskrit MSS. of the Bodl. Libr.*, p. 353; Rieu i. p. 61, etc. Beginning: *برهمنان هند را در وحدت ذات سبحانه تعالی و صفات کمال و مراتب تنزلات او و نشاء کثرت ویدائی عالم و عالمیان مذهب حکمای متقدمین است.*

Another Persian translation of the same work was made under the superintendence of Prince Dārā Shukūh, A. H. 1066=A. D. 1655, 1656, copies of which are found in D. Forbes' *Catal.*, p. 61; in the *Bibliotheca Sprengeriana*, No. 1661; in King's College, Cambridge (No. 28); and in the India Office Library, Nos. 1185, 1355, and 1859.

This copy was finished the 5th of Ramadān, in the fortieth year of Aurangzib's reign, A. H. 1108=A. D. 1697, March 28.

Ff. 131, ll. 24-27; written partly in Nasta'lik, partly in Shikasta; size, 12½ in. by 7 in. [WALKER 117.]

## 1329

Sirr-i-Akbar (سیر اکبر).

A collection of Upanishads or Upnakhs (اُپنکھت), compiled and translated under the auspices of Prince Dārā Shukūh, the son of Shāh-jāhān, who was killed by order of his brother Aurangzib A. H. 1069=A. D. 1659; see Elphinstone, *History of India*, 5th edit., p. 610; Rieu i. p. 54, where this work is called *سیر الاسرار*, etc. In the preface the prince's intercourse with the famous Šūfi Mullā Shāh (who died A. H. 1072=A. D. 1661, 1662) in Kashmir, A. H. 1050=A. D. 1640, 1641, is mentioned. His enthusiasm for Šūfism, considered equal to heresy by orthodox Muslims, furnished the plea for his condemnation. According to Šūfic doctrines he considered not only the Kurān, but also the religious books of other confessions as proceeding from divine revelation; from a desire to get acquainted with Hinduism he ordered some Pandits of Banāras to compile this work, which was finished A. H. 1067=A. D. 1657. Comp. Max Müller, *History of Ancient Sanskrit Literature*, p. 325 sq.; Barth, *The Religions of India*, p. 65 sq.; A. Weber, *Indische Literaturgeschichte*, 2nd edit.,

p. 171 sq., etc. etc. It was translated into Latin by Anquetil Duperron, *Oupnekhat*, etc., Argentorati, 1801. Beginning: *حمد ذاتی که نقطه بای بسم الله در جمیع کتب سماوی از اسرار قدیم اوست الخ*.

This copy does not contain the whole; it ends in the *Oupnekhat Porsch*, Anquetil ii. p. 148 ('absolutum est Brahmen'). On ff. 1-67 the Sanskrit words occurring in the text are added on the margin in Devanāgarī characters. This copy is not dated; it is very clearly and carefully written, and may be more than one hundred years old.

Ff. 253, ll. 11; clear Nasta'lik; size, 12½ in. by 9½ in. [OUSELEY 368.]

## 1330

The same.

Another copy of the Upanishads, containing the whole collection, but defective at the beginning. There are two leaves missing, and the copy opens abruptly thus: *مشرق بر می آید مردم بگفت وگو در می آیند الخ* corresponding to Ouseley 368, fol. 10a, l. 6.

A full index of all the Upanishads in Latin characters is found on the two fly-leaves, written probably by Mr. W. H. Mill, in whose possession this MS. formerly was.

No date.

Ff. 307, ll. 17; very badly and illegibly written by different hands, mostly in Shikasta; size, 7½ in. by 4½ in. [BODL. 678.]

## 1331

The same.

A third copy of the same work, ending with the *Oupnekhat Narain*, Anquetil ii. p. 4.

Not dated; quite modern copy, written upon European paper.

Ff. 301, ll. 8; Nasta'lik; size, 9½ in. by 7½ in. [OUSELEY 235.]

## 1332

Ma'lûmât-alâfâk (معلومات الآفاق).

A short extract from Sayyid Amin-aldinkhân al-husainî's *Ma'lûmât-alâfâk*, which is based, as it seems, on a Hindi work styled *Ākar Sāghar* (آکر ساگر). It gives an account of titles and epithets due to persons of high rank, adding remarks on several high offices (apparently of the Moghul empire in India), and concluding with statistical notes regarding the nineteen Sūbas (صوبہ) of India, their income, the tankhwāhs, etc. Beginning:

*جزوی از اجزای کتاب مستطاب معلومات الآفاق که در هندی آکر ساگر نیز فرمود من تصنیف خانوالاشان سید امین الدین خان الماسینی فصل در بیان ضوابط القاب مستطاب پادشاهی وپادشاه زاده‌ها و بیگمان و متمدیان الخ*

A somewhat larger fragment of the same work is noticed in Rieu iii. p. 1013<sup>b</sup>, No. VI. The author flourished about A. H. 1123=A. D. 1711, see *ibid.* and iii. p. 1055<sup>a</sup>.

Not dated; modern writing on European paper.

Ff. 24-35, ll. 15; Nasta'lik; size, 11½ in. by 7½ in. [OUSELEY 387.]



IV. RHYMED PROSE, INSHÂS, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC, RIDDLES, AND CALLIGRAPHY.

1333

Dakâ'ik-alash'âr (دقائق الاشعار).

A very curious tadhkirah or poetical anthology by 'Abd-alwahhâb (which of the many writers of this name is meant here we cannot decide; the probability would be in favour of the author of the Tadhkira-i-Binâzîr, Mir 'Abd-alwahhâb Daulatâbâdî, about A. H. 1172=A. D. 1758, 1759; see Rieu i. p. 374<sup>a</sup>, No. 20; Bland, in *Journal of the Royal Asiatic Soc.*, vol. ix. p. 172; A. Sprenger, *Catal.*, p. 144, No. 11), styled, according to a notice of Sir Gore Ouseley on the inside of the binding, Dakâ'ik-alash'âr or the subtilties of poetry. In the work itself, which begins, without preface or introduction, immediately with a table of contents on fol. 1<sup>a</sup>, no title is mentioned anywhere. According to the index just mentioned, the collection was to consist of thirty bâbs, each containing large extracts from the diwâns of various poets; but of these only seventeen are marked in the text. All the rest are missing, and so is the index of the twenty-four bâbs of rubâ'is too, which is promised on fol. 1<sup>a</sup> at the end of the first table of contents (بیست و چهار باب دیگر فهرست رباعیات). The contents of the thirty bâbs, according to this table, are as follow:

1. در توحید باری عزّ وجلّ (on fol. 1<sup>b</sup>).
2. اندر نعت خاتم الانبیا علیه السلام (on fol. 11<sup>a</sup>).
3. اندر حکمت و موعظت (on fol. 17<sup>b</sup>).
4. اندر قسمیات (on fol. 38<sup>b</sup>).
5. اندر تسمیطات (on fol. 59<sup>a</sup>).
6. اندر توشیحات و مصنوعات (on fol. 75<sup>a</sup>).
7. اندر ترجیعات و بهاریات (on fol. 87<sup>b</sup>).
8. اندر اشعار جزل و قوافی معلّی (on fol. 98<sup>a</sup>).
9. اندر تشبیحات و اوصاف المتالون (on fol. 92<sup>a</sup>, the leaves being misplaced in the text).
10. (wanting in the text).
11. اندر اشعار مردّف از هر نوع (on fol. 113<sup>a</sup>).
12. اندر سؤال و جواب از چند نوع (on fol. 180<sup>a</sup>).
13. در مکررات و تجنیسات (on fol. 189<sup>b</sup>).
14. اندر قوافی مکرر و ذوقافیتین (on fol. 194<sup>a</sup>).
15. اندر صنع مرصع و مصرع (on fol. 206<sup>a</sup>).
16. اندر ملّیعات و مترجمات (on fol. 211<sup>a</sup>).
17. اندر صنعت مرتّع و متلّون (on fol. 217<sup>a</sup>).
18. اندر اشعار مناظره (on fol. 221<sup>a</sup>).
19. اندر اشعار لزومات.
20. اندر صفت حذب الف.
21. اندر اشعار منقّط و بی نقط و رقط.
22. اندر صفت حروف مفردة.

23. اندر اشعار مشجّر و مصوّر و مقلوبات الخ.
24. اندر اشعار تهنائی عیدین.
25. اندر اشعار مرثی از هر نوع.
26. اندر معما و لغز و ملتسمات و مطایبات.
27. اندر هزلیات و اهاجی.
28. اندر مقطّعات از هر نوع.
29. اندر غزلیات.
30. اندر لغت فرس و مدخل نجوم و تعبیر منظوم.

(19-30 are entirely wanting in the text; on the tropical figures dealt with in the different chapters, comp. W. Pertsch, *Grammatik, Poetik und Rhetorik der Perser*, Gotha, 1874.)

Beginning of the first bâb, on fol. 1<sup>b</sup>:

جهانرا هم جهانبان نیست پیدا بین و پنهان دان  
که زیر حقه نیالی پدید آورد چار ارکان

The copy breaks off on fol. 275<sup>a</sup> with the following bait:

اگرچه از منی عشق تو مست بودم خود  
بیاد لعل تو جام شراب می جستم

There are besides considerable lacunas, viz. after ff. 86 (part of the sixth bâb), 88 (part of the seventh bâb), 92 and 101 (parts of the eighth and ninth bâbs and the whole of the tenth), 167, 228, 229, 236, and 274. There are blanks on ff. 2<sup>b</sup> and 214<sup>b</sup>; many corners are injured and many headings omitted; the order of the leaves is frequently wrong too, especially in the eighteenth bâb on Munâzarât, where, for instance, fol. 221 must immediately be followed by ff. 230-234 and 236, etc.

List of the poets quoted in this work and their chief specimens:

Athîr-al-din Akhsikati (see above, No. 620), on ff. 1<sup>b</sup>, 14<sup>b</sup>, 134<sup>b</sup>, 137<sup>b</sup>, and 269<sup>b</sup>.

Hakim Anwari (see above, Nos. 543-558), on ff. 3<sup>a</sup>, 49<sup>a</sup>, 121<sup>b</sup>, 123<sup>b</sup>, 126<sup>a</sup>, 127<sup>b</sup>, 130<sup>a</sup>, 136<sup>a</sup>, 145<sup>b</sup>, and 264<sup>b</sup>.

'Ali Fathî, on fol. 4<sup>a</sup>.

Nâsir bin Khusrâu (see Butkhâna, No. 3), on ff. 4<sup>b</sup>, 29<sup>a</sup>, 67<sup>a</sup> (a tasnîf of thirty-three strophes, each containing five hemistichs with the same rhyme, and a sixth, corresponding in rhyme to that of the sixth hemistich in all the other strophes), 191<sup>b</sup>, and 209<sup>b</sup>.

'Abd-al-râfi, on ff. 5<sup>a</sup> (a tarjîband) and 197<sup>a</sup>.

Khawâjah Sanâ'i (see above, Nos. 528-537), on ff. 5<sup>b</sup>, 17<sup>b</sup>, 85<sup>a</sup> (a *kaşidah*, rhyming in ما...ین, containing a threefold trick; the initial letters of all the first hemistichs form an acrostic, i. e. the name of the hero of the poem: الشیخ الامام الرئیس نجم الشریعة: شرف الائمة ضیاء الاسلام فخر السنته شجاع الدین نور الهدی ولی الدولتین تاج الفرقین ابوالمفاخر محمد بن علی; the final letters of the same form two Persian baits, and the initial letters of all the second hemistichs two Arabic couplets. Besides, from every ten baits there springs by taushih the bait of a new *ghazal*, rhyming in ال. Unfortunately, the conclusion of this curious *kaşidah* is wanting; in its stead there follow the abrupt end of an anonymous poem and, on

fol. 86<sup>a</sup>, a complete taushih by Kalâmî, see *Khulâsat-alfakâr*, No. 229, and *Maklûzan-algharâ'ib*, No. 2144, 143<sup>b</sup>, and 201<sup>b</sup>.

Sa'dî of Shirâz (see above, Nos. 681-748), on ff. 6<sup>b</sup> and 225<sup>a</sup>.

'Abd-alkâdir Nâ'î (so probably to be read instead of نانی, which is written here; see a poet of the same name above, No. 1203), on ff. 7<sup>a</sup>, 16<sup>a</sup>, 37<sup>a</sup>, and 185<sup>a</sup>.

Kamâl-aldin Isma'îl of Isfahân (see above, Nos. 638-643), on ff. 9<sup>a</sup>, 11<sup>a</sup> (a tarji'band), 25<sup>a</sup>, 87<sup>b</sup> (tarji'ât and bahâriyyât), 113<sup>a</sup>, and 120<sup>a</sup>.

Sayyid Dhû-alfakâr, i. e. Kîwâm-aldin Dhû-alfakâr of Shirwân (see *Âtashkada*, No. 131), on ff. 9<sup>b</sup>, 75<sup>a</sup> (a *qasidah*, called مفاتيح الكلام, 'the keys of speech,' representing a very curious kind of taushih; some words from three and three or two and two baits together form a new mathnawi-bait, always of different metre and rhyme; for instance, from the first three baits:

چمن شد از گل صد برگ تازه دلبر وار  
بهار یافت بهاری زیاد در گلزار  
نهال چون قد دلبر چمن شود در رقص  
بسان فاخته چون بیدلان بنالد زار  
ارم زروی تناسخ ببوستان آید  
خزان خزان چو در آید بباغ باد بهار

springs the following mathnawi-couplet in the metre هزج سالم:

گل صد برگ دلبر وار چون در بوستان آید  
بهاری باد در گلزار چون بیدل خزان آید

The following three baits form a mathnawi-couplet in the metre رجز سالم and so on, so that all possible metres are represented in the course of the taushih), 79<sup>a</sup> (a *kit'ah* of nine baits, from which springs by taushih another of three baits; when the taushih is applied a second time the result is a rubâ'î, and when a third time, the only remaining portions of the four hemistichs give the name and epithet, لقب واسم, of the hero of the poem), 80<sup>a</sup> (a *qasidah* in طویل, which, as soon as each bait is read by means of the عكس, that is, from the end to the beginning backward, forms a new *qasidah* in مضارع; there springs from it besides by taushih one bait), 80<sup>b</sup> (a *qasidah*, quite like the preceding one), 81<sup>b</sup> (a *qasidah* which can be read in two different metres, in سریع and رمل, and is at the same time an acrostic, the initial letters of the lines forming the name: صاحب (بلند ممت خواجه نظام الدین عمر کبریتی عز نصره), and 82<sup>a</sup> (likewise an acrostic-*qasidah*, representing the name: ملک اسلام خسرو ایران غیات الدین السمنانی 'عز نصره', and containing a threefold rhyme as well as a double radif; see, for instance, the first bait:

ماه من درمان جان از شکر گویا کند  
آفتابش سایبان از عنبر سارا کند

the three rhymes being عنبر and شکر, سایبان and جان, and the two radifs گویا and سارا, and the two radifs از and کند).

Jamâl-aldin 'Abd-alrazzâk (see *Butkhâna*, No. 22), on ff. 12<sup>b</sup> (a tarji'band), 27<sup>b</sup>, and 142<sup>b</sup>.

Sayyid Hasan of Ghazna (see *Butkhâna*, No. 13), on ff. 15<sup>a</sup> (a tarji'band), 39<sup>a</sup>, 66<sup>b</sup> (a tasmi' of twenty-seven strophes, the first of which is a *kit'ah*, whilst all the following strophes have three hemistichs with the same rhyme, and a fourth agreeing with that of the initial *kit'ah*), 140<sup>b</sup>, 195<sup>a</sup>, and 244<sup>a</sup>.

Zahir-aldin Fârîyâbi (see above, Nos. 582-584), on ff. 36<sup>a</sup>, 130<sup>b</sup>, 131<sup>b</sup>, 134<sup>a</sup>, and 257<sup>a</sup>.

Imâmî (see above, Nos. 676 and 677), on ff. 36<sup>b</sup>, 106<sup>b</sup>, 109<sup>a</sup>, 147<sup>b</sup>, 150<sup>a</sup>, 153<sup>b</sup>, 189<sup>a</sup>, 247<sup>b</sup>, and 250<sup>a</sup> (a *qasidah*, sent by the poet to Maulânâ Nûr-aldin Muqaddam in Kirmân, and the poetical reply of the Shaikh).

Shihâb-aldin Adib Sâbir (see *Butkhâna*, No. 8), on ff. 40<sup>a</sup>, 103<sup>a</sup>, 189<sup>b</sup>, 244<sup>b</sup>, and 253<sup>b</sup>.

Hakim Rûhânî (see *Khulâsat-alfakâr*, No. 108), on fol. 41<sup>b</sup>.

Badi' Saifi, on fol. 44<sup>a</sup>.

Amir Mu'izzi (see *Butkhâna*, No. 9), on ff. 62<sup>b</sup> (a tasmi' of ten strophes, exactly in the same manner as Nâsir bin Khusrau's, on fol. 67<sup>a</sup>), 110<sup>b</sup>, 139<sup>a</sup>, 181<sup>a</sup>, 187<sup>a</sup>, 190<sup>a</sup>, and 201<sup>a</sup>.

Jauhari (see *Maklûzan-algharâ'ib*, No. 486), on fol. 66<sup>a</sup> (a tasmi' of the same form as Sayyid Hasan's, on fol. 66<sup>b</sup>).

Hakim Qatârân bin Manşûr (see *Butkhâna*, No. 40), on ff. 68<sup>a</sup> (a tasmi' in the form of a mukhammas, nineteen strophes, each containing four baits; the eight hemistichs of the first have the same rhyme, which returns in the eighth hemistich of all the following strophes, the seven first hemistichs of which share again among themselves one and the same rhyme), 194<sup>a</sup> (a tarji'), 209<sup>a</sup>, and 245<sup>b</sup>.

Mas'ûd bin Sa'd bin Salmân (see above, No. 526), on fol. 69<sup>a</sup> (four tasmi's in the same manner as Mu'izzi's and Nâsir bin Khusrau's, on ff. 62<sup>b</sup> and 67<sup>a</sup>; the first and second contain twelve strophes each, the third nine, and the fourth seven).

Farkhârî, on fol. 71<sup>a</sup> (a tasmi' of the same form, eight strophes).

Nâsir Adib, on fol. 72<sup>a</sup> (a similar tasmi', fifteen strophes).

Asadî of Tûs, on ff. 73<sup>a</sup> (a tasmi' in the form of Qatârân's mukhammas on fol. 68<sup>a</sup>, thirteen strophes), 222<sup>a</sup> (مناظره آسمان و زمین), 230<sup>a</sup> (مناظره رمح و قوس), 231<sup>b</sup> (مناظره با عرب کند), 233<sup>a</sup> (مناظره مسلمان و غیر), and 236<sup>a</sup> (مناظره شب و روز); comp. Dr. Ethé, 'Ueber persische Tenzonen' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses zu Berlin,' 1881, zweiter Theil, erste Hälfte, p. 48 sq., where three of these munâzarât or strife-poems are published in text and metrical translation.

Badr-aldin of Jâjarm (died A.H. 686=A.D. 1287; see A. Sprenger, *Catal.*, p. 117, No. 48, and *Âtashkada*, No. 153), on ff. 74<sup>a</sup> (a musaddas, similar in form to Qatârân's mukhammas, thirteen strophes), 112<sup>b</sup>, 215<sup>a</sup> (a Persian poetical paraphrase of Abû-alfath Bustî's



celebrated Arabic *kašidah*; comp. H. Khalfa iii. p. 257, and iv. p. 533, where the beginning of that *kašidah* is quoted and Jājarmi's Persian version mentioned; it contains fifty-nine baits. Bustī died A. H. 430 = A. D. 1039, and the Persian paraphrase was composed A. H. 656 = A. D. 1258, and 220<sup>a</sup> (a *kašidah*, from which, by inversion of the single baits, five rubā'is spring).

Jamāl-al-din of Samarkand, on fol. 82<sup>b</sup> (a *kašidah*, from which springs by *taushih* of four and four, three and three, or two and two baits a new bait, representing a certain kind of metre. In this manner there are formed twenty-two baits, representing twenty-two metres).

'Abd-alwāsi'-aljabali (see above, Nos. 538-540), on ff. 92<sup>a</sup>, 133<sup>b</sup>, and 251<sup>a</sup>.

'Uthmān Mukhtārī (see above, No. 527), on ff. 97<sup>a</sup>, 108<sup>a</sup>, 149<sup>a</sup>, 243<sup>a</sup>, and 246<sup>a</sup>.

Azraqī (see Butkhāna, No. 11), on fol. 98<sup>a</sup>.

Hakim Sūzani of Samarkand (see above, Nos. 541 and 542), on ff. 102<sup>b</sup>, 146<sup>b</sup>, 202<sup>b</sup> (hazaliyyāt), and 205<sup>a</sup>.

Majd-al-din Hamgar (see above, Nos. 678 and 679), on ff. 104<sup>b</sup>, 151<sup>b</sup>, 177<sup>a</sup>, and 189<sup>a</sup>.

Najib-al-din of Jarbādkhān (see above, No. 637), on ff. 107<sup>b</sup>, 118<sup>b</sup>, 122<sup>a</sup>, and 125<sup>b</sup>.

Rafī-al-din of Lunbān (see Butkhāna, No. 44), on ff. 119<sup>b</sup>, 129<sup>b</sup>, 131<sup>a</sup>, 153<sup>a</sup>, and 211<sup>b</sup>.

Shams-al-din Tabṣī (see above, No. 621), on ff. 124<sup>a</sup>, 126<sup>b</sup>, 138<sup>a</sup>, 141<sup>a</sup>, 146<sup>a</sup>, 152<sup>b</sup>, 247<sup>a</sup>, and 254<sup>a</sup>.

Abū-alfaraj Rūnī (see above, No. 523), on ff. 128<sup>b</sup>, 136<sup>b</sup>, 143<sup>a</sup>, 146<sup>a</sup>, and 152<sup>a</sup>.

Hakim Tārtarī, on ff. 138<sup>b</sup>, 183<sup>a</sup>, 186<sup>a</sup>, and 192<sup>b</sup>(?).

Rashid-al-din Waṭwāt (see below, No. 1336), on ff. 140<sup>a</sup>, 141<sup>b</sup>, 145<sup>a</sup>, 193<sup>a</sup>, 204<sup>b</sup>, and 206<sup>a</sup>.

Khākānī (see above, Nos. 560-581), on ff. 144<sup>b</sup>, 154<sup>a</sup>, 168<sup>b</sup>, and 213<sup>b</sup> (ghazals).

Sa'id-al-din Harawī, on ff. 165<sup>a</sup> and 175<sup>a</sup>.

Unṣuri (see above, No. 521), on ff. 180<sup>a</sup>, 200<sup>b</sup>, 208<sup>a</sup>, 235<sup>a</sup>, and 240<sup>a</sup>.

Farrukhī (died A. H. 470 = A. D. 1077, 1078; see A. Sprenger, Catal., p. 15, No. 3), on fol. 183<sup>a</sup>.

Farid-al-din Kātib (see Makhzan-algharā'ib, No. 1833, and Khulāṣat-alafkār, No. 206, where he is called by mistake Fakhr-al-din Kātib), on fol. 184<sup>b</sup>.

Adib Ṭabari, on fol. 191<sup>a</sup> (probably also on fol. 192<sup>b</sup>, where ملك الشعرا حكيم طبري appears).

Bahrāmī (or as A. Sprenger, Catal., p. 3, No. 25, calls him, Bihramī; see Makhzan-algharā'ib, No. 273), on fol. 194<sup>a</sup>.

Sirājī, on fol. 197<sup>a</sup>.

Burhān-al-din Bazzāz, on fol. 198<sup>a</sup>.

Fakhr-al-din (under Sultān Malikshāh), on ff. 199<sup>a</sup> and 221<sup>a</sup> (منظوم نى و آه), published in text and metrical translation in Dr. Ethé's 'Ueber persische Tenzonen,' pp. 118-122; see above, under 'Asadī').

Saif-al-din A'raj of Isfarang (see above, Nos. 644 and 645), on fol. 203<sup>b</sup>.

Bint Ka'b (the daughter of Ka'b), on fol. 204<sup>a</sup>.

Sayyid 'Izz-al-din (see Ātashkada, No. 132, and Makhzan-algharā'ib, No. 1540), on ff. 207<sup>a</sup> and 219<sup>a</sup> (two *kašidas* which can be read both forward and backward

and form a complete new poem, if all the first hemistichs, written in red, are put together).

Akdā-alkudāt Nizām-almillāh wa-al-din, on fol. 212<sup>b</sup>.

Badr 'alā-al-din Šāhib-diwān, on fol. 213<sup>b</sup>.

Mahmūd Khattāt (the penman), on fol. 217<sup>b</sup> (a *murabba'*, which can be read in five different ways, and five different rhymes too; after which follow, on ff. 218<sup>a</sup> and 218<sup>b</sup>, another *murabba'* of the same description and some baits in the metre طويل, when read in the usual way, but in مضارع, when read in an inverted order).

Jalāl-al-din of Samarkand (perhaps identical with the above-quoted Jamāl-al-din of Samarkand, as there may be a mere mistake in spelling either here or above), on fol. 220<sup>b</sup> (a *kašidah* of the same description as Jājarmi's, on fol. 220<sup>a</sup>, containing five rubā'is, each with the same rhyme running through all the four hemistichs).

Najm-al-din Rāzī (see Makhzan-algharā'ib, No. 2705), on fol. 223<sup>b</sup>.

Shujā'i, on fol. 224<sup>a</sup>.

Humām-al-din of Tabriz (see above, No. 751), on fol. 224<sup>a</sup>.

Ghadā'iri (of Rai, see Khulāṣat-alafkār, No. 186), on fol. 238<sup>b</sup>.

Ff. 275, 2 coll., each ll. 23, surrounded by double small gold stripes; and a third at the side, ll. 16; the original leaves have been put into a margin of modern white paper; Nasta'liq; size, 11½ in. by 8¼ in. [ELLIOT 37.]

### 1334

Maḳāmāt-i-Ḥamidi (مقامات حمیدی).

The Maḳāmāt-i-Ḥamidi, being imitations of Ḥariri's famous compositions of the same title in Persian. Their form is the سجع (rhymed prose), richly interspersed with verses. They are twenty-five in number (the proper titles of which are omitted in this copy), as the author says at the end of the preface (on fol. 3<sup>b</sup>), بدانکه این مقامات بیست و پنج مقام است و هر یکی را لقبی است, no laqabs being found anywhere.

The author is Kādi Ḥamid-al-din Abū Bakr bin 'Umar bin Mahmūd albalkhi; see H. Khalfa vi. p. 57, who states that his maḳāmāt were twenty-three in number, and gives as date of their composition A. H. 551, Jumādā II = A. D. 1156, July, August; he died A. H. 559 = A. D. 1163, 1164; comp. Rieu ii. p. 747, and iii. p. 1003; A. F. Mehren, p. 30.

The date, when the book was composed, occurs on fol. 26, l. 1. As to the number of the maḳāmāt, according to the statement in the preface, they ought to be twenty-five. Only the first six are numbered; the beginning of the rest of them is marked by the words المقامات or حکایت; of such parts there are found twenty-four agreeing with the lithographed edition, and the khātimah may perhaps be considered as the twenty-fifth.

Beginning: الحمد لله الذى شرفنا بالعلم الراسخ وعرفنا بالدين الناسخ وعلّمنا حقائق الأحكام الخ.

Beginning of the first maḳāmāh: حکایت کرد مرا دوستی که در سفر جلیس و همدم و در حضر انیس بود و همغم الخ.

At the end he gives two *kašidas*, one in Arabic, the other in Persian, in both of which the names of all the khaliphs are contained. Then follows the *khâtimah*, beginning: *فى خاتمت المقامات وتتمت المقالات چون اين مقامه تحرير افتاد ووقت و حال از نسق اول تغير افتاد الخ*.

A biography of *Hamîd-al-din* is found in the *Haft-Iklim* (see above, No. 418, Ouseley 377, fol. 218<sup>a</sup>, s.v. *بلخ*). He was a friend of the poet *Anwari* and of the *Saljûk Sultân Sanjar* (died A. H. 552 = A. D. 1157).

These *makâmât* were lithographed at Delhi and at Cawnpore, A. H. 1268; another edition, Lucknow, 1879; see *Rieu*, loc. cit., and iii. p. 1093; *Zenker* ii. p. 50.

This copy was made by *Sayyid Luţf-allâh*, and finished A. H. 1197, the 27th of *Muharram* = A. D. 1783, the 2nd of January, in the twenty-fourth year of the reign of *Shâh 'Âlam*.

Colophon: *تمت بالخير هذه الكتاب المسمى بمقامات حميدى فى يوم الخميس فى التاريخ سبع عشرين من المحرم الحرام شهر سنة ١١٩٧ الخ سنة ٢٤ جلوس شاه عالم غازى كتبه الفقير للمقير خادم الفقير سيد لطف الله عفى الله عنه*.

Ff. 104, ll. 15; Nasta'lik; size, 9 in. by 7½ in.

[OUSELEY 259.]

### 1335

*Maktûbât* (مكتوبات).

Twenty-five epistles by the famous saint and founder of the *Kâdiri* order, *Mirân Sayyid Muhyi-al-din 'Abd-alkâdir alhusaini algilâni*, with the honorary epithet of *Ghauth-ala'zam* (who died A. H. 561 = A. D. 1166), beginning: *مكتوبات حضرت قطب الواصلين و غوث المحققين محبوب ربانى الخ*.

Dated the 2nd of *Muharram*, A. H. 1039 = A. D. 1629, August 22, by *Hâfiz Nadir* of *Balkh*.

Ff. 47-62, ll. 16; Nasta'lik; size, 8½ in. by 4½ in.

[LAUD 205.]

### 1336

*Aksâm-albulûr* (اقسام البحور).

A short rhymed treatise on Persian metres, by the famous poet *Rashid-al-din Muhammad bin Muhammad Watwât* (died A. H. 578 = A. D. 1182, 1183; see *Butkhâna*, No. 16; *Khulâsat-alafkâr*, No. 112; *Rieu* ii. p. 553), beginning: *الحمد لله رب العالمين الخ*. It contains twenty-eight *rubâ'is* in explanation of the following twenty-seven metres:

1. الهزج المسدس المحذوف; 2. بحر الهزج السالم; 3. الهزج المسدس; 4. الهزج المكفوف; 5. الهزج المخبون; 6. الأخرى; 7. بحر الرمل المكفوف; 8. الرمل المخبون; 9. بحر الرجز السالم; 10. بحر الرجز المكفوف; 11. بحر السربع; 12. بحر القريب; 13. بحر الأخرى; 14. بحر الخفيف; 15. منسرح الموقول; 16. منسرح الموقول; 17. نوع من المضارع; 18. مضارع الأخرى; 19. بحر المضارع; 20. بحر المتقارب; 21. بحر المجتث; 22. بحر المقضب;

23. (i. e. بحر المحدث (جديد); 24. بحر الطويل; 25. بحر; 26. بحر البسيط; 27. بحر الكامل. In addition to these there is a general *rubâ'i*, *بر وزن هزج*.

Copied A. H. 981 = A. D. 1573, 1574, at *Kâbul*.

Margin-column, ff. 60<sup>b</sup>-62, ll. 36-48; Nasta'lik.

[ELLIOT 388.]

### 1337

*Rasâ'il-al'ijâz* (رسائل العجاز).

The famous work on epistolography and elegant prose-writing, by *Amir Khusrâu* of *Dihli* (died A. H. 725 = A. D. 1325; see above, Nos. 753-779), consisting of a preface, an introduction (*ديباجة* on fol. 9<sup>a</sup>), and five *risâlas*, each subdivided into several *khatts*, every *khatt* containing several *harfs*. The title of the work occurs several times, for instance, on fol. 9<sup>a</sup>, l. 4; fol. 46<sup>a</sup>, in the colophon, etc. Comp. *Rieu* ii. p. 527, and *Elliot*, *History of India*, iii. p. 566.

*Risâlah I* (من المفردات و المركبات تشمل على عشرة), on fol. 13<sup>a</sup>, in ten *khatts*, on ff. 13<sup>b</sup>, 17<sup>a</sup>, 20<sup>a</sup>, 24<sup>a</sup>, 24<sup>b</sup>, 29<sup>a</sup>, 31<sup>a</sup>, 38<sup>a</sup>, 40<sup>a</sup>, and 44<sup>a</sup>.

*Risâlah II* (فى المركبات من المكتوبات تشمل على عشرة), on fol. 47<sup>a</sup>, also in ten *khatts*, on ff. 47<sup>b</sup>, 57<sup>b</sup>, 65<sup>b</sup>, 74<sup>b</sup>, 85<sup>a</sup>, 89<sup>b</sup>, 93<sup>a</sup>, 99<sup>a</sup>, 109<sup>a</sup>, and 124<sup>b</sup>.

*Risâlah III* (فى اللطائف من المصنوعات تشمل على خطين), on fol. 137<sup>a</sup>, in two *khatts*, on ff. 137<sup>a</sup> and 150<sup>b</sup>.

*Risâlah IV* (فى البدائع من المصنوعات تشمل على خمسة خطوط), on fol. 164<sup>b</sup>, in five *khatts*, on ff. 164<sup>a</sup>, 171<sup>b</sup>, 187<sup>b</sup>, 206<sup>a</sup>, and 249<sup>b</sup>.

*Risâlah V* (فى السوابق من المنشآت تشمل على ستة خطوط), on fol. 253<sup>b</sup>, in six *khatts*, on ff. 253<sup>b</sup>, 267<sup>b</sup>, 272<sup>a</sup>, 273<sup>a</sup>, 276<sup>b</sup>, and 278<sup>b</sup>.

All the margins are covered with glosses and explanations, besides many interlinear paraphrases, especially of Arabic terms, in the text. Beginning: *هذا الكتاب بفضل الله ذى الكرم الخ*.

Lithographed at Lucknow, 1876, under the title *اعجاز خسرو*.

This copy was finished the 2nd of *Safar*, A. H. 1229 = A. D. 1814, January 24.

Ff. 1-304, ll. 23; Nasta'lik; illuminated frontispiece; size, 14½ in. by 8½ in.

[ELLIOT 413.]

### 1338

*Nuzhat-alkuttâb wa tuhfat-alalhbâb* (نزهة الكتاب أو تحفة الاحباب).

Materials for the adornment of letters and other refined writings, in four *kisms*, viz.: *a.* 100 appropriate verses from the *Kurân*; *b.* 100 traditions of the prophet; *c.* 100 sayings of holy and wise men; and *d.* 100 Arabic baits with a poetical Persian paraphrase, compiled by *Al-Hasan bin Maulânâ 'Abd-almajid aljuwalli* (المجولى), *al-muza'fârî*, at the request of a grandson of *Amir Cûpân*, the founder of the semi-independent dynasty of the *Cûpânians* (put to death by *Abû Sa'id bin Uljâ'itû's* *wazir Ghiyâth-al-din* in *Muharram*, A. H. 728 = A. D. 1327,



Nov., Dec.), whose name is given as follows: مظفر الدولة  
و الدين سبهدار ديار اوجى ابو لحرث يولى ارسال بن  
السعيد الشهيد حسام الدين الفتورك بن امير چويان.  
Comp. H. Khalfa vi. p. 331, No. 13716.

The four above-mentioned kisms are found here on  
ff. 193<sup>a</sup>, 197<sup>b</sup>, 203<sup>a</sup>, and 209<sup>a</sup>. Beginning: الحمد لله  
الذى تفتى على عباده بمواهب الانعام الخ.  
Many marginal and interlinear glosses. Copied at  
the end of Dhû-alhijjah, A. H. 999 = A. D. 1591, middle  
of October, by Husain bin Maḥṣūd.

Ff. 191-215, ll. 16; careless Nasta'liq, mixed with Shikasta;  
size, 8½ in. by 6 in. [LAUD 50.]

## 1339

Anis-al'āshikīn (انيس العاشقين).

The friend of lovers, usually styled انيس العشاق, a  
description of all the charms of female beauty and their  
metaphors, generally used in Persian poetry, by Hasan  
bin Muhammad, entitled al-Sharaf, and known as al-  
Rāmi. It is dedicated to Mu'izz-al-din Abū-alfath Shaikh  
Uwais Bahādurkhān, and contains nineteen chapters,  
which are enumerated in Flügel i. p. 414; comp. also  
Rieu ii. p. 814; H. Khalfa i. p. 487; and Aumer, p. 122.  
As Shaikh Uwais, of the Ilkani dynasty, reigned A. H.  
757-776 = A. D. 1356-1375, the date of composition  
given in H. Khalfa, viz. A. H. 826 = A. D. 1423, must  
needs be incorrect. This copy begins thus: اين ابيات  
در صفت (The first bāb) begins on fol. 2<sup>a</sup>, last line.

This treatise has been translated and annotated by  
C. Huart, Bibliothèque de l'école des Hautes Études,  
fasc. 25.

No date.

Ff. 52, ll. 11; Nasta'liq; illuminated frontispiece; size, 6½ in.  
by 3½ in. [FRASER 54.]

## 1340

Ḥadā'ik-alḥakā'ik (حدائق الحقائق).

A treatise on poetics and rhetoric, with poetical  
specimens, by the same Al-Sharaf bin Muhammad  
alrāmi (the name اشرف بن محمد الرامي, given to him  
on fol. 1<sup>b</sup>, ll. 1 and 7, is no doubt a mere mistake for  
الشرف بن محمد الرامي); comp. Rosen, Manuscripts  
Persans, p. 282, where it is more correctly styled  
حدائق الحدائق. This little work was compiled at the  
request of the same Shaikh Uwais bin Amir Shaikh  
Hasan Buzurg (here called شاه اويس), and  
divided into two kisms, the first of which comprises  
fifty bābs, the second ten (قسم اول پنجاه بابست باصلاح)  
استادان سابق با تصرفى چند قسم ثانی ده باب بتمیز  
بعد از حمد بیکد و (سخنوران متأخر  
صلوات ببعده چنین گوید اقل الشعرا اشرف بن محمد  
الرّامی احسن الله عواقبه که مدتی مدید و عهد بعید  
سخن پروری و ثنا گستری بندگان حضرت فلک رفعت نور  
صدقه شاهى الخ. Rashid-al-din Waṭwāt's well-known  
rhetorical work السحر حدائق, on which this treatise is

based, is quoted on fol. 1<sup>a</sup>, last line. The second kism  
begins on fol. 18<sup>b</sup>, l. 15.

Ff. 1-24, ll. 19; Nasta'liq; size, 12½ in. by 9½ in.

[OUSELEY ADD. 4.]

## 1341

Maṭla'-al'āshikīn (مطلع العاشقين).

A collection of descriptive verses from various poets  
on all the different parts of the human figure, on flowers,  
night, candle, wine, fire, bath, moon, arrow, bow, shadow,  
mirror, etc. etc., in forty-seven chapters (the index on  
fol. 2<sup>b</sup> gives forty-nine, but the forty-ninth is without any  
heading, and the forty-eighth is quite the same as the  
first, viz. دروى), beginning with a short preface in  
prose: سباس بى قیاس قادری را که عاشقان بی طالع  
را الخ.

The compiler is Husain alḥusaini Ṭabsi (see fol. 1<sup>b</sup>,  
l. 9); comp. A. Sprenger, Catal., p. 431.

No date.

Ff. 1-48, 2 coll., each ll. 14; Nasta'liq; size, 6½ in. by 4½ in.  
[SALE 25.]

## 1342

Mukhtaṣari dar 'ilm-i-'arūd (مختصری در علم عروض).

A short treatise on prosody, by Khalil ibn Ibrāhīm  
alkhujand, dedicated to Amirzāda Ibrāhīm Sultān (see  
ff. 37<sup>a</sup>, l. 9, and 37<sup>b</sup>, l. 4), who is no doubt identical  
with Shāhrukh's son of the same name (born A. H.  
796 = A. D. 1394, died A. H. 838 = A. D. 1435). Begin-  
ning: حمد بى حد و ثنائى بى عدّ مرحضت ذوالجلالی  
را که قوانى الخ. The author may perhaps be the  
same who wrote the arithmetical work مفتاح الكنوز in  
the days of Sultān Muhammad II (A. H. 855-886 = A. D.  
1451-1481); see Rieu ii. p. 449. This little work  
contains three faṣls, and is styled in the heading simply  
رساله فى العروض.

Copied (probably soon after its completion) A. H. 815  
= A. D. 1412, 1413.

Ff. 36<sup>b</sup>-51, ll. 13; Nasta'liq; small illuminated heading; size,  
6½ in. by 4½ in. [FRASER 171.]

## 1343

Kitāb-i-Husn u Dil (کتاب حسن و دل).

An allegory in rhymed prose (سجع), by Maulānā  
Yahyā Sibak Alfattāhi Alnishāpūri, who died A. H. 852  
= A. D. 1448; see Rieu ii. p. 741; H. Khalfa iii. p. 67,  
etc. Beginning: الحمد لله الخ اما بعد چنین گوید  
مخترع این حکایت ومبدع این روایت که در شهر یونان  
پادشاهی بود که عقل نام او تمام دیار مغرب مستر  
احکام او الخ. This king had a son called Dil; to him  
he gave a town called Badan to rule in; in this town  
there was a citadel of the name Gunbad-i-dimāgh.  
People read to the prince chronicles, in them a notice  
of that fountain which contains the water of life, giving  
eternal life to those who drink it. Dil wants to go to  
this fountain, but nobody knows where it is. Finally  
he complains of his sorrows to one of his officers called  
Nazar, the police-prefect of Badan. This Nazar promises

to get information for him; he sets out travelling in search of the fountain, etc.

It was translated into English by W. Price, *Husn-oodil*, a pleasing allegory, etc., London, 1828.

This copy is dated A. H. 897 = A. D. 1492, by 'Abd-alrahmân; most beautifully written, with an illuminated frontispiece. On the first page is a note, according to which this copy was made for the Turkish Sultân Bâyezid II (A. H. 886-918). It runs thus: *برسم خزانه السلطان الاعظم الاعلم السلطان بن السلطان ابو النصر بايزيد خان بن محمد خان الخ*. This note has suffered from rubbing.

Ff. 36, ll. 9; Nasta'liq; size,  $7\frac{1}{2}$  in. by  $4\frac{3}{4}$  in.

[OUSELEY 91.]

### 1344

Shabistân-i-Khayâl (شبستان خیال).

The dormitory of fancy, also styled *شبستان نکات* (see Rieu ii. p. 741), a very subtle treatise in prose and verse on all the objects which occur in the inner and outer world, chiefly in the form of puns, by the same Fattâhî of Nishâpûr, composed A. H. 843 = A. D. 1439, 1440. It is divided into eight chapters, the contents of which are fully enumerated by Fleisher, *Catal. Lips.*, p. 399; comp. G. Flügel i. p. 587. A Turkish commentary on this little work was composed by the famous Surûrî, see *ibid.* p. 588. The first chapter of the Shabistân, 'On the faith and Islâm' (في الإيمان), was edited, translated into German and expounded on the basis of Surûrî's commentary, by H. Ethé: 'Das Schlafgemach der Phantasie, erstes Kapitel: Vom Glauben und Islam,' Leipzig, 1868. Beginning: *حمد خدا را که حسنه ميم حمدش درنايست در حد کمال کرم الخ*.

Chapter I on fol. 15<sup>a</sup>; II on fol. 26<sup>b</sup>; III on fol. 33<sup>b</sup>; IV on fol. 40<sup>b</sup>; V on fol. 46<sup>a</sup>; VI on fol. 57<sup>b</sup>; VII on fol. 67<sup>a</sup>; VIII on fol. 89<sup>a</sup>.

Dated the 24th of Muharram, A. H. 1077 = A. D. 1666, July 27.

Ff. 97, ll. 15; Nasta'liq; a little worm-eaten; size, 8½ in. by 4½ in.

[OUSELEY ADD. 81.]

### 1345

Muntakhab-i-Hulal-i-muṭarrraz (منتخب حُلّال مطرّز).

Extracts from Maulânâ Sharaf-al-din al-yazdî's work on riddles and enigmas, styled *حُلّال المطرّز*; comp. H. Khalfa iii. p. 108, No. 4614. The author, best known by his *Ẓafarnâma* (see above, Nos. 153-158), died A. H. 858 = A. D. 1454. He made himself an extract from his work, but the beginning of that extract, as quoted by H. Khalfa, does not agree with our copy, which opens thus: *الحمد لله رب العالمين . . . اما بعد بدانکه اين بعضی قواعد است از مهمّات فنّ معما که از کتاب حُلّال مطرّز مولانا المحقّق الخ*.

It is divided into two *حلّه* and a *خاتمه*:

*حلّه اولی در بیان تحصیل مدّه حرفی بحسب صورت کتابی الخ*, on fol. 50<sup>b</sup>.

*حلّه ثانیہ در بیان قواعدی که مبتنیست بر مجلای معنوی عددی حروف و کنوز رموز لطائف الخ*, on fol. 53<sup>a</sup>.  
*خاتمه در شرح ماهیت معما و لغز و فرق میان ایشان*, on fol. 75<sup>a</sup>.

On Jâmi's well-known extract from the same work, entitled *حلّ حلیّه*, see above, No. 894 (32) sq.

Copied by Muḥammad al-hâfiẓ almurshidi, probably about A. H. 868 = A. D. 1463, 1464.

Ff. 50<sup>b</sup>-79<sup>a</sup>, ll. 17; Naskh; size, 6½ in. by 3½ in.

[MARSH. 683.]

### 1346

Jam'-i-Mukhtaṣar (جمع مختصر).

The well-known extract from Wahid Tabrizi's treatises on prosody and rhyme, styled *در علم عروض*, beginning: *سپاس بی قیاس واجب التعظیمی را که بنشرف انسان الخ*.

Copied from an eastern MS., dated A. H. 869 = A. D. 1464, 1465. Comp. J. Aumer, p. 121; *Catal. des MSS.* et Xyl., p. 436; Pertsch, p. 14; G. Flügel i. p. 206; Rieu ii. p. 789.

Ff. 10<sup>a</sup>-44<sup>a</sup>, ll. 20-21; European handwriting; size, 7½ in. by 5½ in.

[CLERIC. 11.]

### 1347

Another copy of the same.

According to the preface of this copy: *اما بعد بدانکه این مختصریست از منشآت وحید تبریزی در علم عروض و قافیه و صنائع شعر که از برای برادرزاده خود تألیف کرد تا بدین مقدمه در اوزان مدخل کند و حدود و قافیه بشناسد و صنائع شعر بداند و این جمع مختصر نام نهاد*, this epitome was made by the author himself for his nephew. Beginning the same as in the preceding copy.

Copied in the beginning of the month Rabî'-alâkhar, A. H. 1022 = A. D. 1613, May.

Ff. 94<sup>b</sup>-108<sup>b</sup>, ll. 19; Nasta'liq; size, 8½ in. by 5½ in.

[SALE 41.]

### 1348

Manâẓir-alinshâ (منظر الانشا).

A work on epistolography, composed by the famous wazir of Sultân Muhammadshâh Bahma'ni of the Dakhan (A. H. 867-887), Maḥmûd Gâwân bin Shaikh Muḥammad Gilâni, with the honorary title of Khwâjah-i-Jahân, who was beheaded A. H. 886 = A. D. 1481; comp. G. Flügel i. pp. 237-240, where a full account of this work is given, and Rieu ii. p. 528. It is divided into a *muḥaddimah*, two *makâlas*, and a *khâtimah*, for the headings and subdivisions of which we refer to Flügel. *Muḥaddimah* on fol. 4<sup>b</sup>, last line; first *makâlah* on fol. 32<sup>b</sup>; second *makâlah* on fol. 71<sup>a</sup>; *khâtimah* on fol. 93<sup>b</sup>. The author's name appears on fol. 2<sup>a</sup>, l. 2; the title on fol. 4<sup>b</sup>, l. 1. Beginning: *یا مبدی الانشا ببسط نور الوجود الخ*.

This *Inshâ* concludes on fol. 98<sup>b</sup>, and is dated the 10th of Rajab, A. H. 1225 = A. D. 1810, August 11, by Râm Pir Shâh, an inhabitant of Allâhâbâd. Ff. 99 and 100



are left blank, and on ff. 101<sup>b</sup>-103<sup>a</sup> there is added in the same handwriting a letter, addressed by Prince Abū-alfath Muḥammad Ṣafawī to the emperor Akbar II of Dihli (A. H. 1221-1253):  
تعریف نامه که خاقان دارا  
دربان ابو الفتح سلطان محمد صفوی در رحلت قان بی دل  
فردوس منزل شاه عالم (که) بشاهنشاهی ظل الله معین  
محمد اکبر شاه ثانی پادشاه غازی گورگانی نوشته است.

Ff. 1-103. ll. 15; Nasta'lik; some pages injured by worms; size, 13 $\frac{3}{4}$  in. by 8 $\frac{1}{4}$  in. [OUSELEY ADD. 41.]

## 1349

Riyāḍ-alinshâ (رياض الانشا).

Another compilation by the same Maḥmūd bin Muḥammad Gilānī, entitled 'the gardens of letter-writing,' and containing a collection of eminent and exemplary letters, mostly addressed to very distinguished persons, beginning: يا من توجد ببدائع الابداع والانشا وتقد. باجزاء قلم الخ. l. 5, and fol. 112<sup>b</sup>, l. 7. For details we refer to G. Flügel i. pp. 261 and 262; Rieu iii. p. 983; Krafft, p. 26; Catal. des MSS. et Xyl., p. 416. Numerous valuable glosses and paraphrases on the margin of the first forty-two leaves.

Ff. 105-304, ll. 15-17; Nasta'lik, written by three different hands, the last of which seems to be the same as in the preceding work; size, 10 $\frac{3}{4}$  in. by 8 $\frac{1}{4}$  in. [OUSELEY ADD. 41.]

## 1350

Risālah fi-al'arūd (رساله في العروض).

Jāmi's treatise on metrical art, see above, No. 894 (33) sq. Beginning: شکر و سپاس وافر قادری را که حرکت سریع دوائر افلاک را سبب الخ.

Copied by 'Abd-alwahid Rānkūi (رانکوی), A. H. 1011 = A. D. 1602, 1603.

Ff. 129<sup>b</sup>-153, ll. 11-14; Nasta'lik; size, 6 $\frac{1}{2}$  in. by 3 $\frac{5}{8}$  in. [FRASER 168.]

## 1351

Risālah dar taḥkik-i-ḥaqīkat u majāz (رساله در تحقیق حقیقت و مجاز).

A rhetorical tract on the use of tropes and tropical figures, with its full title: رساله در تحقیق حقیقت و مجاز بری از املال اطناب و اخلاص اینجاز بتفصیل اقسام استعاره وافی در تکمیل ابداع اسوله و اختراع اجوبه کافی. The explanation of the استعاره or metaphor is the chief purpose of the treatise. As author appears on the fly-leaf, Maulānā 'Iṣām-al-din.

No date.

Ff. 19, ll. 17; Nasta'lik; size, 8 $\frac{1}{4}$  in. by 5 $\frac{1}{4}$  in. [FRASER 257 bis.]

## 1352

A Turkish tract on Persian prosody and metrical art, by 'Alī bin Ḥusain alamāsi, beginning: الحمد لله... اما بعد ایا سلیم الطبیعة شریف التَّسْبیسِ الله علیه

طریق العلم و الادب، بلکه و آگاه اولغل بوفن عروض و علم میزان حلیة طرفا و پیرایة شرفا در شعر ایتمکا الخ. All the examples are taken from Persian poets.

Ff. 110<sup>b</sup>-120, ll. 17; Nasta'lik; size, 8 $\frac{3}{4}$  in. by 5 $\frac{7}{8}$  in. [SALE 41.]

## 1353

Risālah fi-almu'ammâ (رساله في المعما).

The famous treatise on riddles and logogriffs, by Ḥusain bin Muḥammad alḥusaini alshirāzi alnīshāpūri, or as his pupil and commentator, Ṣāḍik Ruknī (see below, No. 1356), calls him, Amir Kamāl-al-din Muḥammad Ḥusain of Nīshāpūr, who lived at the court of Sultān Ḥusain Mirzā, and died A. H. 904 = A. D. 1498, 1499; comp. Rieu ii. p. 650; H. Khalfa v. p. 638; Catal. Codd. Orient. Lugd. Bat. i. p. 360; W. Pertsch, p. 117; J. Aumer, p. 43, etc. It was composed at the request of Mir 'Alīshir; see Garcin de Tassy, Journal Asiatique, 1847, vol. x. p. 357. Beginning:

زحرفی که آن بر زبان میروید - سپاس و ثنای حق اولی بود  
اما بعد معروض آنکه فقیر حقیر حسین بن محمد  
المسینی را چند معمای بود که الخ. These introductory verses are different from those quoted in H. Khalfa, Rieu, etc.; but a comparison with the two following copies proves that both works are in every other respect identical.

Dated by Yūsuf bin Muḥammad of Marw A. H. 920 = A. D. 1514. The copy is very carefully made, with ornaments both at the beginning and end.

Ff. 51, ll. 11; small Nasta'lik; size, 6 $\frac{1}{4}$  in. by 3 $\frac{3}{4}$  in. [OUSELEY 143.]

## 1354

Another copy of the same.

Another, somewhat larger copy of the same work, copied A. H. 1097 = A. D. 1686. The beginning is here identical with that in H. Khalfa, Rieu, etc.:

بنام آنکه از تألیف و ترکیب - معمای جهانرا داد ترتیب

Ff. 76<sup>b</sup>-134<sup>b</sup>, ll. 15; Nasta'lik; no ornaments; size, 9 in. by 4 $\frac{1}{2}$  in. [ELLIOT 258.]

## 1355

The same.

The same work, not dated. Beginning the same as in the preceding copy.

Ff. 1-47, ll. 19; Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [SELD. SUP. 32.]

## 1356

Sharḥ-i-Ruknī (شرح رکنی).

A commentary on the preceding work, by Ṣāḍik Ruknī, a pupil of Ḥusain bin Muḥammad. He added a commentary on his master's riddles on the ninety-nine names of God, نود و نه نام (see Aumer, p. 37, No. 115), on ff. 2<sup>b</sup>-18<sup>a</sup>, and at the end a notice on the logogriff (لغز), and the chronostichon (تأریخ). As the chronostichon of his own work he gives شرح رکنی بنویس, i. e. A. H. 916 = A. D. 1510, 1511, not more than

twelve years after Husain's death. Beginning: بنام آنکه از تألیف و ترکیب معمای جهان را داد ترتیب الی اما بعد معروض آنکه حقیر صادق رکنی در ایام زندگانی و زمان جوانی به معما میلی تمام داشتم از آن در ملازمت جناب سیادت پناهی فضیلت دستگاہی امیر کمال الدین محمد حسین المشهور به میر حسین نیشابوری کسب علم معما میکردم و معنائی که گفت یاد میکردم و آنچه خود نمی یافتم شرح حل آن از ایشان میشنیدم الی

A Turkish commentary on the same treatise of Husain, by Surûrî, made A. H. 965=A. D. 1557, 1558, is noticed in Rieu ii. p. 650.

Not dated, but this copy cannot have been made long after the composition of the work.

Ff. 160, ll. 13; Nasta'lik; size, 7½ in. by 4¾ in.

[OUSELEY 8.]

### 1357

Şahîfa-i-Shâhî (صحیفه شاهی).

The royal book, a compendium of epistolography, or large collection of formulas and specimens for all emergencies in letter-writing and all the different branches of this subtle art, composed by the well-known Husain bin 'Alî alwâ'iz alkâshifi, the author of the Raudat-alshuhadâ, the Anwâr-i-Suhaili, the Lubb-alulbâb (see above, Nos. 134, 431 sq., and 661), etc. (died A. H. 910=A. D. 1504), on the basis of his own celebrated work, the رزم محاورات (see Rieu ii. p. 528) and of the مخزن الانشا and dedicated to Sultân Husain Mirzâ; comp. fol. 2<sup>a</sup>, ll. 2, 4, and last. It is divided into an 'Unwân (عنوان) and three Şahîfas, with many subdivisions, as سطر, قسم, نوع, کلمه, حرف, طبقه, etc. etc.

'Unwân (در بیان آنچه کاتب را ضرورتست), on fol. 2<sup>b</sup>.

First Şahîfah (در خطابیات), on fol. 3<sup>a</sup>, in twelve سطر, viz. 1. در افتتاح; 2. در بیان صفات منشور; 3. در القاب; 4. در بیان ادعیه; 5. در ذکر; 6. در بیان عرض اخلاص; 7. در ادای تحیات; 8. در شوقیات; 9-11 without headings, some pages being left blank; 12. در عنوان مکاتبت.

Second Şahîfah (در جوابیات), according to the next copy, on fol. 86<sup>b</sup>, in seven سطر or رکن, viz. 1. در افتتاح; 2. در تعریف; 3. در وصف; 4. در تتمه; 5. در نتیجه مقابله شکر; 6. در تعظیم آن; 7. در مکتوب.

Third Şahîfah (در مقدمات خطابی یا جوابی), according to the following copy, on fol. 101<sup>a</sup>, in eight سطر. But of the eight سطر of this Şahîfah there are found in this copy, as well as in the following one, only three, viz. 1. در 3. در اعتذارات و اقسام آن; 2. در ملتزمات کلیه; 4-8,—which ought to contain, according to the preface of the third Şahîfah, the following matters: 4. شکایت مکارة و آفاق و مشتاق; 5. محاورات از اهل سفر و حضر یا یکدیگر; 6. نهانی و اقسام; 7. مخاطبات و معاتبات اهل محبت; 8. آن—are entirely missing in both

copies. It is very likely that the author himself did not complete his task, as he finished his previous work, the مخزن الانشا, only three years before his death, in A. H. 907, and this copy appears to be the first rough sketch only of the intended compendium.

Beginning:

ای بنامت صحیفه شاهی - شده مشهور ماه تا ماهی  
نقش نام تو زیب خامه من - نامور از تو گشت نامه من

No date.

Ff. 122; chiefly consisting of tables, intermixed here and there with short explanatory and introductory remarks, and extremely varying in the number of lines as well as of columns; irregular Nasta'lik; size, 10½ in. by 6¼ in. [FRASER 50.]

### 1358

Another copy of the same.

Another quite modern copy of the same work, finished A. H. 1225=A. D. 1810, by Râm Partâb of Allâhâbâd.

'Unwân on fol. 2<sup>b</sup>, Şahîfah I on fol. 2<sup>b</sup>, II on fol. 88<sup>a</sup>, III on fol. 104<sup>a</sup>. The last five سطر missing, as in the preceding copy.

Ff. 1<sup>b</sup>-116<sup>a</sup>, ll. 21-23; Nasta'lik; ff. 74 and 87<sup>b</sup> left blank; size, 13¾ in. by 8½ in. [ELLIOT 166.]

### 1359

A risâlah in the form of a mathnawî on the art of writing (شرح آداب خط), on fol. 18<sup>a</sup>, l. 5), by an anonymous author; it was finished at the beginning of A. H. 920 (fol. 18<sup>a</sup>, l. 3)=A. D. 1514, February. Beginning:

ای قلم نیز کن زبان بیان - بهر حمد خدای هر دو جهان  
The author, who apparently was a Shi'ite, then proceeds to explain the art of writing, the qualities of ink, paper, the sealing, the cutting of the qalam, etc.

Copied by Maḥmūd bin Shaikh 'Umar درگزینی. On the last page a kit'âh by Shaikh Abū Sa'îd bin Abū-alkhair, beginning:

دنیا طلبی بجانب روم گذر

Sir W. Ouseley says that this MS. belonged to Nâdir Shâh, and that his name is written in the illumination of the first page; but we must add, that the hand which wrote this name is later than that which wrote the whole.

Ff. 1-18, ll. 9; small Nasta'lik; richly ornamented; size, 6½ in. by 3¾ in. [OUSELEY 139.]

### 1360

Sharafnâma (شرفنامه).

Specimens of letters, illustrating the science of Inshâ or epistolography, compiled by Shihâb-al-din 'Abdallâh ibn Muḥammad almarwârid of Kirmân, with the takhalluṣ Bayânî, who was one of Sultân Husain Mirzâ's Amirs, and died A. H. 922=A. D. 1516; see Rieu iii. p. 1094<sup>a</sup>; Khulâṣat-alafkâr, No. 51; Makhzan-algharâ'ib, No. 303, etc. It begins:

ای کرده بکلك صنع تركيب بشر  
زانشاء تو نقش بسته اجسام صور الی



This work is probably identical with the *Tarassul* or epistolary mentioned among the author's compositions in Rieu, loc. cit. The first letter is by Amīr Kāsim Haidar. No date of composition appears. A few rubā'is by the same 'Abdallāh Marwārīd are mentioned in G. Flügel iii. p. 454, l. 30.

Not dated.

Ff. 216, ll. 15; large Nasta'liq; size, 8 $\frac{5}{8}$  in. by 5 in.  
[HYDE 26.]

### 1361

Sharafnāma (شرفنامه).

A treatise on epistolography, with the same title as the preceding work, by 'Alī Sharaf, containing specimens of letters, issues, orders, etc. Beginning: حمدی که فتوح آن موجب روح روان و سبب وصول فیض بدل و جان الهی.

Dated by Muṣṭafā alḥusainī the 22nd of Dhū-alḥijjah, A. H. 1124=A. D. 1713, 20th of January, at Gujarāt.

Ff. 103, ll. 7; Shikasta; size, 9 $\frac{1}{8}$  in. by 5 $\frac{3}{4}$  in. [FRASER 53.]

### 1362

Nigāristān (نگارستان).

An imitation of the Gulistān and Bahāristān, composed by Aḥmad bin Sulaimān ibn Kamālpāshā, A. H. 939=A. D. 1532, 1533, one year before his death. The chronogram of the year of the composition is نگارستان (see fol. 12<sup>b</sup>, l. 8). It is dedicated to Ibrāhīm Pāshā, the wazīr of Sulṭān Sulaimān (see fol. 11<sup>b</sup>, l. 11). Beginning: متتهای بی منتها خدای بی همتارا عزّ وجلّ که در تشیید بنای حکمتش عجل است الهی.

Contents:

Introduction, on fol. 1<sup>b</sup>.

First book (باب), در سیرت پادشاهان, on fol. 12<sup>b</sup>.

Second book, در زئی درویشان, on fol. 78<sup>a</sup>.

Third book, در فضیله قناعت, on fol. 102<sup>a</sup>.

Fourth book, در فضائل خاموشی, on fol. 134<sup>a</sup>.

Fifth book, در عشق جوانی, on fol. 149<sup>b</sup>.

Sixth book, در ضعف پیری, on fol. 167<sup>b</sup>.

Seventh book, در تأثیر تربیت, on fol. 175<sup>a</sup>.

Eighth book, در آداب اصحاب صحبت, on fol. 181<sup>a</sup>.

See H. Khalfa vi. p. 382; G. Flügel iii. p. 285; Fleischer, Catalogus Dresd., p. 8, No. 58; Catalogus Codd. Or. Lugd. Batav. i. p. 358. It is not to be confounded with a similar work of the same title, by Mu'ini al-Juwaini, composed A. H. 735 (see Rieu ii. p. 754), nor with Aḥmad al-Ghaffārī's Nigāristān (see above, Nos. 337-340).

This copy is interlined with gold, and has a gold vignette on the first page with the following title:

کتاب نگارستان تألیف علامه دهر وفهامة عصر امام المحققین وهمام المدققین مولانا شمس الملة والدين احمد بن کمال پاشا الرومی مفتی ممالک الاسلام رحمة الله تعالى در نظیره بهارستان وگلستان.

According to the colophon on fol. 193<sup>a</sup> the copy was finished by Muḥammad bin 'Abdallāh in Constantinople,

A. H. 1003, on the 23rd of Dhū-alḥijjah=A. D. 1595, the 29th of August: تمّ هذا الكتاب المستطاب بعون الله الملك الوقاب عن يد اضعف عباد الله محمد بن عبد الله في بلدة قسطنطينية في سراي سرور سلطان محمد خان ادام الله تعالى عمره وسلطنته بالعدل والاحسان الى آخر الدوران في داره الخزينة المعمورة في يوم الاثنين الثالث والعشرين من عشر (شهر) ذي الحجة في سنة ثلث والاف من هجرة سيد المرسلين وخاتم النبيين الخ.

Ff. 193, ll. 21; neat and clear Naskhi; size, 7 $\frac{7}{8}$  in. by 5 in.  
[OUSELEY 108.]

### 1363

Another copy of the same work.

Introduction on fol. 2<sup>b</sup>. First book on fol. 12<sup>a</sup>, second book on fol. 81<sup>a</sup>, third book on fol. 104<sup>b</sup>, fourth book on fol. 137<sup>a</sup>, fifth book on fol. 153<sup>b</sup>, sixth book on fol. 172<sup>b</sup>, seventh book on fol. 179<sup>b</sup>, eighth book on fol. 185<sup>b</sup>. Beginning of the introduction the same as in the preceding copy. On ff. 1<sup>b</sup> and 2<sup>a</sup> there is added a part of another introduction to the Nigāristān, of mixed poetry and prose like the work itself, beginning: سپاس محمدت اساس قطعه پادشاهی که پادشاهانرا الخ. At the end, on fol. 197<sup>a</sup>, there are also some baits added.

No date, but the copy is very fair, and at least as old as the preceding one.

Ff. 197, ll. 21; illuminated frontispiece on fol. 2<sup>b</sup>; Nasta'liq; a vignette and some seals on fol. 2<sup>a</sup>; size, 6 $\frac{3}{8}$  in. by 4 in.  
[ELLIOT 278.]

### 1364

Badā'i'-al-inshā (بدائع الانشا).

A work on the art of letter-writing, with forms of letters of every description and other specimens of a high rhetorical prose-style, compiled for the benefit of his son Rafī'-aldin Husain and other scholars of this branch of science, by Maulānā Yūsufi, a munshī of Humāyūn, who is probably identical with the physician Yūsuf bin Muḥammad of Harāt, the author of many medical works (see Rieu ii. pp. 475 and 529, iii. p. 1089<sup>a</sup>), A. H. 940=A. D. 1533, 1534. The value of the letters in the title doubled gives the date of the composition: تکرار کنی چونام اورا یکبار - شک نیست که زینت عنوان هر نامه. Beginning: رهبری بسال اتمام نامی وزیر دیباچه هر صحیفه کرامی الخ.

The author divides the Inshā into two parts, توقیعات and مراتع; the latter are subdivided into مراتع when the person addressed is of higher rank than the writer, رقع when he is of lower rank, and مراسلات when he is of the same rank as the writer. Then follow patterns of letters and replies, arranged according to the rank of the persons to whom they are directed; at the end, an account of the different titles. Many inter-linear Persian paraphrases of Arabic words occur in the text, also some marginal glosses.

Dated the 20th of Muḥarram, A. H. 1007=A. D. 1598, August 23.

Ff. 150, ll. 15; careless and inelegant Nasta'liq; size, 8 $\frac{3}{8}$  in. by 5 in.  
[BODL. 118.]

## 1365

The same.

Another copy of the same work, beginning like Bodl. 118. Many interlinear glosses and explanations. This copy was finished by Maḥmūd the 14th of Rajab, A. H. 1120=A. D. 1708, September 29.

Ff. 120, ll. 15; very careless Nasta'lik; size, 9 in. by 4½ in. [WALKER 61.]

## 1366

The same.

A third copy of the same, not dated. Many explanations of Arabic terms are interspersed between the lines on ff. 1-48.

Ff. 133, ll. 13; Nasta'lik; size, 9 in. by 5 in. [OUSELEY 68.]

## 1367

A fragment of the same.

A short fragment of the same Inshâ, only comprising ten leaves, beginning like the preceding copies.

Ff. 32<sup>b</sup>-41, ll. 19; small, but very clear Nasta'lik; size, 8½ in. by 5 in. [FRASER 56.]

## 1368

Fragment of another Inshâ-book.

A large fragment of another detailed work on letter-writing, defective at the beginning, without any title or author's name. It consists, like the *بدائع لانشا*, of all kinds of letters, arranged according to the different *طبقات*, that is, positions, classes, and ranks of the writers and those to whom they write. Many interlinear and also short marginal paraphrases of single words in English by a European hand (perhaps Mr. Fraser); a few Persian paraphrases also on the margin.

Ff. 42-191, ll. 15-16; Nasta'lik; size, 9 in. by 5 in. [FRASER 56.]

## 1369

Dar ilm-i-khatt (در علم خط).

Two treatises on the art of writing Persian characters, one in prose and the other in mathnawi baits, by Maulânâ Majnûn bin Muhammad Rafiqi (see fol. 1<sup>b</sup>, ll. 1, 2; fol. 3<sup>b</sup>, l. 8; and fol. 16<sup>a</sup>, l. 5), better known as Mir 'Ali alkhâtib, the accomplished Nasta'lik writer, who died shortly after A. H. 950=A. D. 1543, 1544; see Rieu ii. p. 531.

The *first* or prose treatise is styled *خط و سواد* (not *رسم الخط*, as is stated on the top of fol. 1<sup>a</sup>, since that title belongs to the second treatise), see fol. 4<sup>a</sup>, l. 11, and begins on fol. 1<sup>b</sup>: *حمد و سپاس استادیرا که کاتب*. *لوح و قلم بیچون و حافظ الخ*. It is divided into the following six short bâbs: 1. *در بیان خطوط و سطح*; 2. *در بیان ادوات کاتب*; 3. *در ذکر استادان و مخترعان*; 4. *در تشکّل هریک از حروف*; 5. *در بیان قواعد خط*; 6. *در حسن خط*. This part is dated the 29th of Jumâdâ-alawwal, A. H. 1089=A. D. 1678, July 19.

The *second* or poetical treatise is styled *رسم الخط*,

which must have been written before the *خط و سواد*, as it is alluded to in the preface of the latter. The title is a chronogram, and gives, in our opinion, the date A. H. 940=A. D. 1533, 1534; Rieu, loc. cit., however, takes the numerical value of *رسم خط* only (without the article, as it is written in the first hemistich of the chronostichon), and consequently arrives at the date A. H. 909=A. D. 1503, 1504. It begins, on fol. 14<sup>a</sup>, with *استایش حق سبحانه*, thus:

بیا ای خامه انشای رقم کن - بنام کاتب لوح و قلم کن

This part is dated the 15th of Rajab, A. H. 1093=A. D. 1682, July 20.

Ff. 1-32, ll. 14; Nasta'lik; size, 9½ in. by 6 in. [FRASER 48.]

## 1370

A third treatise on the same subject, by the same Majnûn bin Muhammad Rafiqi, in mathnawi baits, beginning with the *حرف الف*, thus:

از واضع خط نسخ و تعلیق - بشنو سخنی ز روی تحقیق  
see Rieu ii. p. 532, where the title is given as: *رساله وضع نسخ و تعلیق*.

No date.

Ff. 8, ll. 11; Nasta'lik; illuminated frontispiece; size, 4½ in. by 2½ in. [FRASER 59.]

## 1371

Sanâ'i'-alḥusn (صنائع الحسن).

A treatise on the various embellishments of poetical composition, figures, tropes, etc., illustrated by quotations from the most famous and ancient Persian poets, by Maulânâ Fakhri ibn Muhammad Amiri of Harât, the author of the *جواهر العجائب* (composed before A. H. 974); see above, No. 362, and A. Sprenger, Catal., p. 9 sq. This treatise is dedicated to Shâh Hasan, that is, Mirzâ Shâh Hasan Arghûn bin Shâhbeg, who ruled over Sind A. H. 928-962=A. D. 1522-1555. Fakhri probably spent some time at the court of that liberal prince, just as his contemporary Hâshimi, the author of the *مظهر الآثار*, did; see Rieu ii. p. 802<sup>b</sup>. Beginning: *صنائع ثناء بی غایت و بدائع حمد بلا نهایت مرصعی*. In the preface the author enumerates the following authorities: Khwâjah Naṣir of Tûs (died A. H. 672); Rashid Waṭwât (see above, No. 1336); Waḥid Tabrizi (see above, Nos. 1346 and 1347); Sharaf bin Muhammad alrâmi (see above, Nos. 1339 and 1340); Maulânâ Kutb-al-din 'allâmah; Shams-i-Kais, the author of the *مفتاح* and the *اخفش نحوی* (a third work by the same, *حدائق المعجم*, is mentioned, Rieu ii. p. 814<sup>b</sup>); Mir 'Atâ'-allâh of Mashhad, who composed a *رساله بدائع* for Mir 'Alishîr; and Ḥusain Wâ'iz Kâshifi (see above, Nos. 1357 and 1358).

Copied A. H. 981=A. D. 1573, 1574.

Margin-column, ff. 9-60<sup>b</sup>, ll. 36-48; Nasta'lik. [ELLIOT 388.]



## 1372

Another copy of the same treatise.

Beginning as in the preceding copy. Dated A. H. 1169 = A. D. 1755, 1756, at Dihli.

Ff. 182-245, ll. 13-14; Nasta'lik; size,  $8\frac{1}{2}$  in. by  $5\frac{1}{2}$  in.  
[Ouseley Add. 74.]

## 1373

Mu'ammayât-i-Maulânâ Ghiyâth Fikrî (معتمیات مولانا غیاث فکری).

A collection of riddles and chronograms by Maulânâ Ghiyâth Fikrî, beginning with a riddle on the name of علی: حد چشم نیست تا منزل شود آنما را - خوش بود منزل درون دل شود آنما را.

This little work was compiled A. H. 964 = A. D. 1556, 1557; see fol. 22<sup>b</sup>, ll. 6 and 7: تاریخ سال حال است که نهصد و شصت و چهار باشد.

Ff. 36, ll. 12; Nasta'lik; one half of the last leaf torn away; size,  $5\frac{3}{4}$  in. by  $3\frac{3}{4}$  in. [FRASER 95.]

## 1374

Another collection of short riddles, composed by 'Abbâs Kulikhân Shâmlû, the governor of Khurâsân and son of Hasanbeg or Hasan Kulikhân, who was his predecessor in the same office and a well-known poet. Hasan died A. H. 1050 = A. D. 1640, 1641; his son 'Abbâs, the author of this little work, about A. H. 1090 = A. D. 1679; see Rieu ii. pp. 682<sup>a</sup> and 817<sup>b</sup>, iii. p. 1091<sup>a</sup>. It opens with three riddles (باسم محمد، باسم الله)، which are followed by a preface in prose, beginning: بعد از کشایش معمای مجمع الاسماء توحید باری: تعالی الخ. The collection itself begins, on fol. 3<sup>b</sup>, with two riddles on God, one on Muḥammad, one on 'Alī, and one on Husain.

No date. Modern copy.

Ff. 34, ll. 9; Nasta'lik; size,  $7\frac{1}{8}$  in. by  $4\frac{3}{8}$  in. [ELLIOT 245.]

## 1375

A third, very short collection of riddles, beginning: در میان سروقته آن زمان - آفت بيمد بود سروش همان  
Copied A. H. 1097 = A. D. 1686.

Ff. 135<sup>a</sup>-139<sup>b</sup>, ll. 15; Nasta'lik; size, 9 in. by  $4\frac{3}{8}$  in. [ELLIOT 258.]

## 1376

Kawânin-i-Khuṭûṭ (قوانین خطوط).

A treatise on penmanship (در فن خط) or در صنعت و در فن خط, by Maḥmūd bin Muḥammad, compiled after A. H. 969 = A. D. 1561, 1562, the last date mentioned here on fol. 44<sup>b</sup>, and beginning: شکر و سپاس مرصاعی را که چمن قرآن را به گلدسته ریاض نون و القلم ازیلی مرتین گردانید الخ. and divided into five maḥālas, viz. 1. در تراشیدن قلم و اختلافات آن. 2. در شناختن قلم. 3. در گرفتن قلم و راندن و حرکات انگشت. 4. در گرفتن قلم و راندن و حرکات انگشت.

5. قواعد خط بر طریق نقطه و دائره; and در مرکبات. This khâtimah, on ff. 21<sup>a</sup>-46<sup>b</sup>, forms the largest and most interesting part of the whole copy, viz. a short historical account of the most famous Persian calligraphers (در ذکر استادان خطوط), beginning with Abû 'Alī Muḥammad bin 'Alī ibn Maḥlāh, who twice became wazir of the 'Abbâside Khalif Muḥtadir, A. H. 324 and 326. The last name, which is marked here on fol. 44<sup>b</sup>, is Maulânâ Sulṭân 'Alī, i. e. Ali of Mashhad, who died A. H. 919 = A. D. 1513, 1514; see Rieu ii. p. 573. The names of the following ones on ff. 45 and 46 are left blank.

This treatise is followed, on ff. 47<sup>a</sup>-56, by another one in mathnawî baits on the same subject, with a prose preface, but anonymous and incomplete at the end. It begins: بعد از ادای حمد خالق لوح و القلم الخ. and contains the following chapter-headings: در بیان نستعلیق - در بیان جمع کردن لوحهای مردان - در بیان ملاحظه خط و دانستن قواعد - در بیان مفردات - در بیان قواعد حروف - در بیان قلمتراش - در بیان خوشنویسی - در بیان منقبت مرتضی علی - در بیان قواعد نستعلیق. In this last chapter the copy breaks off with the third bait.

Ff. 56, ll. 8; large and distinct Nasta'lik; size,  $5\frac{3}{4}$  in. by  $4\frac{3}{4}$  in. [WALKER 28.]

## 1377

Latâ'if-alinshâ (لطائف الانشا).

A compendium of epistolography, dealing with all the branches of Inshâ or the art of letter-writing as practised by the three principal Muḥammadan nations, the Persian, Turkish, and Arabic. It was compiled by an anonymous author, and dedicated to the Turkish Sulṭân Sulaimânshâh bin Sulṭân Salimkhân bin Sulṭân Bâyezidkhân, who reigned A. H. 926-974 = A. D. 1520-1567; see fol. 7<sup>b</sup>, ll. 3 and 4. The introduction, all the headings, and the majority of specimens are in Arabic; the explanatory text is mostly in Persian, in the second maṭlab, however, in Turkish. The work is divided into a muḥaddimah and three maṭlabs (see the index on ff. 4<sup>a</sup> and 4<sup>b</sup>, and the title on fol. 8<sup>b</sup>, l. 3), and begins thus: الحمد لله الملك المتان والمهيمن والديان الذي خلق الانسان الخ.

Contents:

Muḥaddimah, on fol. 8<sup>b</sup>: Exposition of the meaning, practice, and regulations of the art of Inshâ (في توضيح احوال هذا الفن و ادائه و ضوابطه اشعاراً و معرفة روابط قواعد هذا الصناعة ايجازاً لا اكثاراً).

First maṭlab, on fol. 17<sup>a</sup>: Persian epistolography (في رسائل الفرسية), subdivided like the other two maṭlabs into two parts, official writings (في سلطانيات) and friendly or familiar writings (في الاخوانيات). The former contains nine faṣls, viz. 1. في الربيعيات, spring poems, combined with a eulogium of the Sulṭân; 2. في الشتاتيات, winter songs, likewise ending in a panegyric of the monarch; 3. في المخاطبات, addresses;

4. *المجاوبات*, replies (these two *faṣls* are not marked in the text); 5. *في التهاني*, congratulations; 6. *في التعازي*, condolences; 7. *في الالتماس*, requests; 8. *في عرض الحال الى عتبة العلية*, petitions to the Sublime Porte; 9. *في الفتحيات*, reports of victories. The latter part (beginning on fol. 69<sup>a</sup>) contains five *faṣls*, viz. 1. *في المخاطبات*; 2. *في المجاوبات*; 3. *في التعازي*; 4. *في الالتماسات* (the last three are not marked in the text); 5. *في الربيعيات*.

Second *maṭlab*, on fol. 87<sup>b</sup>: Turkish epistolography (في مكاتب التركمية الرومية). The *official* part contains four *faṣls*, viz. 1. *في المخاطبات*; 2. *في المجاوبات*; 3. *في التهاني*; 4. *في التعازي*. The *non-official* part (beginning on fol. 108<sup>b</sup>) contains the same four *faṣls*.

Third *maṭlab*, on fol. 126<sup>b</sup>: Arabic epistolography (في طوامير العربية). The *official* part in three *faṣls*, viz. 1. *في التهنية*; 2. *في الجواب*; 3. *في مخاطبات*. The *non-official* likewise in three *faṣls*, viz. 1. *في الخطابات*; 2. *في التماس الحضور*; 3. *في الجواب*.

Copied A. H. 1062 = A. D. 1652.

Ff. 144, ll. 15; Naskhī; size, 8½ in. by 5½ in. [SALE 1.]

### 1378

*Mukātabāt-i-ʿallāmi* (مكاتبات علّامي).

The letters of Akbar's prime-minister, Abū-alfadl, who was assassinated A. H. 1011 = A. D. 1602, see above, Nos. 200-216 (*Akbarnāma*), and Nos. 438-440 (*Iyār-i-dānīsh*); collected by ʿAbd-alṣamad bin Afdal Muḥammad, A. H. 1015 (the title as given above is a chronogram) = A. D. 1606, 1607. This collection is sometimes styled *Mukātabāt-i-Abū-alfadl* or *Inshā-i-Abū-alfadl*, and contains three *bābs*, *ḳisms*, or *daftars*, viz.:

1. Letters, written in Akbar's name (مكاتبات و فرامین) که از زبان حضرت شاهنشاهی بملوک ایران و توران و (امرای عالیشان رقم زدۀ کلك معنى سنج گردانیده اند), beginning, on fol. 1<sup>b</sup>, with the usual preface: *گوناگون نیایش مر داور را که وجود بشر را از کارخانه عنایت کسوت حیات پوشانیده الی*.

2. Letters written by Abū-alfadl himself to Akbar and to Amirs (عرائض و خطوط که خود بحضرت خاقان), beginning, on fol. 66<sup>b</sup>: *عرضداشت کمترین بندهای ابو الفضل الی*.

3. Miscellaneous letters and other pieces of refined prose writing (خطب و اختتام و انتخاب کتب و بیاضها) و نشرهای دیگر که بعضی مطالب و مقاصد در حیز عبارت (آورده اند). The beginning of this *daftar* is not marked here, but its contents are found complete.

The Persian headings, as given here, are taken from the index of Fraser 117 (fol. 2<sup>a</sup>, l. 16 sq.). Comp. on these letters, Rieu i. p. 396; G. Flügel iii. p. 286; W. Morley, p. 109; A. F. Mehren, p. 26; J. Aumer, pp. 18

and 124, etc. The *Inshā-i-Abū-alfadl* has been printed at Calcutta, 1810; Lucknow, A. H. 1262 and 1280.

This copy is dated the 21st of Muḥarram, A. H. 1163 (second year of Ahmadshāh's reign) = A. D. 1749, December 31, by Shaikh Ḥifz-allāh Nārnaul.

Ff. 186, ll. 15; careless Nasta'lik, often resembling Shikasta; collated throughout with marginal corrections; size, 8½ in. by 6 in. [BODL. 777.]

### 1379

The same.

Beginning: *گوناگون نیایش مر داور را سزد که وجود الی*. The subdivision into three *daftars* is not marked here. No date. Twelfth century of the Hijrah. Bought with the Schlagintweit Tibetan collection in March, 1885.

Ff. 250, ll. 13; very large Nasta'lik; illuminated frontispiece, every page surrounded by variegated stripes; size, 11½ in. by 6¾ in. [MS. PERS. D. 4.]

### 1380

The same.

Beginning as in the preceding copy. No subdivision. No date. Occasionally various readings and notes on the margin. Large waterspots.

Ff. 271, ll. 15-18; Nasta'lik, written by different hands; size, 8¾ in. by 6 in. [FRASER 117.]

### 1381

The same.

As title appears here, on fol. 1<sup>a</sup>: *انشاء ابو الفضل*. Beginning as usual. No date.

Ff. 514, ll. 11; very large and distinct Nasta'lik, written by two hands (the first on ff. 1-354 and 427-514, the second on ff. 355-426); size, 9 in. by 6 in. [OUSELEY ADD. 120.]

### 1382

An incomplete copy of the same.

This copy breaks off with the words *بتکلیف چندی* را بر سازند, corresponding to fol. 327<sup>a</sup>, l. 8, in the preceding copy (Ouseley Add. 120).

Ff. 164, ll. 15; large Nasta'lik; the last pages injured; size, 9½ in. by 6½ in. [OUSELEY ADD. 152.]

### 1383

A fragment of the same.

This fragment contains about a third of the whole, and has neither beginning nor end. It opens abruptly thus: *و گلبین بهشت را بگل خرزهره آرایش الی*, corresponding to MS. Pers. D. 4, fol. 2<sup>b</sup>, lin. penult. It breaks off in one of the letters addressed to the Khân-khânân.

Ff. 75, ll. 15; the main portion, ff. 8-75, is written in a mixture of careless Nasta'lik and Shikasta; ff. 1-7 are by another hand, in good, clear Nasta'lik; worm-eaten; size, 9 in. by 5½ in. [MS. PERS. D. 9.]

### 1384

*Inshā-i-Harkarn* (انشاء هرکرن).

Forms of letters, by Harkarn, the son of Mathurâdās Kanbūh (or Kanbū, as it is usually spelt) of Multān,



beginning: بعد از نثار حمد و ثنای حضرت ایزد متعال  
ذو الجلال الخ.

The author had been munshî to Ittibârkân, who died about A. H. 1033 or 1034 = A. D. 1624, 1625, and this work was probably composed between that date and A. H. 1040 = A. D. 1630, 1631; see Rieu ii. p. 530. It is divided into seven bâbs, the headings of which are given in full by J. Aumer, p. 124; see also Catal. Codd. Or. Lugd. i. p. 175, and A. F. Mehren, p. 124. They are found here on ff. 2<sup>b</sup>, 7<sup>b</sup>, 17<sup>b</sup> (the fourth is not marked), 33<sup>a</sup>, 49<sup>a</sup>, and 52<sup>b</sup>.

Dated the 9th of Dhû-alka'dah, A. H. 1146 = A. D. 1734, April 13. Edited and translated into English by F. Balfour: 'The forms of Herkern,' Calcutta, 1781; new ed. 1831. Lithographed besides in Lâhûr, 1869.

Ff. 1-66, ll. 11; Nasta'lik; illuminated frontispiece; size, 4½ in. by 3½ in. [FRASER 52.]

### 1385

Munsha'ât-i-Brahman (منشآت برهمن).

A collection of letters, issues etc. to wazirs, amirs, and other eminent men, by the emperor Shâhjahân's Mir Munshî Candarbân Brahman of Lâhûr, who died A. H. 1068 or 1073 = A. D. 1657, 1658 or 1662, 1663; see above, No. 1123. In the preface of this book the author quotes his diwân and some other works by his pen, viz. گلدسته - چهار چمن (a description of Shâhjahân's court, with a memoir of his own life, see Rieu ii. p. 838<sup>b</sup>) and تحفة الفصحا - کار نامه - تحفة الوزرا - مجمع الوزرا. Beginning: چون از عنقوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعر و انشا بهم رسید الخ. Comp. Rieu i. p. 397, where, however, a different beginning is found.

No date.

Ff. 67, ll. 15 (ll. 12 on the last six leaves, which are supplied later); written partly in Shikasta, partly in careless Nasta'lik; size, 8½ in. by 4½ in. [WALKER 53.]

### 1386

Ruġa'ât-i-Candarbhân (رغعات چندربهان).

This seems to be another copy of the same collection of letters by Candarbân Brahman, only a little shorter and different in the beginning, which runs here thus:

کترین بندگان عقیدت کیش و دعا گویان خیر اندیش چندربهان برهمن که رشته بندگی در گردن اخلاص الخ. The first letter is addressed to Islâmkhân, the second to Sa'dallâkhân, the third and fourth to 'Âqilkhân, the fifth to Muza'farkhân, the sixth to Mirakbakhshi, the seventh to Hâjî Muḥammad Kudsi, the eighth to Mullâ Mir, etc.

Dated the 14th of Dhû-alka'dah, A. H. 1146 = A. D. 1734, April 18.

Ff. 67<sup>b</sup>-125, ll. 11; Nasta'lik; illuminated frontispiece; size, 4½ in. by 3½ in. [FRASER 52.]

### 1387

Munsha'ât-i-Tâhir Wahîd (منشآت طاهر وحید).

Official letters, written, as a comparison with the

following copy and with Rieu ii. p. 810<sup>b</sup> shows, by Mirzâ Muḥammad Tâhir Wahîd (the author of the *Târîkh* of Shah 'Abbâs Thâni; see above, No. 301), in the name of 'Abbâs II, Shâh of Persia (A. H. 1052-1077 = A. D. 1642-1666). They are addressed to:

1. Sultân Murâdbakhsh, the fourth son of Shâhjahân, who died A. H. 1071 = A. D. 1661 (on ff. 6<sup>a</sup>, 12<sup>b</sup>, and 48<sup>a</sup>).
2. Prince Dârâ Shukûh, who was murdered A. H. 1069 = A. D. 1659 (on fol. 7<sup>b</sup>).
3. The ruler of Bijâpûr (on ff. 9<sup>a</sup> and 43<sup>b</sup>).
4. The Kutbshâh ruler of the Dakhan (on ff. 10<sup>b</sup> and 41<sup>b</sup>).
5. The emperor Aurangzib (on ff. 15<sup>a</sup>, 27<sup>b</sup>, 31<sup>a</sup>, the latter being a letter, written after the recapture of Kandahâr, A. H. 1058; see also fol. 49<sup>b</sup>).
6. 'Abd-al'azizkhân, governor of Balkh, no doubt identical with the son of the Uzbek prince Nâdir Muḥammad (on ff. 17<sup>b</sup>, 18<sup>b</sup>, 20<sup>b</sup>, 23<sup>a</sup>, 25<sup>b</sup>, 33<sup>b</sup>, 38<sup>a</sup>, 38<sup>b</sup>, 40<sup>a</sup>, 47<sup>a</sup>, and 47<sup>b</sup>).
7. The ruler of the kingdom of Russia (on fol. 24<sup>b</sup>).
8. 'Abd-alghâzikhân, governor of Ürganj (on ff. 36<sup>b</sup>, 41<sup>a</sup>, and 48<sup>b</sup>).
9. Daulatkhân, during the siege of Kandahâr (on fol. 56<sup>b</sup>).
10. Taqî, Sultân of Rûm, on fol. 60<sup>a</sup>.

And to a few others. Beginning: انامل تقدیم محمدت قدیمی مفتاح کنجینه مقال تواند بود که مانند انفسا جدیدہ الخ.

No date; twelfth century of the Hijrah. These letters were edited in Calcutta, 1826, and in Lucknow, 1844.

Ff. 1-70, ll. 13; clear Nasta'lik; size, 8½ in. by 5½ in. [MS. PERS. E. 9.]

### 1388

The same.

A similar, but fuller collection of Tâhir Wahîd's official letters, without any preface. This copy was finished the 14th of Sha'bân, A. H. 1225 = A. D. 1810, September 14, by Râm Partâb of Allâhâbâd.

Ff. 117<sup>b</sup>-215, ll. 23; Nasta'lik; size, 13½ in. by 8½ in. [ELLIOT 166.]

### 1389

Munsha'ât-i-Tuġhrâ (منشآت طغرا).

A collection of the writings, of a very refined and flowery style, of Mullâ Tuġhrâ of Mashhad, who went to India towards the end of Jahângir's reign, became, under Shâhjahân, munshî to prince Murâdbakhsh (see above, No. 1387, 1), in whose honour he composed several highly finished pieces, see, for instance, ff. 34<sup>a</sup>-41<sup>a</sup> sq. in this copy (Nos. 17-21 below), and ff. 47<sup>a</sup>-50<sup>a</sup> sq. in the following copy, and spent the last portion of his life in Kashmîr, where he died some time before A. H. 1078 = A. D. 1667; comp. Rieu ii. p. 742 sq.; W. Pertsch, p. 24; Khulâsat-alkalâm, Elliot 184, No. 43, etc. The title, as given above, is taken from the following copy; the present one is styled incorrectly طغرا مجموعہ, since by no means all the prose works of Tuġhrâ are found in it. This collection begins with a rubâ'i:

ای در طلب تو خانه بردوش سحاب الخ

after which the treatises begin immediately. Unfortunately there are very few headings to be found, and the single tracts run into each other often without the slightest interruption. We therefore mention first all the risâlas which agree with those in Rieu's copy, and in a collection of the same treatises in the India Office Library, No. 1902, from which also the missing headings have been supplied.

1. رسالۀ فردوسیہ, description of Kashmir (Rieu, No. II; India Office 1902, No. VIII), on fol. 1<sup>b</sup>, beginning: ثنای بهار پیرائی که انگشت سبز را بدانهای شبنم الخ.

2. مرآت الفتح, the mirror of victories, or the conquest of Bulkh and Badakhshân (Rieu, No. VI), on fol. 43<sup>b</sup>, beginning: یکہ تازان میدان تقریر از دولت الخ.

3. تجلیات, manifestations, another description of Kashmir (Rieu, No. IX; India Office 1902, No. VI), on fol. 71<sup>b</sup>, beginning: کشمیر بود فصل خزان عالم نور الخ.

4. مشابہات بدیعی, wonderful comparisons (India Office 1902, No. III), on fol. 80<sup>b</sup>, beginning: موسم آن شد (Indie Office) که مینا را که هندی سرکند الخ.

5. تعداد النوادر, enumeration of curiosities (Rieu, No. XXII; India Office 1902, No. IV), on fol. 85<sup>b</sup>, beginning: در تیرہ زمین ہند دلگیر شدم الخ.

6. مرتفعات, exalted matters, description of a darbâr at Jahângir's court (Rieu, No. V; India Office 1902, No. I), on fol. 90<sup>b</sup>, beginning: نوبہار آمد کہ مقراض از پر بلبل کنید (کند) الخ.

7. تحقیقات, verifications or poetical applications of the names of plants (Rieu, No. III; India Office 1902, No. V), on fol. 101<sup>b</sup>, beginning: از بس غلط است حرف قاموس فلک الخ.

8. مجمع الغرائب, collection of wonders, description of the lake Kamam (Rieu, No. IV; India Office 1902, No. VII), on fol. 105<sup>b</sup>, beginning: چہ نوپسد (نویسی) از وسعت دریاچہ الخ.

9. جوش بلبل, the ebullition of the nightingale, also styled دیباچہ معیار الادراک, preface to the standard of perception, in praise of Hâfiz' diwân (Rieu, No. I; India Office 1902, No. IX), on fol. 126<sup>b</sup>, beginning: پیش رو ساز سخن ترانہ حمد صانعی است الخ.

10. رقعات, letters (Rieu, No. XVII), on fol. 133<sup>b</sup>. Besides these treatises there are found the following headings:

11. در تعریف صورت شاہجہان, on fol. 20<sup>b</sup>.
12. در توصیف فضل و دانش پادشاہ, on fol. 22<sup>a</sup>.
13. در ذکر افادۂ پادشاہ, on fol. 23<sup>b</sup>.
14. در ضمن دعای این پادشاہ, on fol. 25<sup>b</sup>.
15. در توحید جناب احدیت, on fol. 26<sup>b</sup>.
16. در نعت حضرت رسول, on fol. 27<sup>b</sup>.
17. (i.e. Murâdbakhsh) زادہ پادشاہ حسن, on fol. 34<sup>a</sup>.

18. در توصیف فضل و کمال شاہ, on fol. 35<sup>b</sup>.

19. در تعریف خط شاہزادہ, on fol. 36<sup>b</sup>.

20. در تعریف بزم شاہزادہ, on fol. 38<sup>a</sup>.

21. در تعریف رزم شاہزادہ, on fol. 41<sup>a</sup>.

22. حقیقت حسب حال, on fol. 56<sup>b</sup>.

23. در صفت تجرد منشی خرقة پوشان اطراف شاہجہان, account of twelve Shaikhs of Shâhjahânâbâd (a pendant to the تذکرۃ الانقیاء, the eulogies on twelve Shaikhs of Kashmir, in Rieu, No. VIII), on fol. 97<sup>a</sup>.

A رسالہ طغرا, containing eighteen treatises and the letters of our author, with commentary, has been printed at Cawnpore, 1871.

This copy is dated the 24th of Jumâdâ-althâni, A. H. 1223 = A. D. 1808, August 17.

Ff. 142, ll. 11; careless Nasta'liq, mixed with Shikasta; size, 8 in. by 5½ in. [Bodl. 767.]

### 1390

Another copy of the same.

This copy upon the whole agrees in its contents with Bodl. 767, but has still fewer headings. Instead of the rub'âi there is a short prose-introduction to the first treatise or رسالہ فردوسیہ, viz.: عبارتست ازین تازه بستان کہ چون موسم اردی بہشت فکر بطراحیہ پرداختہ و در زمین رضوان پسند کاغذش بجای گل و ربان خط و خال حور و غلمانرا نہال تحریر ساختہ .... ثنای بہار پیرائی کہ انگشت سبز را الخ.

Many marginal and interlinear glosses and additions. No date.

Ff. 124, ll. 15; Nasta'liq, written by different hands; size, 8½ in. by 4¾ in. [WALKER 58.]

### 1391

Jâmi'-al-kawânin (جامع القوانین).

Specimens of letters, divided into four faşls, viz.:

1. در مکتوبات, on fol. 2<sup>b</sup>.

2. در رقعات, on fol. 5<sup>b</sup>.

3. In two قسم انگیز: a. در مراسلات تہنیت, on fol. 24<sup>a</sup>; b. در مکاتبات تعزیت آمیز, on fol. 25<sup>b</sup>.

4. در آداب و القاب و خاتمہ کتاب, on fol. 26<sup>b</sup>.

Beginning in the middle part of fol. 1<sup>b</sup>: ستایش و نیایش مرداور و احدیر کہ کاتب فصاحت بیان الخ. The real name of the author, who is called in the (very badly written) colophon of this copy: خلیفۂ طلب علم, is, according to another copy of the same work in the India Office, No. 2980 (ff. 1-59), and the colophon of the following copy, Shâh Muḥammad or Khalifah Shâh Muḥammad, and the date of composition A. H. 1085 = A. D. 1674, 1675; comp. Rieu i. p. 414; Catal. Codd. Orient. Lugd. i. p. 176; J. Aumer, p. 123; A. F. Mehren, p. 27.



Dated the 14th of Rajab in the twenty-fourth year of Muhammadshâh's reign (A. H. 1155 = A. D. 1742, September 14), by Amin-aldin. Collated. The work was printed with the title of *انشاء خلیفه* in Calcutta, 1834; Lucknow, 1846; and Cawnpore A. H. 1280.

Ff. 30, every page divided into 4-8 small parts or columns, which are written opposite and underneath each other with intervening lines in the middle as well as on the margin; size, 8½ in. by 6 in. [BODL. 484.]

## 1392

Another copy of the same work.

Beginning: ستایش و نیایش مراحدیر که کاتب فصاحت. Faṣl I, on fol. 3<sup>a</sup>; II, on fol. 20<sup>a</sup>; III, on fol. 32<sup>a</sup>; IV, on fol. 35<sup>a</sup>.

Dated A. H. 1163, the 27th of Rajab = A. D. 1750, July 2, by Bahâdur Beg; copied for Khwâjah Sahl 'Ali Khân.

Colophon: تمام شد کار من نظام شد انشاء جامع القوانین من تصنیف سخن سنج دریای معانی رموز آن نسخه نکته دانی برگزیده حضرت صمد خلیفه شاه محمد طالب علم بروز شنبه شهر رجب المرجب بتأریخ بیست و هفتم سنه ۳ احمد شاه بادشاه غازی فرمایش خانوالا شان بلند مکان خوجه سهل علی خان کاتب الحروف فقیر حقیر بهادر بیک غفر الله تعالی ذنبه.

Ff. 40, ll. 17; Nasta'liq; size, 9½ in. by 4½ in. [OUSELEY 42.]

## 1393

A third copy of the same.

Beginning as in the preceding copy. Faṣl I, on fol. 3<sup>b</sup>; II, on fol. 32<sup>b</sup>; III, on fol. 51<sup>a</sup>; IV, on fol. 55<sup>b</sup>. Part of the last leaf, which had been supplied by another hand, is torn away.

No date.

Ff. 63, ll. 13; Nasta'liq; size, 7½ in. by 5 in. [BODL. 769.]

## 1394

Fragments of the same.

1. Ff. 1-8. Preface, a few lines of which are missing (first words: . . . . . ذوی الافهام), and faṣl I to the heading of the fourth letter (مکتوب چهارم), beginning on fol. 4<sup>a</sup>.

2. Ff. 9-28. From the end of the eleventh letter of the first faṣl to the heading of the third note (رقت) of faṣl II, which begins on fol. 27<sup>b</sup>.

3. Ff. 29-46. From the beginning of the seventh note in faṣl II to the middle of the second letter (مکتوب دوم در تهنیت) in the first kism of faṣl III, which begins on fol. 45<sup>b</sup>.

4. Ff. 47-54. From the end of the first kism of faṣl III (the second kism begins on fol. 47<sup>a</sup>, l. 8) to the middle of the section القاب مشایخ عظام in faṣl IV, which begins on fol. 50<sup>a</sup>.

Ff. 54, ll. 9; Nasta'liq, occasionally mixed with Shikasta; size, 8½ in. by 5½ in. [MS. PERS. E. 12.]

## 1395

Nigâr-nâma-i-Munshî (نگارنامۀ منشی).

Models of official letter-writing, also styled کارنامۀ منشی (see fol. 2<sup>b</sup>, l. 11; the common title appears on fol. 5<sup>b</sup>, l. 6), collected by Munshi Malikzâda (see fol. 2<sup>a</sup>, l. 8), who was first in the service of Kâdi Muhammad Muṣṭafâ, and later on in that of prince Muhammad Mu'azzam Shâh 'Âlam; see fol. 6<sup>a</sup>, l. 8 sq. On his further movements, comp. Rieu iii. p. 985. This work was completed A. H. 1095 = A. D. 1684.

Contents:

Preface, on fol. 1<sup>b</sup>, beginning: منشی حکمت کامله ایزدی چون بارادت لم یزلی بانشاء صقیقه شریفه پرداخت دیباجه این نوائین نامه بدیع رقم الخ.

A chapter, در تعریف انشا, on fol. 2<sup>b</sup>.

Account of celebrated older and modern Munshis (تعریف منشیان بلاغت نشان از متقدمین و متأخرین), on fol. 3<sup>a</sup>.

Sketch of the author's own life and his reasons for compiling this book (ماجرای حال منشی سخن سکال), on fol. 5<sup>b</sup>.

First daftar (the main portion of the work being divided into two daftars), on fol. 9<sup>a</sup>, contains the author's own letters, in four saḥas, on ff. 9<sup>a</sup>, 22<sup>a</sup>, 26<sup>b</sup>, and 102<sup>a</sup>.

Second daftar, on fol. 122<sup>b</sup>, contains compositions of other celebrated munshis, in five saḥas, on ff. 122<sup>b</sup>, 159<sup>a</sup>, etc. The last three saḥas are not marked in the text.

For further details, see Rieu, loc. cit. No date; twelfth century of the Hijrah. The MS. was bought with the Schlagintweit Tibetan collection in March, 1885.

Ff. 188, ll. 12-15; written in different kinds of Nasta'liq, occasionally mixed with Shikasta; size, 8½ in. by 5½ in. [MS. PERS. E. 1.]

## 1396

Inshâ-i-'Abd-alrasûl (انشاء عبد الرسول).

A work on epistolography by 'Abd-alrasûl, styled انشاء عبد الرسول, and containing instructions on letter-writing, a collection of synonymous words and phrases applicable in epistles, many patterns of letters, etc. It is incomplete both at the beginning and end. According to the Arabic paging there are missing the first eight leaves (comprising the first جزو or part), and the copy opens abruptly in the middle of the second جزو thus: مطلوبست وخیرت آذات با برکات ستوده. The third جزو begins on fol. 9<sup>a</sup>, the fourth on fol. 17<sup>a</sup>, the fifth on fol. 25<sup>a</sup>, the sixth on fol. 33<sup>a</sup>, the seventh on fol. 41<sup>a</sup>, the eighth on fol. 49<sup>a</sup>, the ninth on fol. 57<sup>a</sup>, the tenth on fol. 65<sup>a</sup>, the eleventh on fol. 73<sup>a</sup>, the twelfth on fol. 81<sup>a</sup>. This part is defective at the end, and breaks off with the words: . . . . . عبد البطن و شکم بنده.

Several dates occur in the text, for instance, on fol. 62<sup>b</sup>, A. H. 1069 = A. D. 1658, 1659; on fol. 69<sup>a</sup>, A. H. 1088 = A. D. 1677, 1678; on fol. 48<sup>a</sup>, A. H. 1098 and 1099 = A. D. 1687, 1688.

Ff. 88, ll. 15; Nasta'liq; size, 9½ in. by 4½ in. [WALKER 63.]

## 1397

Short collection of letters.

A series of twenty-nine short letters, treating of moral, philosophical, and mystical subjects, addressed to the following persons: Muḥammad Laṭīf, Muḥammad Takī, Mīr Sayyid Ṣābir, Muḥammad 'Ābid, Shaikh 'Aziz-allāh al-kūrāishī al-'abbāsī, Sayyid Tāhir, Shaikh Tayyib, Mīr Sayyid Sharif, Shaikh Muḥammad Safar, Sayyid Hasan, Shahbāzkhān, Kalandarbeg, Sayyid Jamāl, Shaikh Nūr-allāh, Shaikh Bahādur, Shaikh Ādam مونکیری, 'Alā-aldin of Dihlī, Muḥammad Mu'min, Muḥammad Ṣādiq, Mīr Sayyid Haidar, Sayyid Muḥammad, Mīr Sayyid Māhrūi. The ninth letter and the twenty-fifth are directed to friends in general, and the thirteenth bears the heading در بیان برزخ instead of an address. This collection is ascribed to the famous Shaikh Bāyazīd Bisṭāmī, and styled at the end: قول حجّت ذات الإنسان, or rather حجّت ذات الإنسان; از سلطان العارفین بایزید بسطامی; but the spurious character of the book is proved not only by the quite modern contents, but by the addresses themselves (for instance, 'Alā-aldin of Dihlī, Muḥammad 'Ābid, the commentator of the mathnawī, about A. H. 1100 = A. D. 1689, etc.). This copy was finished by Khwājah Muḥammad Nūr-allāh (who is perhaps the compiler himself) the 12th of Ṣafar, in the fortieth year of (probably) 'Ālamgir's reign, that would be A. H. 1108 = A. D. 1696, September 10. Beginning: رتعة اول بجانب محمد. Most letters begin with a phrase like محمد تقی بداند که or آن محمد لطیف بداند که.

Ff. 1-8, ll. 16; Shikasta; marginal glosses; size, 7 $\frac{5}{8}$  in. by 4 $\frac{3}{8}$  in. [WALKER 33.]

## 1398

Another still shorter collection of letters.

Another collection of letters on similar subjects, written by Shāh Yūsuf 'Uthmānī, and beginning: ای رتعی شاه. In the heading it is styled: عزیز یار الخ. نسخه در بیان تصوف. یوسف عثمانی. No date.

Ff. 9-14, ll. 15; on the last page an additional margin-column; Shikasta; size, 7 $\frac{5}{8}$  in. by 4 $\frac{3}{8}$  in. [WALKER 33.]

## 1399

Mufid-alinshā (مفید الانشا).

The Munshā'at of Lekharāja Munshī (لیکھراج منشی), containing the correspondence of Kāmgārkhān and 'Alī-kulīkhān, collected and edited with the assistance of Maulāna Ākhund Sa'id-al-Ashraf of Māzandarān by Campatrāi, A. H. 1110 = A. D. 1698, 1699; see the ta'rīkh on fol. 4<sup>a</sup>, ll. 3 and 4. The preface opens with the two initial baits of Sa'di's Būstān:

بنام جهاندار جان آفرین - حکیم سخن بر زبان آفرین  
خداوند بخشنده و دستگیر - کریم خطا بخش و پوزش پذیر  
جهان داری که فرمانروایان ذوی اقتدار محبور قدرت الخ  
The title occurs only in the colophon, which runs thus:

تمت بالخیر والظفر بعون الملك الوهاب نسخة مفید  
الانشا تصنیف لیکھراج منشی واقع بتاریخ نوزدهم شهر  
محرم الحرام در سنه ۱۱۱۱ فصلی در بلدة عظیم آباد عهد  
عالم شاه پادشاه. Consequently this copy (which is in many places greatly damaged by worms) was finished the 19th of Muḥarram in the Faṣlī year 1191 = A. D. 1783, December 14, in Shāh 'Ālam's reign, at 'Azīmābād.

Ff. 141, ll. 15; careless Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 $\frac{5}{8}$  in. [BODL. 679.]

## 1400

(در العلوم).

A work on letter-writing, with a great number of famous specimens of this art, being mostly letters of great historical importance, compiled by Kōpālraī Sūrdaj (Sūrdās?), and divided into five laṭīfas and three manṭūḳas:

لطیفه اول خاتان بخاتان مرقوم قلم جواهر رقم  
فرموده, on fol. 4<sup>b</sup>.

لطیفه دوم فرامین الخاتان بخلقانه العظام وبامیران  
اکرام برین نوع عوام سمت ارقام نموده, on fol. 35<sup>a</sup>.

لطیفه سیوم نشان وحسب الحکم علی با ناظمین  
صوبجات باطراف و اکناف ممالک محروسه, on fol. 41<sup>a</sup>.

لطیفه چهارم عرائض عقیدت فرائض بدرگاه والأجاء  
که بتعالی الحکم الاشرف اعلی اعتناء شانه صورت تحریر  
وو تسطیر نموده, on fol. 65<sup>b</sup>.

لطیفه پنجم مفاوضات منشی الملکی بشرفا و علما و  
فضلا و بلغا, on fol. 74<sup>b</sup>.

منطوقه اول مکاتبات به نیگان و اخوان عزیز از جان  
و اقارب و عشائر, on fol. 80<sup>a</sup>.

منطوقه دوم رتعات لطائف و انشاءات غرائب و تواریح  
جنگ نامه شاهزاده والاشکوة و پادشاه عالم گرد جنگ  
حسن ابدال که برافغانان نوازش گشته بود, on fol. 107<sup>a</sup>.

منطوقه سیوم پروانجات و دستکات و قواعد منشی  
گری, on fol. 136<sup>b</sup>.

Beginning: ستایش کنم ایزد پاک را که گویا و بینا  
کند خاک را الخ.

Dated the 10th of Sha'bān in the forty-fifth year of Aurangzib's reign, A. H. 1113 = A. D. 1702, January 10, at Aḥmadābād.

Ff. 145, ll. 17; irregular Nasta'lik; size, 11 $\frac{1}{8}$  in. by 6 $\frac{1}{4}$  in. [WALKER 104.]

## 1401

Ṭirāz-alinshā (طرز الانشا).

A treatise on rhetoric, epistolography, prosody, and poetical figures, composed A. H. 1130 = A. D. 1718 by Indarjit, who, according to this copy (see fol. 70<sup>a</sup>, l. 4; the title occurs in the last line of the same page), used Hākīr (حقیر) as takhalluṣ; another copy, however (see Rieu iii. p. 1043<sup>b</sup>), gives his nom de plume as Muḥaḳḳar



حمد و سپاس مصوریکه از رنگ آسمان (محقر). Beginning: را بنقوش انجم پرداخته و برزد زمین را باشکال رنگارنگ منقش ساخته اند. It is divided into a *muḥaddimah*, five chapters (طرز), and a *khatimah*, viz.:

مقدمه بر خصوصیات املا و بیان اسماء علوم و غیر آن  
طرز اول در استعارت  
طرز دوم در متضاد و متمم  
طرز سوم در مراعات النظائر  
طرز چهارم در سیاق و اعداد  
طرز پنجم در صفات الوان  
خاتمه بر اسماء بحور شعر و صنائع شاعری

Ff. 69-79, ll. 19; Nasta'liq; size, 12½ in. by 9½ in.  
[OUSELEY ADD. 4.]

## 1402

Risālah dar 'ilm-i-kawāfi (رساله در علم قوافی).

A short anonymous tract on the rhyme in Persian poems, divided into nine chapters. Beginning: سپاس بی قیاس صانع را که تأسیس بدائع مصنوعات و نظم سلسله موجودات الخ.

Ff. 41-49, ll. 19; Nasta'liq; size, 12½ in. by 9½ in.  
[OUSELEY ADD. 4.]

## 1403

Dakā'ik-alinshā (دقائق الانشا).

Regulations for epistolography, rhetorical and poetical composition by Ranchūrdās ibn Ranjīt Rāi Kāyath (comp. Beale, Oriental Biogr. Dictionary, p. 222), who lived at Jaunpūr, and began A. H. 1145=A. D. 1732, 1733, at Allāhābād, to which place he had retired, the study of all the principal works on letter-writing and similar sciences, viz. the دستور الکتاب by Abū-albarakāt of Nishāpūr, the ریاض الانشا by Maḥmūd bin Shaikh Muḥammad Gilānī (see above, No. 1349), the بدائع رقعات خسروی (see above, Nos. 1364-1367), the رقعات ملّا جامی (see above, No. 894, 35), the رقعات عبد الواسع جبلی, امان اللّٰه حسینی (see above, Nos. 1389 and 1390), the منشآت ملّا ظهوری, the منشآت نصیری همدانی (تأریخ شاهجهانی by Shaikh Muḥammad Ṣāliḥ (the author of the منشآت چنדרبهان برهمین (see above, Nos. 1385 and 1386), the منشآت ملّا ابو البرکات منیر لاهوری, the منشآت مرزا محمد خلیل, منشآت مرزا معز فطرت خاص الانشا by Nawāzishkhān, the گلزار دانش by Mullā Jāmī'i, the رقعات ملّا محمد محسن, اعجاز by Amīr Khusrāu (see above, No. 1337), etc. etc. On all these works he founded his own, which is divided into a *muḥaddimah* (در بیان انشا و اقسام آن), on fol. 4<sup>a</sup>, last line, seven *daḥikahs*, and a *khātimah*.

The first *daḥikah* is subdivided into three *faṣls*: 1. در بیان اعداد حروف, on fol. 6<sup>a</sup>; 2. در بیان حدّ حرف, on fol. 6<sup>b</sup>; 3. در بیان اقسام پاری, on fol. 8<sup>a</sup>.

Second *daḥikah*, in ten *faṣls*: 1. در بیان کیفیت حروف تهجی و کمیت آن در تداول محاوره, on fol. 10<sup>a</sup>; 2. در بیان نسبت کلمات خمس, on fol. 20<sup>a</sup>; 3. در شرح کلیات کلمات, on fol. 24<sup>a</sup>; 4. در بیان کلمه, on fol. 25<sup>b</sup>; 5. در بیان حرف یعنی ادات, on fol. 27<sup>a</sup>; 6. در بیان اسم (کلمه اسم), on fol. 31<sup>b</sup>; 7. در بیان دلالت الفاظ مفردة بر معانی, on fol. 32<sup>b</sup>; 8. در بیان تعریف شی, on fol. 35<sup>a</sup>; 9. در بیان لفظ مرکب یعنی کلام, on fol. 36<sup>b</sup>.

Third *daḥikah*, in two *faṣls*: 1. در تعبیر کلام نظم, on fol. 37<sup>a</sup>; 2. در تحریر کلام نثر, on fol. 49<sup>a</sup>.

Fourth *daḥikah*, in two *faṣls*: 1. در بیان اسقام ذاتی, on fol. 53<sup>a</sup>; 2. در بیان اسقام عارضی کلام, on fol. 54<sup>b</sup>.

Fifth *daḥikah* (در بیان حسن کلام), in two *faṣls*: 1. در بیان حسن ذاتی کلام, on fol. 55<sup>b</sup>; 2. در بیان حسن عارضی کلام, on fol. 56<sup>b</sup>, last line.

Sixth *daḥikah* (در بیان قواعد پاری), in two *faṣls*: 1. در بیان قواعد ملفوظی, on fol. 88<sup>b</sup>; 2. در بیان قواعد مکتوبی, on fol. 92<sup>a</sup>.

Seventh *daḥikah*, in three *faṣls*: 1. در آداب سخن, on fol. 93<sup>b</sup>; 2. در آداب مناظره, on fol. 94<sup>b</sup>; 3. در آداب نوکری, on fol. 95<sup>b</sup>, first line.

Instead of the *khātimah* there is found in the text an eighth *daḥikah* (در اصطلاحات و کنایات), on fol. 97<sup>a</sup>, in a *nisbah* and one *faṣl*.

Beginning: حمد وافر و ثنائی متکائر نثار بارگاه معانیست که شاهدان معانی را بکسوت الفاظ آراسته اند.

No date.

Ff. 100, ll. 17; distinct Nasta'liq; size, 9½ in. by 6 in.  
[BODL. 489.]

## 1404

a. A small collection of letters, composed in a highly rhetorical style, on ff. 115-118. Beginning: درین هنگام که اشعه ریات خسرو بهار صیقل الخ. At the end: رساله.

b. Some poetry (ملّمع) by Sa'di, on fol. 119<sup>b</sup>. Beginning: ار کرده رفع آن بعل تو نوکری (?). Dated A. H. 1169, first of Rajab=A. D. 1756, April 1. Colophon: تمام شد ملّمع فارس از شیخ مصلح الدین شیرازی فی الغرة رجب سنة ۲ مطابق سنة هجری ۱۱۶۹.

c. Two ghazals by Mu'jiz Nizām (Muḥammad Nizām Khān Mu'jiz), who died at Dihlī, A. H. 1162=A. D. 1749,

on ff. 120<sup>a</sup> and 120<sup>b</sup>. Title on fol. 120<sup>a</sup>, **کلام معجز**, **اعجاز معجز**; on fol. 120<sup>b</sup>, **اعجاز معجز**; نظم.

In the letters on ff. 115-118 there appears no author's name nor date; but as on the margin of fol. 115<sup>a</sup> the name 'Abd-allatîf occurs, and in several places the town Lâhûr, they are probably due to the same Mu'jiz who composed the ghazals on fol. 120, whose friend was 'Abd-allatîf Khân Tanhâ, Diwân of the Panjâb; comp. A. Sprenger, Catal., pp. 110, 506, and 576.

Ff. 115-120; Shikasta, matn and margin; size, 9½ in. by 5 in. [OUSELEY 158.]

#### 1405

Anis-alshu'arâ (انيس الشعرا).

A long list of all the principal words used by the best Persian poets in their works, illustrated by extracts from the best authorities. It was compiled by Ahmad-khân bin Shirkhân Turkmân at the desire of 'Abd-alkarîm ibn Kâdî Râjan (راجن) of Ghazna, residing at Hamîrpûr, and entitled انيس الشعرا, the intimate friend of the poets; comp. fol. 2<sup>a</sup>, ll. 5, 6, 8, 9, and 13. Beginning: **سپاس بيقياس مر متکلمي را که طوطي زبان** را در شکرستان دهان شکرريزي النح.

Dated the 22nd of Muharram, A. H. 1164 (third year of Ahmadshâh's reign)=A. D. 1750, December 21, by 'Aziz-allâh.

Ff. 1-181, ll. 15; Nasta'lik; illuminated heading; size, 8½ in. by 5½ in. [OUSELEY ADD. 74.]

#### 1406

Specimens of letters to all classes of people, by an unknown compiler, beginning, without a preface, at once with the form of a letter addressed to a king: **بپادشاه** بسم الله الرحمن الرحيم نوبسند عتبة عليه وسدة سنیه بارگاه فلک اشتباه نواب النح. No date.

Ff. 72, ll. 18; Nasta'lik; size, 7½ in. by 4½ in. [POCOCKE 286.]

#### 1407

Forms of letters and addresses to father, mother, son, brother, and other relations, to the pādishâh, wazir, kâdî, etc. etc. The first is a name بجانب پدر, beginning: **جناب ابوی اعزى مخدومی اعتضادی استظهاری** امیدگامی کمال دولت و الملت و الدین فلان النح. No date.

Ff. 27, ll. 13; large Nasta'lik; size, 9½ in. by 5½ in. [FRASER 55.]

#### 1408

Fragment of an Inshâ, treating especially of the different titles and addresses in letters, defective both at the beginning and end. Very badly written and severely injured on the first twelve leaves. It opens abruptly: **تا انقراض الزمان النح**.

Ff. 44, ll. 7; Diwânî; size, 7½ in. by 5 in. [OUSELEY ADD. 38.]

#### 1409

Fragment of another Inshâ, or rather extracts from a larger work, entitled **مجموعه فیض و فضل**, by Hâfiz Muḥammad Fâdil of Sûrat, beginning: **ایدون فقره چند** طبع پسند در فنون انشا که رواج درین روزگار دارد النح. It breaks off on fol. 32<sup>b</sup>.

Ff. 1-32, ll. 14; large Nasta'lik; size, 8 in. by 4½ in. [FRASER 56.]

#### 1410

Majma'-alrasâ'il (مجمع الرسائل).

A work on letter-writing, with plenty of specimens, incomplete both at the beginning and end. Its title occurs on fol. 1<sup>a</sup>, l. 2: **مجمع الرسائل**. The author's name is not mentioned.

Ff. 105, ll. 13; written for the greater part in very bad and careless Nasta'lik; size, 6½ in. by 4½ in. [WALKER 119.]

#### 1411

Zubdat-alash'âr (زبدة الاشعار).

An essay on rhetoric and poetic art, giving in three chapters (فصل) an account of the rhetorical figures of speech (مطابقه, تکریر, تجنیس, ترصیع, تعریف), of the different forms of poetry (غزل, تشبیب, تسبیب), and of what is considered faulty in poetry. The first chapter on fol. 2<sup>b</sup>, the second on fol. 46<sup>a</sup>, the third on fol. 57<sup>a</sup>. Beginning: **فصل در ذکر محاسن شعر** و طرفی از صناعات مستحسن که در نظم و نثر نگاہ دارند النح.

In the book itself, title and author's name do not occur; it seems to be only a part of a larger work.

On the fly-leaf the following note: 'Zubdetul eshaâr. "The Flowers of Poesy," one of the most admired collections of Persian poetry on miscellaneous subjects. J. D., Constantinople, 1795.'

The poets, of whom pieces of some length are quoted, are: Anwari, Rashid Watwât, Zahîr, Mas'ûd bin Sa'd, Khâkânî, Mu'izzî, 'Asjadi, 'Unşuri, Azrakî, Farrukhî, Mukhtârî, 'Imâdî, Kamâl-al-din Ismâ'il Isfahânî, 'Abd-alwâsî 'Jabalî, Adib Şâbir, Minûcihri, Jamâl 'Abd-alraz-zâk, Sayyid Ashraf, Sûzanî, Sanâ'î, Raḍî of Nishâpûr, Abû Tâhir Khusrawânî, etc.

Not dated.

Ff. 75, ll. 11; Naskhî; size, 8 in. by 6½ in. [OUSELEY 57.]

#### 1412

Inshâ-i-Madhûrâm (انشاء مدهورام).

A collection of official letters, relating to the latter time of the Moghul empire, made by a learned Hindû with the name of Madhûrâm; Beale, Oriental Biogr. Dictionary, p. 160<sup>b</sup>, calls him Mâdhorâm. The beginning is missing (seven leaves altogether), and in the greater part of this rather uncouth MS. all the headings are omitted.

Dated Samvat 1856, 26th of Ramaḍân, A. H. 1214=A. D. 1800, February 21.

Ff. 103, ll. 14; Nasta'lik; size, 8½ in. by 5½ in. [BODL. 776.]



## 1413

Inshâ-i-marghûb (انشاء مرغوب).

Rules on letter-writing, consisting of two parts: the first is a short vocabulary of all the Persian words used in this branch of science, with a *Turkish* interlinear paraphrase (on ff. 1<sup>b</sup>-3<sup>a</sup>); the second gives regulations and instructions about epistolography, in *Turkish*, with marginal glosses and explanations (mostly in *Turkish* also) of Persian technical terms occurring in the text. The first part begins with: *حبذا (نه كوزل) فرحفرزا* (سرور از ترجی). The second part begins: *اما بعد*. ضمیر منیر اهل معارف الخ.

Copied by Hâfiz Muḥammad Amin, A. H. 1215 = A. D. 1800, 1801.

Ff. 20, ll. 7; Nasta'liq; size, 8½ in. by 5½ in.

[OUSELEY ADD. 72.]

## 1414

Specimens of Persian penmanship.

Twenty-two specimens of the highest style of Shikasta, written on a coherent series of twenty-two illuminated tables, A. H. 1224 = A. D. 1809, at Isfahân, by Mir Muḥammad Kâzım, with the takhalluṣ Wâlih, the celebrated poet at Fath 'Alī Shâh's court (comp. Sir Gore Ouseley's Memoir, p. 67, and No. 1198 above).

Twenty-two tables; Shikasta; binding with flowers and arabesques; size, 11½ in. by 7½ in.

[ELLIOT 297.]

## 1415

Specimens of modern Persian writings in prose and verse, intermixed with others in Arabic, Turkish, and Hindūstāni, compiled probably by a court-poet of Fath 'Alī Shâh, who ascended the throne of Persia A. D. 1797. A great number of ḡasidas, ghazals, and other minor poems bear the takhalluṣ *Nashât* (that is, Mirzâ 'Abd-alwahhâb Nashât, Fath 'Alī Shâh's minister for foreign affairs, who composed a diwân A. D. 1813 = A. H. 1228; see No. 1200 above); it is therefore probable that he compiled himself the whole selection, which is extremely valuable for the knowledge of modern Persian poetry, rhetoric, and history, especially in the beginning of this century.

It is divided into five parts, styled *ارج*, and contains poems of different kinds, *dibâcas*, *khuṭbas*, letters, etc., all written, as it appears, by distinguished persons during Fath 'Alī Shâh's reign. Among others we mention the extracts from *Fath 'Alī Shâh's* diwân, and also from the same poet's *Shâhīnshâhnâma* (see above, No. 520), on fol. 27 sq., and several letters of Ashraf Humâyûn (a diwân of the same is also quoted at many places) to the emperor Napoleon; see, for instance, fol. 84<sup>b</sup> sq. On ff. 64<sup>b</sup>-65<sup>b</sup> there is found a ḡasidah by Nashât, *سلطانیہ عمارت بنای تاریخ*, with the date A. H. 1220 = A. D. 1805, 1806; see the chronostichon in the last bait:

با نشاط از بهر تاریخ بنایش عقل گفت  
در جهان بنگر چنان و ندر زمین بین آسمان

فتوح باب، ابواب مخزن وجود بحکم کُنت: کنترا مخفیاً مسدود و مفتاح الخ.

Ff. 161, ll. 13; Nasta'liq, sometimes quite like Shikasta; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 6½ in. [ELLIOT 296.]

## 1416

Khulâṣat-alinshâ (خلاصة الانشا).

A large collection of eminent rhetorical specimens, *dibâcas*, letters, selections from various refined prose-works, etc. It begins with *Mirzâ Jalâl-al-dīn Tabâṭabâ'î's* prefaces in prose to the diwâns of Hâjī Muḥammad Jân Kudsi (on fol. 1<sup>b</sup>), see above, Nos. 1102-1111, and Rieu ii. p. 685<sup>a</sup> (written A. H. 1048); Tâlib Kalim (on fol. 5<sup>a</sup>), see above, Nos. 1116-1121; Maulânâ Munir (on fol. 8<sup>b</sup>), etc., followed by a long series of letters; a preface to the diwân of the same Munir, by *Miyân 'Inâyat-allâh* (on fol. 18<sup>b</sup>); letters again, the preface to the third book of *Muḥammad Ṣâlih's* *Shâhjahânnâma* (on fol. 23<sup>a</sup>); a preface to *Sa'idkhân of Multân's* diwân by the same Muḥammad Ṣâlih (on fol. 25<sup>b</sup>); extracts from the *بدائع الافکار* by the same (on fol. 29<sup>a</sup>); letters by Muḥammad Ṣâlih and replies; a preface to the *تذکره الشعراء هند* by the same (on fol. 41<sup>b</sup>); letters, a preface to the second book of the *پادشاهنامه* (on fol. 57<sup>a</sup>); letters, extracts from the *نتائج افکار* by *Firâz* (on fol. 72<sup>a</sup>); letters, a preface to Nawwâb Ḥakīm 'Abd-alḥādhiq's diwân (on fol. 73<sup>b</sup>); conclusion of the same diwân (on fol. 76<sup>a</sup>); a *دیباجہ بیاض مرزا کاظم* (on fol. 89<sup>b</sup>); letters, the preface to the *نورس* by Maulânâ *Zuhûrî* (on fol. 98<sup>a</sup>); preface by the same to the *خوان خلیل* (on fol. 103<sup>a</sup>); preface by the same to the *گلزار ابراهیم* (on fol. 115<sup>a</sup>), see above, Nos. 1076, 1077, and 1080; another preface to the same work (on fol. 120<sup>b</sup>); letters by *Zuhûrî*, 'Urfî, etc., some historical tracts, *Inshâs*, and letters, a treatise by Shaikh *Muḥammad ibn 'Alī*, entitled *رسالہ عبار الحب بیت المعمور* (on fol. 183<sup>a</sup>); a preface to the *بيت المعمور* by *Ma'mûrkhân*, with the takhalluṣ *Sam* (جم, on fol. 194<sup>b</sup>); again a long series of letters, a *صائبی تبریزی*, *دیباجہ بیاض* (on fol. 224<sup>b</sup>); letters, *دیباجہ مثنوی زلالی* (on fol. 239<sup>a</sup>), see above, Nos. 1081-1084; *دیباجہ ساقینامہ* (on fol. 240<sup>a</sup>); extracts from the *نتائج افکار* by Maulânâ 'Alī *Ridâi Tajallî* (on fol. 242<sup>b</sup>), see above, No. 1138; *صفت زنانه بازار*, by *Miyân Irâdatkhân* (on fol. 269<sup>a</sup>); a preface to the *مجموعه انشاء عربی و فارسی*, which is entitled *ریاض الفیض* by *Jalâl-al-dīn Muḥammad Tabâṭabâ'î* (on fol. 284<sup>b</sup>); extracts from Zulâli's *سیارہ* (on fol. 293<sup>b</sup>); *در تعریف کشمیر* by Mullâ *Tughrâ* (on fol. 300<sup>a</sup>), see above, Nos. 1389 and 1390; letters again, another description of Kashmir, *در صفت چشمه*, *حالنامہ*, *سار و برناک کشمیر مینو نظیر* (on fol. 309<sup>a</sup>); a *حالنامہ* by Mir Muḥammad Bâkîr (probably Bâkîr Dâmâd, who died A. H. 1040, on fol. 312<sup>a</sup>), and a letter by the same author; other letters and *Inshâs*, محسن خطبہ شیخ

خطبه میرباقر بر مثنوی (on fol. 331<sup>a</sup>); بر مثنوی ملاشاه (در تعریف تنباکو) (on fol. 332<sup>a</sup>); on tobacco (on fol. 338<sup>a</sup>); letters, مناظره عناصر اربعه, by Maulânâ Khwândamîr (on fol. 350<sup>b</sup>); correspondence between Maulânâ Shaidâ and Mirzâ Jalâl, دیباچه تماشیر, (on fol. 357<sup>a</sup>); preface to Abû-alfadl's Akbarnâma (on fol. 358<sup>a</sup>); preface to Shaikh Hamîd's پادشاهنامه (on fol. 363<sup>a</sup>), see above, Nos. 232-235; preface to Jalâl's شاهجهاننامه (on fol. 366<sup>b</sup>), no doubt identical with the پادشاه نامه of Jalâl-aldin Tabâtâbâ'i, see Rieu iii. p. 933; Inshâs, extracts from the منشآت صائب (on fol. 401<sup>b</sup>); extracts from the Shâhjahannâmâ, by Hakîm Hâdhik of Gilân (on fol. 407<sup>a</sup>); در خطبه دیوان حکیم حاذق (on fol. 410<sup>a</sup>); خرابی اکبرآباد, by Maulânâ Hâdhik (on fol. 411<sup>a</sup>); تعریف زنانه بازار, by Mirzâ Khalîl (on fol. 412<sup>a</sup>); منشآت قابل خان (on fol. 413<sup>b</sup>); Mirzâ Jalâl's تهنیت عید قربان (on fol. 415<sup>b</sup>), etc. etc. The رقعات شیخ حمید (on fol. 430<sup>b</sup>) form the last part of this collection.

No date. A lacuna after fol. 429.

Ff. 439, ll. 18-24; unequally written by different hands in Nasta'liq and Shikasta; size, 10½ in. by 5½ in.

[OUSELEY ADD. 9.]

## C. THE SCIENCES,

### MENTAL, MORAL, AND PHYSICAL.

#### I. PHILOSOPHY: LOGIC, METAPHYSICS, ETHICS, POLITICS, AND ENCYCLOPAEDIAS.

##### 1417

قانون الحکمة و دستور (Kânûn-al-hikmat wa dastûr).

This curious little book, containing sayings of the prophets, the old philosophers, the old kings, wazirs, and other wise men on ethical and political subjects, pretends to be a very ancient one, to the discovery of which in an old box the Khalîf Ma'mûn (died A.H. 218 = A.D. 833) is said to have been led by the wise Dhaubân (or Abû Dhaubân, as he is called in other places), see the preface: اما بعد خداوندان اخبار و دانشندگان اسرار و ناقلان آثار چنین روایت کرده اند که چون مأمون خلیفه بخراسان آمد اکابر فضلا بر سبیل تهنیت بخدمت او می آمدند و هر کس تحفه و هدیه به عرض می نمودند لیک زاولستان بدست رسولی ذویان نام نامه بخدمت خلیفه فرستاد مضمون آنکه ای خلیفه ترا هدیه فرستاده است که بهیچکس اتفاق نیفتاده است و آن دارنده مکتوبست که بعلم و حکمت و بفصائل و کمالات علامه دورانست مأمونرا این معنی بسیار خوش آمد و گفت محتاج بودیم بمری دانا الحمد لله که از

افق غیب این کویک امید طلوع کرد و از دویان (so here!) سؤالها نمود از هر نوع علمی و چون او را در کلوم (کل read) علوم ماهر و کامل دید باعزاز و احترام تمام او را نواخت و در هیچ کاری بی مشوره و صلاح او شروع نمی نمود روزی خلیفه را با محمد زبیده که برادر او بود خصوصی واقع شده و کار ایشان بمحاربه کشید با ذویان در آن کار مشوره نمود و میخواست که خود بجنگ او بیرون برد ذویان در آن صلاح تفکری نمود و اشاره به طاهر بن حسین نمود که او این مهم را کفایت کند پس خلیفه طاهر را طلب کرد و بر سر لشکر امیر گردانید و بحرب محمد زبیده فرستاد طاهر با عساکر متوجه جنگ شدند و محمد زبیده را شکستند و باز گشتند بعد از آن خلیفه از خراسان باز گشت و در بغداد بتخت خلافت بنشست روزی حکیم ابو (!) ذویان خلیفه را گفت که اندر کوشک کسری بفلان موضع چیزی دفین است بفرمای تا آنرا طلبند و بیرون آورند خلیفه پنداشت که مگر گنجی ظاهر شد بفرمود برون آوردند صندوقی از آهن برون آمد که قفلی بر آن نهاده بودند قفل از آن صندوق بر داشتند کنایه کهنه در آن صندوق دیدند خلیفه گفت ای ذویان این چه کتابست گفت کتابی بسیار نفیس است و پادشاهان این کتاب در خزانه نگاه میدارند و بدانچه درین کتاب نوشته عمل می نمایند خلیفه خوشحال شد و رجوع نقل بذویان کرد چرا که کتاب اصل بغایت کهنه شده بود و از یکدیگر میربخت ذویان چون مجدّد گردانید (و کتاب اصل را بخانه فرستاد و این کتاب را همه روزه مطالعه می نمود و مستفید می شد چه کلام پیغمبران و حدیث نبی و ولی و موعظه حکیمان و پند ادیبان و سیر ملوک و سلوک مشایخ درین کتاب مندرج است، و هر کس که بمطالعه این کتاب نفیسه (!) مشغول گردد دلش روشن و ضمیرش صافی گردد و زنگ جهل و تیگر غفلت از آئینه خاطرش کلی زدوده شود و این کتاب را قانون الحکمة و دستور گویند.

الحمد لله الرب (!) العالمین و العاقبة : Beginning : للمتّقین ولا عدوان الا علی الظالمین الخ

This book is the same on which Abû 'Alî Ahmad bin Muhammad Ibn Miskawaih (died A.H. 421 = A.D. 1030) founded his Arabic work on the moral precepts of ancient sages, translated into Persian under the title of Jawaidan Khird by Takî-aldin Muhammad bin Shaikh Muhammad al-Arrajânî al-Tustarî, in the emperor Jahângîr's reign (A.H. 1014-1037); see Rieu ii. pp. 440 and 441. A later Persian translation, made A.H. 1065 by Ibn Hâjî Shams-aldin Muhammad Husain



Hakīm, is preserved in No. 1731 of the India Office Library, and bears the title of انتخاب شایسته خانی.

Not dated.

Margin-column, ff. 684<sup>a</sup>-699<sup>a</sup>, ll. 44, and centre-column, ff. 697<sup>b</sup>-699<sup>a</sup>, ll. 23; Nasta'liq. [ELLIOT 345.]

### 1418

The testament (وصیّة) or last advice of Luḳmān the wise to his son, containing some general admonitions in prose. Beginning: در اخبار چنین آمده است که لقمان حکیم مر پسر خود را وصیت کرده است بدین کلمات الخ.

Copied by Ja'far bin Ja'far Alkhaṭṭāt Altabrizi, A.H. 878, Rajab=A.D. 1473, November, December. This little treatise is an excellent pattern of eastern calligraphy, richly ornamented.

Ff. 19-25, ll. 8; Nasta'liq; size, 6½ in. by 3½ in. [OUSELEY 139.]

### 1419

One hundred good and useful advices (صد پند), which the same Luḳmān bequeathed to his son (identical with No. 1241, 44 in this Catalogue). Beginning: الحمد لله... این صد پند دلپسند سودمند است که لقمان حکیم پسر خود را وصیت کرده و فرموده: هر که این سخنان را یاد گیرد الخ. According to the last line on fol. 5<sup>a</sup>, which contains the abrupt words: العبد المذنب میر حامد علی غفر الله ذنوبه و ستر العبد المذنب, Mir Hāmid 'Alī seems to be the transcriber.

Five tables, richly illuminated; on the first two pages both the text and the margin luxuriously adorned with flowers; on the other pages each line surrounded with gold; ornamental writing; gilt binding; size, 11 in. by 7¼ in. [ELLIOT 338.]

### 1420

Good advices in mathnawī-baits (ایات ناصح). Beginning:

گرچه دانا باشی و اهل هنر  
خویش را کمتر زهر نادان شمر

This short mathnawī concludes on fol. 75<sup>a</sup>, and is followed on ff. 75<sup>b</sup>-78<sup>a</sup> by a poetical مناجات. Beginning:

یا رب ز تو آنچه (که) من گدا میخواهم  
افزون ز هزار پادشا میخواهم

Copied at Isfahān. No date.

Ff. 66-78, 2 coll., each ll. 11; Nasta'liq; size, 7½ in. by 5 in. [HYDE 19.]

### 1421

1. Ff. 1-11, ll. 15. A short memoir of Avicenna (Abū 'Alī Alḥusain bin 'Abdallāh Ibn Sīnā, with the epithet الشیخ الرئيس, who died A.H. 428=A.D. 1037), alleged to have been written by himself, and beginning:

ذکر کرد شیخ الرئيس ابو علی الحسین بن عبد الله بن سینا که پدرم از اهل بلخ بوده از آنجا به بخارا رفت الخ.

Some corrections and annotations in English on the margin.

2. Ff. 12-14, ll. 14. A list of Avicenna's works (فهرست کتب شیخ الرئيس ابو علی سینا). Beginning: فهرست تصانیف شیخ ابو علی سینا که ابو عبیده جرجانی در تاریخ احوال او ذکر نموده مشتمل بر چهل نسخه است الخ.

The list begins with the کتاب اللواحق.

Ff. 14; Nasta'liq, by two different hands; size, 9½ in. by 5½ in. [BODL. 768.]

### 1422

A collection of philosophical treatises, both in Persian and Arabic, partly by Avicenna, bound together with the utmost carelessness. They seem to be copied very much at the same time, and several of them also by the same hand. With very few exceptions the whole is hopelessly poor in vowels and diacritical points, being in many places entirely destitute of them. In the extracts, given below, we have added the points according to the best of our understanding.

Contents:

I. Sharḥ-i-risālat-altair (شرح رسالة الطیر), Persian, on ff. 1, 10-12, 9, 16, and 13.

A Persian commentary on Ibn Sīnā's allegorical treatise رسالة الطیر, composed by 'Umar bin Sahlān Alsāwajī, as we learn from the colophon: انتهى كلام الشيخ الفاضل عمر بن سهلان الساجي في شرح رسالة الطير للشيخ الرئيس و الركن الاسيس ابى الحسن عبد الله بن سينا الخ.

Beginning of the commentary: کثرت التماس طالبان کثرت المراد دلیر گردانید بشرح رسالة الطیر از سخنان شیخ رئیس رحمة الله علیه پس هم از الخ.

Beginning of the text: هل لاحد من اخواني ان يهب من سمعة قدر ما القى اليه طرفا من اشجاني عشاء يتحمل عني بالشركة بعض اعيانها الخ.

The single passages of the text are introduced by قال الشيخ.

'Umar bin Sahlān is twice quoted by H. Khalfā ii. p. 108 and iii. p. 412; he flourished in Sultān Sanjar's reign (A.H. 511-552); see Rieu ii. p. 439 and iii. p. 1087<sup>b</sup>; comp. also H. Khalfā iii. p. 418 and Catal. Codd. Or. Lugd. Bat. iii. p. 392, No. 10.

II. Tarjuma-i-risālat alnafs (ترجمة رسالة النفس), Persian, on ff. 19<sup>b</sup>, 20, and 2<sup>a</sup>-4<sup>a</sup>.

A treatise on the soul, translated from the original Arabic into Persian by Ibn Sīnā himself, as it seems, at the request of 'Alā-aldaulah, the Amir of Isfahān; see the preface: الحمد لله رب العالمين الخ چنین گوید:

خواجه رئيس ابو علي سينا كه فرمان اعلى علائى عضدى شمسى زاده الله علاء و نقاوه در حق اين ضعيف چنانست كه اين رسالت را از زبان تازى بپارسى نقل كند ومن بحكم فرمان اقدام كردم الخ

It is divided into sixteen فصل :

- فصل ۱ در بيان كردن حد نفس, on fol. 19<sup>b</sup>.  
 فصل ۲ در بيان قوتهاى نفس, on fol. 19<sup>b</sup>.  
 فصل ۳ در شرح اختلاف و فعلهاى قوت دريافتن از نفس, on fol. 20<sup>b</sup>.  
 فصل ۴ در بيان قوتى كه صورت چيزى يابد كه آن دريافتن, on fol. 20<sup>b</sup>.  
 فصل ۵ در ذكر قوتى كه صورت كلّى در يابد كه آن دريافتن بآلت جسمانى نتواند بودن, on fol. 20<sup>b</sup>.  
 فصل ۶ در بيان كيفيت استعانت نفس ببدن و شرح آن وقت كه ويرا حاجت باشد بدين استعانت, on fol. 2<sup>a</sup>.  
 فصل ۷ در درست كردن مآب نفس مردم بذات خویش مستغنى شدن از بدن و هرچه بدين پيوند, on fol. 2<sup>a</sup>.  
 فصل ۸ در تصحيح حدوث نفس با حدوث بدن, on fol. 2<sup>b</sup>.  
 فصل ۹ در ذكر برهاني بر بقاى نفس و نامردن نفس, on fol. 2<sup>b</sup>.  
 فصل ۱۰ در بيان امتناع انتقال نفس از بدنى ببدنى, on fol. 2<sup>b</sup>.  
 فصل ۱۱ در ذكر آنكه قوتهاى نفسانى جمله آلت, on fol. 3<sup>a</sup>.  
 فصل ۱۲ در بيان عقل نظرى و كيفيت بيرون آمدن از قوت تفعل, on fol. 3<sup>a</sup>.  
 فصل ۱۳ در بيان موت و احوال خواب, on fol. 3<sup>a</sup>.  
 فصل ۱۴ در رعايت زمينى كه در حق نفس مردم ممكن باشد از شرف درين علم, on fol. 3<sup>b</sup>.  
 فصل ۱۵ در دلالت بر حال نفس چون از بدن مفارقت, on fol. 3<sup>b</sup>.  
 فصل ۱۶ در خاتمت اين كتاب, on fol. 3<sup>b</sup>.

A title does not occur anywhere, but the treatise is no doubt identical with the shorter Persian version of Ibn Sinâ's المعاد or كتاب المعاد, which is likewise divided into sixteen fasls and noticed in Rieu ii. p. 439<sup>a</sup>, VI; for the Arabic original, see besides H. Khalfa iii. p. 442; Catal. Codd. Or. Lugd. Bat. iii. p. 326, No. 3, and M. Steinschneider, Al-Fârâbi, St. Petersburg, 1869, p. 36, note.

III. Sharḥ-i-Khutbah (شرح خطبة), Persian, on ff. 4<sup>a</sup>-8<sup>b</sup> and 21<sup>a</sup>-22<sup>b</sup>.

A Persian commentary on Ibn Sinâ's Khutbah, here called خطبة غرّاء, composed at the request of a wazir Shihâb-al-din (قدوة الافاضل والوزرا شهاب الدولة والدين). The commentator's name is not mentioned.

Beginning: حمد بيمدد و ثنائى ببعده و سپاس بيقياس حمد و ستايش بى التباس خداونديرا كه هويدا كرد بى مآده و مدت سلسله ممكنات را كه اول او عقل اول است الخ

اما بعد چون عنايت ازل وجود اول آمار خرد انوار سعادت بر صفحات امام مجلس عالى محرّر الخ

The commentator divides the Khutbah into fifteen, the contents of which are stated on fol. 4<sup>b</sup>.

The text is marked by red lines, being introduced by قال الشيخ; see further the Arabic text below, on fol. 53<sup>b</sup> of this MS. (No. X).

IV. Sharḥ-i-Mi'râj (شرح معراج), Persian, on ff. 13<sup>b</sup>-19<sup>a</sup>.

A Persian treatise on the Mi'râj (Muḥammad's ascension into heaven). A special title is not mentioned, nor the name of the author. It seems to be by the same author as the preceding treatises, Ibn Sinâ, being approved of, as it is said in the preface, by 'Alâ-aldaulah, the Amir of Isfahân and well-known protector of Ibn Sinâ, at whose court he spent the latter part of his life. He composed this treatise at the request of a friend, who asked him to give a rational explanation of the Mi'râj; this he did after he had laid his views before 'Alâ-aldaulah and had received his approbation. Beginning: سپاس خداوند آسمان و زمين و ستايش دهنده جان و دين را الخ اما بعد بهر وقت عزيزى از دوستان ما در معنى معراج سؤالا مىكرد و شرح آن بر طريق معقول مىخواست و من بر حكم خطر محرّر مى بودم چون درينوقت بخدمت مجلس عالى علائى پيوستم اين معنى بر راي او عرضه كردم موافق افتاد و اجازت داد در آن حوض كردن الخ

It contains two fasls, the first, on fol. 14<sup>a</sup>, on the origin of prophecy (در بيان پيدا كردن نبوت و رسالت); the second, on fol. 15<sup>b</sup>, an explanation of those words with which Muḥammad describes his ascension; comp. on this treatise and the doubts as to Ibn Sinâ's authorship, Rieu ii. p. 438<sup>b</sup>, IV.

V. Tarjumat alrisâlat-aladḥawiyyah (ترجمة الرسالة الاضحوية), Persian, on ff. 22<sup>b</sup>-31<sup>b</sup>.

Persian translation of Ibn Sinâ's treatise on the future life, called الرسالة الاضحوية (see Catal. Codd. Or. Lugd. Bat. iii. p. 332). The translator, who does not give his name, made this translation from the Arabic original at the request of a friend. That Ibn Sinâ was dead when this was written, is evident from the words رحمه الله added to his name.

Beginning: سپاس و ثنا آفريندگار جهان و بخشنده عقل و جانرا الخ دوستى از دوستان حقيقى بكرات از من التماس كرده بود كه رساله اضحوية را از سخنان شيخ رئيس حجة الحق ابو علي بن عبد الله بن احمد سينا رحمه الله واعلى درجته بزبان پارسي ايراد كنم الخ

It is divided into seven fasls:

- فصل ۱ در حقيقت معاد, on fol. 22<sup>b</sup>.  
 فصل ۲ در اختلاف راياها در آن, on fol. 22<sup>b</sup>.

<sup>1</sup> [شرح] در رمزهائى قصه معراج; see the end of the preface.



فصل ۳ در ابطال مدینه‌های تباه  
فصل ۴ در آنچه که حقیقت مردمست که اگر او باشد  
و دیگر چیزها که بدو پیوند دارد نباشد حاصل مردم باشد  
و اگر او نباشد و دیگر چیزها جمله باشد حقیقت مردم  
نباشد، on fol. 27<sup>b</sup>.  
فصل ۵ در آن که آنچه که حقیقت مردمست پذیری  
تباهی و فنا نیست و وی جوهر است که همیشه خواهد  
بود، on fol. 28<sup>a</sup>.  
فصل ۶ در آن که بودن معاد واجبست  
فصل ۷ در پدید کردن احوال مردم پس از مرگ و روشن  
گردانیدن آفرینش دومین که آنرا آخرت خوانند  
on fol. 29<sup>b</sup>.

VI. Tadhkirah (تذکره), Persian, on ff. 31<sup>b</sup>-36<sup>a</sup>.

A Persian treatise on the future life, by Naṣīr-al-dīn Muḥammad bin Muḥammad bin Ḥasan Alḥūsi, who died A. H. 672 = A. D. 1274; see Rieu ii. p. 441 and the correction of the date in iii. p. 1088<sup>a</sup>. Beginning: ربنا لا تبرح قلوبنا بعد ان هديتنا وهب لنا من لدنك رحمة الخ و سپاس آفریدگاریا که آغاز همه اوست و انجام همه الخ اما بعد دوستی عزیز از محرر این تذکره محمد بن محمد الطوسی التماس کرد که نبذی چند از آنچه سالکان راه آخرت مشاهده کرده اند از آغاز و انجام آفرینش شبیه آنچه در کتاب خدای تعالی مسطورست و بر زبان انبیاء و اولیاء مذکور علیهم السلام از احوال قیامت و بعث و بهشت و دوزخ و غیر آن ثبت کن بر آن وجه که اهل بینش الخ

It is divided into twenty faṣls:

فصل ۱ در صفت راه آخرت و ذکر سالکان و اسباب اعراض  
فصل ۲ در اثبات مبدأ و معاد و آمدن از فطرت آدمی  
فصل ۳ در رسیدن بدینجا و ذکر شب قدر و روز قیامت  
فصل ۴ در اشارت بهر دو جهان و ذکر مراتب مردم درین  
فصل ۵ در اشارت مکان و زمان آخرت و دنیا  
فصل ۶ در اشارت تحشیر خلایق زمان  
فصل ۷ در ذکر احوال اصناف خلق در آن جهان و ذکر  
فصل ۸ در اشارت بمصائف الاعمال و کرام الکاتبین  
فصل ۹ در اشارت بحساب و طبقات اهل حساب  
فصل ۱۰ در اشارت بوزن اعمال و ذکر میزان الوزن  
فصل ۱۱ در اشارت طی آسمانها

فصل ۱۲ در نفحات صور و تبدیل زمین و آسمان  
فصل ۱۳ در اشارت بحالهای که در روز قیامت حادث شود  
فصل ۱۴ در اشارت بدرهای بهشت و دوزخ  
فصل ۱۵ در اشارت بزبانیه دوزخ  
فصل ۱۶ در اشارت بخوبیهای بهشت و آنچه در دوزخ  
فصل ۱۷ در اشارت بخازن بهشت و دوزخ و رسیدن مردم  
فصل ۱۸ در اشارت بدرخت طوبی و درخت زقوم  
فصل ۱۹ در اشارت بحور عین  
فصل ۲۰ در اشارت بمثوبات و عقاب

Another copy of the same treatise, styled both تذکره and انجام، is noticed in Rieu ii. p. 830.

VII. Muḥaddimât-i-'ilmî (مقدمات علمی), Persian, on ff. 36<sup>a</sup>-40.

A Persian treatise, containing philosophical prolegomena; title and author's name are not mentioned. In the preface it is called مقدمات علمی.

Beginning: الحمد لله رب الارباب و مسبب الاسباب و مفتاح الابواب و ملهم الصواب الخ بحکم آنکه بعضی برادران بحسن الظن بمحرر این سواد تصور آن داشتند که در مبادی عقل مداری دار و اقتراح کردند که آنچه اورا روشن شده است در مسئله جبر و قدر که از جمله مسائل مشکله است که میان اصناف خلق دائر است و اکثر آنها هم از وصول بتحقیق آن قاصر بر شتافت تقریر و تفهیم نه بر طریق جدل و نظر تحریر کند تسوید این اوراق اتفاق افتاد و ابتدا بتقریر مقدمات علمی که دانستن این مطلوب و بسیار مطالب دیگر الخ

It is divided into ten faṣls:

فصل ۱ در حکایت مذاهب درنموضع و اشارت بحجّت  
فصل ۲ در ذکر وجوب و امکان و امتناع و احکام هر یک  
فصل ۳ در ذکر اسباب و علل و اشارت بمعنی جبر و قدر  
فصل ۴ در آنکه با مسبب موجب نبود و مسبب ازو صادر نشود (در آنکه مسبب با موجب نبود الخ (in the text: on fol. 37<sup>a</sup>.  
فصل ۵ در کیفیت استناد بعقل بر طریق اجمال  
فصل ۶ در بیان آنکه وجوب فعل از فاعل صفاتی اختیار (in the text: نبود) (on fol. 38<sup>a</sup>.  
فصل ۷ در ذکر قوی و افعال انسانی و فرق میان آنچه  
فصل ۸ در بحث قدرت و ارادت و کیفیت صدور افعال  
فصل ۹ در اختیاری ازو

فصل ۹ در آنچه حاصل این مباحث است و حلّ بعضی  
شبهه مذکور، on fol. 39<sup>a</sup>.

فصل ۱۰ در آنکه اطلاق درنمعی بر برای تعالی شاید  
یا نشاید، on fol. 39<sup>b</sup>.

VIII. Kitâb-i-nafs (کتاب نفس), *Persian*, on ff. 41<sup>b</sup>-52<sup>b</sup>.

*Peri psychês*, by Aristotle, in a Persian translation, preceded by an analysis of the contents.

بنام ایند بخشاینده  
بخشایشکر همگی آنچه دانای یونان ارسطاطالیس یاد کرد  
در کتاب نفس ابتدا گفتارش اوست بر آنکه گفت نفس  
جسمست پس بر آنکه گویند نفس از اخلاط خیزد اعنی  
از آنکه بعضی عناصر با بعضی آمیخته شوند باندازه پس  
بر آنکه گویند از مزاج تن بود که گفتند نفس از تألیف  
تن بود الخ.

The text is divided into three makâlas, the first on fol. 2<sup>b</sup>, the second on fol. 3<sup>b</sup>, the third on fol. 8<sup>b</sup>. Beginning of the first makâlah: چنین گوید دانای یونان که دانش از چیزها خوب و کرامیست و بعضی دانشها شریفتر و کرامیتر از بعضی چون دانستن صنعت طب که برتر و کرامیتر است از دانش دیگر صناعات از آنکه بصر و سمع و این دو حس شریفتر اند از دیگر: حواس برای آن گفتیم که در اجسام شریف باشند این دو حس و بیان کردست دانا در کتاب ما بعد الطبیعی که اجرام سماوی عقل دارند و برین حجت‌های قوی و نوش نمود: تمام شد مقاله سیوم و تمامی آن کتاب نفس منسوب بارسطاطالیس در وقت غروب خورشید روز یکشنبه در بام مسجد حضرت امام حسن عسکری ..... و رقم بتاریخ شهر جمادی الثانی سنه ۱۰۳۹ و الحمد لله رب العالمین اولاً و آخراً و ظاهراً و باطناً الخ.

Accordingly this copy was made A. H. 1039, Jumâdâ II = beginning of A. D. 1630. Another copy of the same treatise is noticed in Rieu ii. p. 834<sup>b</sup>, No. 23.

Wenrich, de auctorum Graecorum versionibus etc., p. 134, states that Aristotle's *peri psychês*, in three books, was translated from Syriac into Arabic by Yahyâ bin 'Adi. According to H. Khalfâ v. p. 164 it was also translated by Hunain bin Ishâk. Moreover, Wenrich, p. 174, says, 'De Animâ libros explicavit Ebn Sina.' Perhaps we have in this copy the Persian translation and edition of the three books De Animâ, by Ibn Sina. Comp. Wüstenfeld, Geschichte der arabischen Aerzte, p. 73, No. 49.

IX. Tarjuma-i-makâla-i-Arastâtâlis (ترجمه مقاله) (ارسطاطالیس), *Persian*, on the margin of ff. 41<sup>b</sup>-47<sup>a</sup>.

Persian translation of a treatise, which is said to have been composed by Aristotle in the form of a dialogue with his pupils, held immediately before his death. The

subject seems to be *praestantia philosophiae*. It is a similar composition to the ספר התפוח translated by R. Abraham ben Chasday from Arabic into Hebrew; see Wenrich, loc. cit., p. 138.

As the writing is extremely bad and small, and, besides, all the diacritical and vowel points are omitted, it is extremely difficult to read. The following is an attempt to decipher the beginning: این ترجمه مقاله ایست از آن ارسطاطالیس که بوقت وفات املا کرده است چنین گفتند که چون ارسطاطالیس حکیم را عمر بیاپان رسید از شاکردان وی چندی بروی حاضر بودند چون نزاری تن و ناتوانی وی بدیدند و نشانهای مرگ از وی پیدا یافتند از حیثش نومید گشتند مگر آنکه در وی میدیدند از سرور و نشاط و درستی عقل آنچه دلیل میکرد بر آنکه (که) او از حال خود می یابد بر خلاف آنکه دیگران ازو میدیدند پس شاکردی بوی گفت که ما را حرج در پوهش (?) از آنست که برابر خود و از گذشتن تو غمناک تریم که نواز گذشتن خود اگر از آنست که تو از خود خیری می یابی بیرون از آنچه ما از تو می یابیم ما را نیز از آن آگاهی ده ارسطاطالیس گفت اما آنچه از خرمی من می یابید نه از آنست که مرا در حیات خود طمعی مانده است. ولیکن استواری منست بحال خویش الخ.

X. Al-Khutbat (الخطبة), *Arabic*, on fol. 53<sup>b</sup>. One leaf of seventeen lines.

The Arabic text of Ibn Sinâ's Khutbah or treatise on the essence of the Creator and his qualities; see above, on fol. 4<sup>a</sup> sq. (No. III). Title: خطبة الشيخ الرئيس في ذات الباري تعالی وصفاته وهو الواحد من جميع الوجوه سبحانه الملك القهار الفاعل المختار اله الجبار لا تدركه الأبصار الخ.

It was edited at Leyden, 1629, in 'Proverbia quaedam Alis, Imperatoris Muslimici, et Carmen Tograi, Poetae doctiss, nec non Dissertatio quaedam Aben Sinae.'

This copy is imperfect, the last words being: ساطع الشعاع وخلق [ت الأرض] ذات لون اغبر. Comp. Catal. Codd. Or. Lugd. Bat. iii. p. 325, No. 1.

XI. *Arabic*, on ff. 54<sup>a</sup>-60<sup>b</sup>.

Fragments of a philosophical treatise of an Arabian author, chiefly based upon the doctrines of Greek philosophers. It treats especially of the fact, that the Greeks cultivated deities as presiding over certain sciences as well as other things, and how this is to be explained, on the soul (نفس) and understanding (عقل). Plato is quoted on fol. 54<sup>a</sup>, l. 11, and fol. 56<sup>b</sup>, l. 11.

Beginning: لکھا شیء واحد وليست بواحد مركب من اشياء كثيرة لكنھا تنمو من الواحد الى الكثرة فان جعل جاعل هذه الحكمة الطبيعية من الحكمة الاولى اكتفى بها ولم يَحْتَجْ الى أن يوتى الى حكمة اخرى



لأنّها حينئذ لا يكون من حكمة أخرى هي أعلى ولا يكون في شيء آخر فان جعل الخ

ثمّ حدث من ذلك العالم الأعلى العالم الأسفل وما فيه من الأشياء الحسّية وكلّ ما في هذا العالم هو في ذلك العالم إلّا أنّه هناك بقي محض غير مختلط بشيء غريب وإن كان هذا العالم مختلطاً ليس يبقى محض لأنّه يتفرّق ويتصل في صورة من أوّلها إلى آخره وذلك أنّ الهيولى تصوّرت أولاً بصورة كلّية ثمّ قبلت صور الاسطقتسات ثمّ قُلبت تلك الصورة صورة أخرى ثمّ قبلت بعد ذلك صور (here is a hole in the paper) فلذلك لا يمكن لأحد أن يرى الهيولى لأنّها قد لُبست صوراً كثيرة فهي خفية تحتها لا ينالها شيء من الحواسّ الستة.

As the leaves are injured at the top, it is impossible to state whether the present order of them is the right one.

XII. Risālah fi-altauhid (رساله في التوحيد), Persian, on ff. 61<sup>b</sup>-72<sup>b</sup>.

A treatise on monotheism (توحيد), the title of which does not occur, by Ya'kūb bin Mūsā the physician (المتطبّب). The arguments are taken from Greek philosophers, especially Plato and Aristotle.

Beginning: خدای عزّ وجلّ زندگانی خداوند ولی النعم الامير الاجلّ السید الاعزّ اخاصک دراز کناد و اندر دولت و بادشاهی الخ آغاز کردن بنده یعقوب بن موسی المتطبّب بقرخی و فیروزی و بختیاری و روزگار برگزیده و آخر خجسته از اقاویل قدماي فلاسفه و آنانکه پس ایشان بودند از علمهای حکمت واصلها و نکتههای ایشان اندر توحید بغایت مختصری و غایت آشکاری کانرا سهل ممتنع خوانند و آسان نتوانند دانستن چون فکر کنند اندر وی الخ.

It is divided into thirty-four faṣls, the first, on fol. 61<sup>b</sup>, مقالت افلاطون فی الدهر; the second, ib., مقوله فی اوّل شيء كونه المكوّن; the third, on fol. 62<sup>a</sup>, فی التوحيد من ارسطاطاليس كتاب ما بعد الطبعيّة الخ; the fourth, ib., قول افلاطون وسقراط اندر توحيد, etc.

XIII. Miftāh-alkunūz wa miṣbāḥ-alrumūz (مفتاح الكنوز و مصباح الرموز), Persian, on ff. 72<sup>b</sup>-77<sup>b</sup>.

A Persian treatise on philosophical subjects, composed by Abū-alhasan 'Alī bin Mahdī Alhusainī, 'in usum amicorum.' H. Khalfa, who calls him 'Abū-alhasan 'Alī bin Almahdī Alīshāhānī, mentions him twice (iii. p. 140 and v. p. 46), but does not give the date of his death.

Beginning: الحمد لله الاوليّة بلا ابتدا والآخريّة بلا انتها الخ اين رسالتيست كه ابو الحسن على بن مهدي الحسيني بعضی دوستان خویش را تأليف كرد بر وجه

اختصار و در وی یاد کرد آنچه حقیقت او بر مردمان پوشیده است الخ.

It is divided into three maḳālas, each maḳālah into seven faṣls:

1. مقالت فصل ۱ در علم و عقل و نفس, on fol. 72<sup>b</sup>.  
2. فصل ۲ در فرق میان علم و عقل و نفس, on fol. 73<sup>a</sup>.  
3. فصل ۳ در ذکر روح و نفس و فرق میان ایشان, on fol. 73<sup>a</sup>.

4. فصل ۴ در فرق میان روح و نفس, on fol. 73<sup>a</sup>.  
5. فصل ۵ در عین علم و کمال او, on fol. 73<sup>b</sup>.  
6. فصل ۶ در عین عقل و مراتب آن, on fol. 73<sup>b</sup>.  
7. فصل ۷ در عین نفس و ماهیت او, on fol. 73<sup>b</sup>.

8. مقالت دوم فصل ۱ در مراتب اقسام علم, on fol. 74<sup>a</sup>.  
9. فصل ۲ برهان بر کون عالم, on fol. 74<sup>a</sup>.  
10. فصل ۳ در معرفت خیر و شر, on fol. 74<sup>b</sup>.  
11. فصل ۴ در ماهیت خیر و شر, on fol. 74<sup>b</sup>.

12. فصل ۵ در ترکیب افلاک و ماهیت ایشان, on fol. 75<sup>a</sup>.  
13. فصل ۶ در ذکر احوال کواکب, on fol. 75<sup>b</sup>.  
14. فصل ۷ در اقبال و ادبار و سعادت و شقاوت, on fol. 75<sup>b</sup>.  
15. مقالت سیوم فصل ۱ در شناختن درجات ارکان, on fol. 75<sup>b</sup>.

16. فصل ۲ در معرفت طبائع اربعه, on fol. 76<sup>a</sup>.  
17. فصل ۳ در عین آتش و آب, on fol. 76<sup>a</sup>.  
18. فصل ۴ در بدو اسطقتسات پیش از موالید, on fol. 76<sup>b</sup>.  
19. فصل ۵ در نشو و نشر موالید, on fol. 77<sup>a</sup>.  
20. فصل ۶ در هیأت زمین و مساحت آن, on fol. 77<sup>a</sup>.  
21. فصل ۷ در کمیت مدت عمر عالم, on fol. 77<sup>b</sup>.

On every page geometrical and other figures are added to illustrate the contents.

This copy is dated A. H. 1042 = A. D. 1632, 1633, written at Ispahān.

XIV. Risāla-i-Dhaura (رساله ذوره), Persian, on ff. 78-81, 83-86, and 82.

A commentary of Ādharpazhūh, called Barzūya, on a treatise ذوره by Ibrāhīm Zardusht. In the preface, Ādharpazhūh gives the following account: 'He is a native of Ispahān and of Sāsānian descent. Once Khusrau the son of Kūbād, generally called Anūshirwān, calls him to the court and tells him, as the best pupil of Buzurjmihr, who had become old, that he possesses some sayings of the prophet Zardusht, which are very difficult to understand, written in Persian, not in Pahlawī; they were sent to the Shāh of Hind. This treatise is called ذوره (!). Afterwards the Shāh of Hind sends it to Anūshirwān, and he wants Ādharpazhūh to explain it. He does so, brings his MS. to the king, who approves of it and rewards him. Then the king gives him another book of a pious Dihkān, asking him to transform it in a shorter redaction; this he makes, and adds it to the commentary. Then he begins, first

quoting a passage of Zardusht's treatise, and adding his commentary.

The story of the origin of this book cannot claim to be historically true. The author was evidently a Zoroastrian; this is sufficiently proved by the peculiarities of the language in which the book is composed. He and most of his co-religionists like to represent their compositions as in some way or other connected with Anūshirwān and his wise wazīr Buzurjmīr, besides in most cases as being translated from the Pahlawī. This is only an editorial form. Authors dressed up their compositions in a garb of venerable antiquity, in order to impress more strongly the minds of their readers. The person of Anūshirwān was particularly adapted for such purposes, as he was considered and esteemed as one of the brightest appearances in antiquity, not only by Zoroastrians, but also by all Muhammadans. The present treatise is an essay of a learned Zoroastrian, who, probably at the time of Ibn Sinā, wished to justify the Zoroastrian system of cosmogony, etc., in the same scientific method which was *en vogue* at that time, i.e. on the basis of the doctrines of Greek philosophers.

Title: حاشیة مسودة رسالة ذوره نام ابراهيم زردشت  
وشرح آذربهه که اورا کسری بزرویه نام کرده است.

Beginning of the introduction :

بنام یزدان جان بخش روزی رسان چنین گوید آذربهه  
که من از اصفهانم و از نژاد گیومرث و از ساسانیان و از  
اردشیر نیکوکار و مرا روزی پادشاه دادگر خسرو پور قباد  
ساسانیان که اورا انوشیروان گویند خواند و در پیش خود  
نشاند و فرمود که دانای ایران که ابوزرجمهر است پیر  
شده است و آنچه میخوامم از او نمی آید و اورا از تو بهتر  
شاکردی نیست میخوامم که ترا کاری بفرمایم گفتم  
پادشاه توئی و ما بنده فرمان گفت ما را سخن چند نیست  
از سخنهاى ابراهيم زردشت که پیغامبر ایران بوده است  
و دانستن آن نه آسان بر همه دانشور دشوار است که  
سخنهاى چندست سر بسته که به پارسی نه بزبان پهلوی  
نوشته و نزد شاه هند فرستاده بوده است و نام آن ذوره  
است و درین چند روز آن

Beginning of the text :

گیتی به بنیاد یکی وبه نهاد دو ومن ایدون گمانم که  
چرخ و ستاره نمونه هامون ایزد و یزدان و فرشته باشد و گو  
و خاک و باد و آب و آتش نمونه هامون که بالای چرخه  
و اصفهید و بایبده و پدید آورنده تنها ازین چار گوهر درین  
هامون و یزدان در آن هامون مانده خورشید میان ستاره  
.... بنده میگوید که ابراهيم در نخست این ذوره آن

As to the meaning of ذوره or زوره—both readings

occur—we cannot account for it from Arabic or Persian. On ff. 83–86 it is used as a heading—like فصل, باب, etc., and on fol. 82<sup>a</sup>, l. 21, we read : زردشت میفرماید که آنچه درین ذوره نوشته ام راه خداست.

On fol. 80<sup>b</sup>, l. 14, the author quotes افلاطون اصطخری 'که در هنگام اسکندر بوده است Platonem Persepolitenum, qui tempore Alexandri vixit.' Several times the 'Zand' is quoted : fol. 82<sup>a</sup>, lin. antepen., چون در زند; ib., l. 9, در زند نوشته; زندست.

On fol. 82<sup>a</sup>, last line, follows the appendix, containing a report of a treatise of a Dihkân, addressed to Anūshirwān; it is of general parenetic contents.

Beginning: ودهقان خداپرست نزد خسرو پور (fol. 82<sup>b</sup>)  
قباد ساسانیان نامه درازی نوشته بود و یک چیز را دو بار  
و سه بار واگفته و سرانجام آنچه درو نوشته بود این بود که  
ای پادشاه بدانکه روان تو مرغیست از مرغهای ایوان که  
بالای چرخه و خواهش او این چیزها نیست که میان  
مردم آن

The order of the leaves is as stated above; between ff. 81 and 83, 86 and 82 there are gaps. On fol. 82<sup>b</sup> is the end, تَمَّتِ الرِّسَالَةُ.

XV. Kitâb-Uthûlûjiyâ (کتاب اثولوجیا), Arabic, on ff. 87<sup>b</sup>, 89, 90, 99<sup>a</sup>–132<sup>b</sup>.

Commentary on the 'Liber Theologiae,' ascribed to Aristotle; v. Wenrich, p. 162. This commentary was composed by Porphyrius Tyrius; it was translated into Arabic by 'Abd-almasih bin 'Abdallâh Alhîmîsi Alnâ'imî.

As to Porphyrius, comp. Wenrich, p. 280, where this commentary of his is not mentioned. Ibn Sinâ's commentary on the same book is extant in Marsh. 536 (taken from his الانصاف; v. Uri, p. 214.

Beginning: - علی محمد اشرف اولی الحکمة والألباب -  
المثمر (ملاحضات) الأول - کتاب ارسطاطاليس الفيلسوف -  
اثولوجيا هو القول على الربوبية تفسير فرفوريوس - الصوري  
ونقله الى العربية عبد المسيح بن عبد الله بن -

In the following line Alkindî is mentioned.

On ff. 89, 90, and 99 follows a statement of the contents.

Fol. 89<sup>b</sup>, l. 2: ذکر رؤس المسائل التي وعد الحكيم  
بالإبانة عنها في كتاب اثولوجيا وهو القول في الربوبية تفسير  
فرفوريوس الصوري وترجمه عبد المسيح الحمصي الناعمي

It is divided into ten مَثْمَر: 1, on fol. 99<sup>a</sup>; 2, on fol. 101<sup>b</sup>; 3, on fol. 105<sup>a</sup>; 4, on fol. 107<sup>b</sup>; 5, on fol. 109<sup>b</sup>; 6, not extant; 7, on fol. 114<sup>b</sup>; 8, on fol. 116<sup>b</sup>; 9, on fol. 125<sup>b</sup>; 10, on fol. 130<sup>b</sup>.

Of the first three leaves only pieces are extant, all the other leaves are greatly injured, at the top as well as in the middle; less so towards the end.

<sup>4</sup> Johnson, Persian Dictionary, explains: 'زوره' the vertebrae of the back; an elegant oration.

<sup>1</sup> This heading المَثْمَر الأول is not in its right place here, as the first Mi'mar actually begins on fol. 99<sup>a</sup>.



XVI. Maḳālat-li-Theophrastus (مقالة لثاوفرسطس), *Arabic*, on ff. 92<sup>b</sup>-95<sup>b</sup> (all pieces of leaves with very few entire lines).

Fragments of an Arabic treatise of Theophrastus; another title than that above given does not appear.

Beginning: الوجوه على الجوهر والاولى في اتصال القياس: ان يكون بينهما اتصال والا يكون الكل موجود لكن كان بعضها متقدمة - كتقدم الأشياء الازليّة للأشياء القابلة للفساد فان كان الامر كذلك فما طبيعتها وفي اتى الأشياء وجودها الخ.

Fol. 95<sup>b</sup>, l. 4, Plato and the Pythagoreans are quoted.

It is a translation of the metaphysics of Theophrastus, comp. Brandis, Aristotelis et Theophrasti Metaphysica, Berlin, 1823, p. 308 sq.

Comp. Wenrich, pp. 175, 176.

On fol. 95<sup>b</sup> seems to be the end.

XVII. Multakaṭāt (ملتقطات), *Arabic*, on ff. 96 and 97.

Fragments of three pages of Arabic text, at the end of which is written التّمّت الملتقطات. Whether these 'Collectanea' comprise only these three pages, or also the preceding treatise of Theophrastus and the commentary on the كتاب اثولوجيا, we have no means of ascertaining.

These three pages seem to form a part of a collection of sayings of a philosopher, see fol. 96<sup>a</sup>: وقال المكان هو الفصل المشترك بين الجسم المحيط والجسم المحاط به في ينبغي ان, and fol. 97<sup>b</sup>, middle, رتبة من مراتب العالم الخ. يكون للانسان من المال الكفاف وما لا يشقى به الخ.

XVIII. Waṣiyyat-li-Aflātūn fi ta'dib-alahdāth (وصيّة لافلاطون في تأديب الأحداث), *Arabic*, on ff. 98<sup>b</sup>, 91, and 88.

Fragments of an Arabic treatise ascribed to Plato, 'De juvenum institutione,' v. Wenrich, p. 121.

Beginning: قال لست اخاطب الطبقة العالّية في الفلسفة ولا الطبقة الدون منها لكنني درجى (?) الطبقة الوسطى بين الطبقتين فاقول انّه يجب أن أذكر - دون أن احوج غيري الى تأديبي وتقويمي فان من شرط العقل أن اقيم نفسي مقام المختن بها وعليها فاذا الخ.

The first leaf is only a small piece; the same are ff. 91 and 88. That fol. 91 belongs to this treatise, we gather from the frequent occurrence of the word تأديب in these few lines. On fol. 88<sup>b</sup> there is the end of a treatise, and as it is spoken of as الوصايا, and from the expression تدبير الأحداث, we are inclined to believe that it forms part of this treatise.

XIX. Maḳālat fi-aljam' baina ra'yi Aflātūn wa Arastātālis (مقالة في الجمع بين رأى افلاطون وارسطاطاليس), *Arabic*, on ff. 138 and 139; the second leaf is injured at the top.

An Arabic treatise on the combination of the views of Plato and Aristotle, by Abū Naṣr Muḥammad bin Muḥammad Alfārābī, who died A. H. 339 = A. D. 950, 951. Comp. Wüstenfeld, Geschichte der arabischen Aerzte und Naturforscher, p. 53 sq.; Al-Farabi, des arabischen Philosophen Leben und Schriften, by M. Steinschneider, in the Mémoires de l'Académie Impériale des sciences de St. Pétersbourg, vii<sup>me</sup> série, t. xiii, no. 4, 1869, p. 133, no. 3.

Beginning: الحمد لواهب العقل ومبتدعة ومصوّر الكل ومختصرة كفاء إحسانه القديم وافضاله الخ مقالة ابى نصر الفارابى في الجمع بين رأى افلاطون وارسطاطاليس اتى لما رأيت أكثر اهل زماننا قد خاضوا وتنازعوا في حدوث العالم وقدمه وادّعوا الخ.

As the upper part of fol. 139 is greatly injured, we cannot state whether these two leaves are connected, or whether something is wanting between them. Imperfect at the end.

XX. Risālat (رسالة), *Arabic*, on fol. 146<sup>a</sup>, six lines.

Fragment of the end of a philosophical treatise in Arabic. It is called رسالة.

End: وهذه الرسالة معمولة لخاص الخاص ممن يذعن للحق ويعترف بالصدق ولا يرى الايهام بالمناطرة والمغالبة دنيا وتصور الحال بالجدال والقتل ويقال واجبا وهى يتضمّن من الاشارات ما يكفى عنهم ويقوم بمقام الدلالات والاحتجاجات ومن هذا المكان يمكن تحقيق المعاد ويوقف على صحته وان لم اصرح القول به اكتفاء بما ضمنت ولواهب العقل الحمد على قابض نعمه، تّمّت الرسالة وللمد لله حق حمده.

XXI. Khutbat (خطبة), *Arabic*, on ff. 146<sup>a</sup>-148<sup>b</sup>.

A speech in Arabic addressed to Alexander by Plato. Title: خطبة لافلاطون يخاطب بالاسكندر ويذم ملوك الفرس.

It is probably taken from a collection of his رسائل which Muḥammad bin Ishāq enumerates among his works; see Wenrich, p. 122.

Beginning: ايها الناس اسمعوا كلامى واشكروا لله على نعمه عليكم واعلموا ان الله جل وعز قد سوا في مذاهب النعم بين خلقها الخ.

XXII. Risālat fi-bayāni-ālamayi-alrūḥānī wa aljismānī (رسالة في بيان عالمى الروحانى والجسمانى), *Arabic*, on ff. 149<sup>a</sup>-150<sup>b</sup>.

A similar treatise in Arabic, the author of which is called 'the Greek Shaikh' (probably Plato). It treats of the soul.

Beginning: ربّ اعن ان صاحب الكتاب كثير التخليط ومتكفى في عوارض النفس بين رأى القديم والرأى المحدث واما في جوهرها وهو على رأى القديم الخ.

At the end the following note of the copyist: تّمّت رسالة الشيخ اليونانى وصاحب كان كتب نظر(?) هذا من

نسخة مغلوطة لا يكاد أن يوجد منه كلمة صحيحة وللأمد  
 'End of the treatise of the Greek Shaikh.  
 An owner (of this copy?) had copied *this treatise* (?)  
 from a copy full of blunders, so that scarcely a single  
 correct word could be found in it.'

XXIII. Kitâb-alnawâmîs (كتاب النواميس), *Arabic*,  
 on ff. 150<sup>b</sup>-152<sup>b</sup> and ff. 133-137. Ff. 150-152 are  
 injured at the top.

Plato's 'De legibus' in Arabic translation, made by  
 Hunain bin Ishâk, according to another version by Abû  
 'Ali Ibn Miskawaih. Comp. Wüstenfeld, Geschichte der  
 arabischen Aerzte, pp. 26 and 64. Hunain died A.H.  
 260=A.D. 873, 874, and Ibn Miskawaih A.H. 421=  
 A.D. 1030.

Title: المقالة الاولى من كتاب النواميس لافلاطون  
 الفيلسوف اليوناني ترجمه حنين بن اسحق وقيل ابو علي  
 (ابن) المسكويه.

Beginning: اِنَّه لما كانت اسباب الارادة مختلفة وكانت  
 الارادة تابعة لاقواها وظهرها على سائرهما وكان من الاضطراب  
 التركيب ان يغلب الافضل منها الخ

The second maqâlah (في النبوات) follows on fol. 151<sup>b</sup>,  
 the third (also في النبوات) on fol. 133<sup>b</sup>.

Comp. Casiri i. p. 300; Catal. Codd. Or. Lugd. Bat.  
 iii. p. 307.

The MS. is injured in many places, especially at the  
 top and bottom of the pages.

XXIV. Risâlat fi-dhikri waṣfi-al'âlamî wa takawwunihî  
 (رسالة في ذكر وصف العالم وتكوينه), *Arabic*, on ff.  
 153<sup>a</sup>-164<sup>b</sup> and ff. 140<sup>a</sup>-145<sup>a</sup>; all leaves are considerably  
 injured at the top.

An Arabic treatise, containing a 'description of the  
 world and its origin,' by an unknown author.

Title: رسالة لمن لا يعلم من هو في ذكر وصف العالم  
 وتكوينه في حوار تأديبة الافضل والاكمل وفي بيان عجز البشر  
 عن معرفة الله تعالى.

Originally it was written thus: رسالة افلاطون في ذكر  
 الخ, but then رسالة افلاطون was painted over, and the above  
 given words written instead. At the side of this  
 heading we read *هو الرو*; according to another  
 version it is by —. Unfortunately the name is not  
 readable.

Beginning: هذه الرسالة مشتملة على مسائل غامضة  
 واشياء متعلقة تُركب فيها اقاويل العلماء ولم يخرج بعد  
 لاحد من الظلماء ونحن نجتهد في اخراجها من الظلام  
 وتخليصها من شبهة الابهام الخ

It consists of questions and answers.

At the end, on fol. 145<sup>a</sup>, the following note of the  
 copyist: هذا هو القدر الذي ظفرت به من هذه الرسالة:  
 الشريفة وارجو من كرم الله سبحانه الظفر بتمامها اِنَّه هو  
 المرجو للحراث هكذا كتب الشيخ بهاء الدين عليه  
 "This is all I was  
 النعمة في آخر هذه الرسالة ويرجو ايضا

able to obtain of this noble treatise, and I hope to God  
 that I may obtain the whole of it." So wrote Shaikh  
 Bahâ'-aldin at the end of this treatise,' etc.

XXV. Risâlat (رسالة), *Arabic*, on ff. 165<sup>b</sup> and 168;  
 both greatly injured at the top.

Fragment of an Arabic treatise on theological sub-  
 jects, arranged in questions and answers, the author of  
 which is not mentioned.

Beginning: الحمد لله حمد الشاكرين والصلوة على الخ  
 اما بعد فاتى وجدت فيما كنت اطلب من الحكمة  
 والحكمة ضالة المؤمن اوراقا معدودة في سفينة لطيفة قد  
 اشتملت على اسئلة واجوبة حكمية في الالهيات والاسئلة  
 على كلمات في رسالة الوالدة الخ

The title seems to be *أثقل السؤال في البين*, to judge  
 from the following passage of the preface: وبذلك  
 سميتها بانقل السؤال في البين لاصلاح ذاب المين يقدر  
 ما استطعته.

The first question is *خطوة مكتسبة*  
 ام اثره علوية.

XXVI. Maqâlat (مقالة), *Arabic*, on fol. 166;  
 injured at the top.

Fragment, being the end of an Arabic treatise (مقالة)  
 on mathematical and physical subjects, divided into  
 three fasls and chiefly based upon Aristotle.

Comp. l. 10 on fol. 166<sup>a</sup>: وذلك في الفصل الثالث من  
 هذه المقالة عند تفسيرنا ما قاله ارسطاطاليس فيه.

Similar passages in ll. 14, 16, and in the last line;  
 fol. 166<sup>b</sup>, l. 20.

We give the following passage from the middle,  
 beginning of fol. 166<sup>b</sup>: فاما البيان الذي للطبيعي ان  
 يورده فهو هذا يقول اِنَّه من البين الظاهر ان القوس لا  
 تكون بالليل من الشمس واذا لم يكن بالليل من الشمس  
 فلا محالة اِنَّها كائنة عنها بالنهار والشمس طالعة واذا  
 كانت الشمس طالعة فمركزها لا يخلو اِنما ان يكون على  
 نفس الافق واما مرتفعا على الافق الخ

End: فاما الآثار المعروفة بالشمس فان حدوثها هو عن  
 انعكاس البصر عن عمام صقيل متكاثف مستوي اللون  
 الي الشمس وقد تكلمنا في هذين الاثرين وفي اسباب  
 الأمور اللازمة لهما - من هذه المقامة باطناب ولم نر  
 اعادته كراهة الاكثار فيما لا درك فيه وبسهولة تناوله من  
 الموضوع المذكور فهذا مبلغ ما نقوله في هذه الآثار في هذا  
 الفصل من هذه - وبعد ذلك في الفصل الثاني منها نص  
 كلام ارسطاطاليس بعد ان نقله من اللغة السريانية الى  
 اللغة العربية نقلا يتوحي به تأدية المعنى وحفظه بعون  
 الله الخ وفع الفراغ منه في رمضان سنة ثلث واربعين  
 والاف من الهجرة النبوية.

Copied in Ramadân, A.H. 1043=A.D. 1634, March.



XXVII. Ta'lik (تعليق), Arabic, on ff. 166<sup>b</sup> and 169<sup>a</sup>; a few lines, greatly injured.

Fragment of a note of Abū-alfaraj (Gregorius Bar-Hebraeus), who died A.H. 685 = A.D. 1286; see Wüstenfeld, Geschichte der arab. Aerzte, p. 145.

Beginning: تعلیق الشیخ ابی الفرج بن الطیب قال الشیخ الحکیم ابو الفرج ان القوة الدراکة على الاطلاق ضربین قوة الحس وقوة العقل والعقل منه ما هو فی ذاته ولطباعه یدرک بالفعل ویسمی عقلا فعلا الخ

XXVIII. Arabic, on fol. 167.

Fragment of a treatise on theological subjects, imperfect both at beginning and end. The single headings are الدين والشريعة, القلم واللوح, الحمد والمحامد.

To give means for identification we transcribe the following passage, on fol. 167<sup>a</sup>: القلم واللوح والمکتوب والحکم المفروع والقدر والقضاء قال النبی صلی الله علیه وآله اول ما خلق الله تعالی القلم فقال له اکتب ما هو کائن الى يوم القيامة برها وفاجرها ورطبها ويابسها ثم اخذ علی فی القلم فلم یکتب ولا یکتب الى يوم القيامة وكما ان القول باللسان دلیل علی ما فی القلب والجنان من المعنی والحقیقة كذلك الکتبة بالقلم دلیل علی ما فی اللسان من العبارة والبیان وما فی القلب من المعنی یطابق ما فی الوجود من الاعیان الخ

Ff. 169, ll. 25-27; small cursive Nasta'lik, very like Shikasta; size, 12 $\frac{3}{8}$  in. by 7-7 $\frac{3}{8}$  in. [OUSELEY 95.]

### 1423

Fi ma'rifati-alnafs (فی معرفة النفس).

An anonymous philosophical treatise 'on the knowledge of the things of the soul and on the future world.'

Beginning: بدانکه اگر کسی خواهد که از اینجا بحجّ رود بیزاد وراحله و بدرقه نتواند رفت و تا از منزل اول نرود بمنزل ثانی نرسد و اول منزل می باید شناخت که در راه خدای تعالی لیاقت نیست از روی ضرورت . . . . . وموجودات بر سه قسم میشود نبات ومعدن وحیوان ومیگوید که نشان اول موجودات این هر سه اند و هر چه تعلق بعالم اجسام میدارد متولد میشود پس مصلحت چنان دیدم که در معرفت اشیاء و در معرفت نفوس و معرفت آخرت چند کلمه بنویسم وبمراتب بنویسم تا ادراک آن حاصل آید انشاء الله تعالی فصل اول الخ

It contains twenty-eight fasls, being based chiefly on verses of the Kūrān and on physical doctrines, probably derived from Greek sources.

This may have been written by the hand which wrote ff. 1-40 of the preceding MS.; the exterior, paper, and size are essentially the same. Perhaps this is one of Ibn Sinā's treatises on the same subject.

It seems to be complete according to the end: والحمد لله رب العالمین تمت.

Ff. 1-5, ll. 31; cursive, small Nasta'lik, almost entirely devoid of diacritical and vowel points; size, 11 $\frac{3}{4}$  in. by 6 $\frac{1}{2}$  in. [OUSELEY 387.]

### 1424

Siyar-almulūk (سیر الملوک).

A compendium of politics, containing maxims of the supreme government and administration of a country, and advices for those who are entrusted with it; copiously illustrated by historical excursions. It was composed by Nizām-almulk, the wazir of Alp Arslan and Malik-shāh, and styled both سیر الملوک and کتاب سیاست. Abū 'Alī al-Ḥasan bin 'Alī, the first who bore the title of Nizām-almulk, was born A.H. 408 = A.D. 1017, 1018, and assassinated A.H. 485 = A.D. 1092.

Prefixed to it there is a short general introduction, beginning: سپاس خدایرا عز وجل که آفریدگار زمین و آسمانست وداننده الخ and a report of the composition of this work, together with a table of contents, originating from a copyist of the Royal Library, Muḥammad, who edited this work. It begins thus: سبب نهادن کتاب چنین گوید ناسخ کتابهای خزانه که سبب نهادن این کتاب آن بود که الخ

The editor states that in A.H. 484 Sultān Malikshāh ordered Nizām-almulk, Sharaf-almulk, Majd-almulk, and others, to compose a work on general politics, with special regard to the dynasty of the Saljūks. Of those compositions offered to him, he considered that of Nizām-almulk the best. It was divided into fifty fasls, the headings of which are enumerated. After this (fol. 5<sup>a</sup>) he proceeds to report that Nizām-almulk had composed his book extempore, in thirty-nine fasls, in a summary way, but that he afterwards, on account of that distress which he had to endure from the enemies of the empire, added eleven other fasls to his work. When Nizām-almulk was about to start for Baghdād, he entrusted the book to Muḥammad. But the latter did not publish the book till after the death of the author, 'till now, where justice and religion have gained strength through the long life of the lord of the world. God may preserve this dynasty till doomsday' (تا اکنون که عدل و اسلام ببقای خداوند عالم قوت یافت ایزد تعالی این (دولت را تا قیامت بدارد بمتمه و کرمه).

This 'lord of the world' is no doubt identical with the Sultān praised in the qaṣidah at the end (on fol. 208<sup>b</sup> sq.), viz. Malikshāh's second son, Ghiyāth-al-dīn Muḥammad, the brother and rival of Barkiyārūk, after whose death he ascended the throne in A.H. 498 = A.D. 1104.

The work itself begins on fol. 5<sup>b</sup>: فصل اول اندر احوال روزگار ومدح خداوند عالم غیات الدنيا والدين قدس الله روحه ایزد تعالی اندر هر عصری یکی را از میان خلق برگزیند الخ

Substantially the same report about the origin of the

book we find at the end, on fol. 208<sup>a</sup>, l. 3—fol. 208<sup>b</sup>, l. 3. It must be noticed that this note is not by the copyist, Muhammad, but by somebody else who is not mentioned. He states that Malikshâh was extremely pleased with the work of Nizâm-almulk, though it was very short and concise; that after this the author began to complete his work, and having done this he made a last revision of it, adding and revising; that in A.H. 485, when he was going to start for Baghdad, he entrusted the book to Muhammad Nâsikh (the transcriber), ordering him to get it copied nicely, so that in case anything should happen to him his majesty might profit by it.

Then follows the colophon: بحکم فرمان امر صاحب کبیر الب جمال الدین عزّ الاسلام فخر الامرا الحاجب ادام علوه ابن دفتر بتعجیل تحریر افتاد بشهر رمیہ بخط بن عبد الرحمن بن ہجر العسوی در ماه محرم سنہ اربع و ستین. 'This book is written by the order of Alp Jamâl-aldin etc.,—God preserve his highness,—in a hurry by Ibn 'Abd-alrahmân bin Hajr, in the month Muharram, A.H. 564' = A.D. 1168, October.

This colophon, however, must have been transferred from another MS., as the present copy is scarcely more than two hundred years old; the same subscription appears in the Brit. Mus. copy.

Lastly, as an appendix on fol. 208<sup>b</sup>, l. 6—fol. 211 (end), a *kaşidah* in praise of Sultân Muhammad bin Malikshâh.

Title: این قصیدہ در وصف گوید و مدح سلطان سعید محمد بن ملک شاه کند قصیدہ.

Beginning:

بحریت این کتاب پر از گونه گهر  
با باغ جانفزای پر از گونه گون سحر

Part of this poem is wanting (fol. 209). The rest is again by a different hand. Last verse:

یار تو باد دولت و پرورد در حضر  
جفت تو باد نصرت و اقبال در سفر

Then follows another colophon, giving the name of the author, but no date.

For information about the historical events connected with the author, we refer to G. Weil, *Geschichte der Chaliphen* iii. p. 133 sq.; about Sultân Muhammad, ib. p. 143 sq. See besides H. Khalfa iii. pp. 638, 639, who gives A.H. 469 as the date of its composition, and tells us of another redaction of the work in fifteen *faşls*, made by Alyamani; the number of the chapters of the original work he states to be thirty. A full account of the work and its fifty *faşls* is given in Rieu ii. pp. 444–446; see also *Mélanges Asiatiques* v. 236 and vi. 114, etc.

Ff. 211, ll. 12; it seems to have been written by different hands, partly in Nasta'lik, partly in Shikasta, on the whole not very carefully; the paper, however, is the same throughout; size, 9 in. by 5½ in. [OUSELEY 179.]

## 1425

Another copy of the same work.

It contains the same introduction about the origin of the work, but not as the report of the copyist

Muhammad. Here the Bâtinis are named as those who killed Nizâm-almulk on his way to Baghdad (fol. 1<sup>b</sup>, l. 5).

The same conclusion as in the previous copy we find on ff. 142<sup>a</sup> b; here the book is called سیاست الملوك. The *kaşidah* about Sultân Muhammad bin Malikshâh is not added here.

Dated the 23rd of Muharram, A.H. 1198 = A.D. 1783, December 18.

Ff. 142, ll. 15; Nasta'lik; size, 8½ in. by 7¼ in. [OUSELEY 178.]

## 1426

Nasâ'ih-i-Nizâm-almulk (نصائح نظام الملک).

A treatise on the duties of wazirs and those who administer governments, a work of the same kind as the preceding *Sir al-muluk*, and compiled from the same Nizâm-almulk's papers and admonitions, which he addressed to his son Fakhr-almulk (assassinated A.H. 500 = A.D. 1106, 1107), for one of his descendants, viz. Amir Fakhr-aldaulah wa-aldin Hasan bin Amir Taj-almillah wa-aldin Hasan bin alshaikh 'Imâd-aldin, whose full genealogy up to his great forefather, Nizâm-almulk, is given on fol. 218<sup>b</sup>, l. 9 sq. It was apparently compiled in the second half of the ninth century of the Hijrah. Comp. Rieu ii. p. 446; *Mélanges Asiatiques* vi. 115; and Elliot's *History of India* vi. p. 485 sq., where extracts are given.

This treatise, which is also styled وصایای نظام الملک, contains:

The editor's preface, on fol. 217<sup>b</sup>.

An introduction on Nizâm-almulk's life, etc. (در بیان احوال او اجمالا), on fol. 219<sup>a</sup>.

And two chapters, viz.:

فصل اول در تحریص فرزند بر ترک وزارت الخ (a description of the dangers of the wazirship, and advice to his son to give up that employment), on fol. 221<sup>b</sup>.

فصل دوم در آداب وزارت و شرائط آن (on the duties of the wazir), on fol. 232<sup>b</sup>.

Beginning: شرائط تحمیدات پادشاهی را که انتساب فخر دین بنظام ملک از حکمت کامله اوست الخ

Copied A.H. 949 = A.D. 1542, 1543, by Pir Muhammad ibn Maulânâ Muhammad. Very much worm-eaten. On the binding there is given as title of this treatise: دستور الوزرا.

Ff. 217–251, ll. 21; Nasta'lik; illuminated frontispiece; size, 8½ in. by 5½ in. [FRASER 251.]

## 1427

Another copy of the same.

The editor's preface, on fol. 1<sup>b</sup>.

Introduction, on fol. 5<sup>b</sup>.

First chapter, on fol. 11<sup>b</sup>.

Second chapter, on fol. 36<sup>a</sup>.

Dated the 16th of Şafar, A.H. 1198 (twenty-fifth year of Shâh 'Âlam's reign) = A.D. 1784, January 10, by Daulat Singh in Dihli. By the same hand which wrote



this colophon, are added, on ff. 79<sup>b</sup> and 80<sup>a</sup>, two نقل, one نقل from رابعه بصری, and the other from اسکندر ذو القرنین.

Ff. 1-78, ll. 11; large Nasta'lik; a little worm-eaten; occasional glosses on the margin; size, 8 $\frac{3}{4}$  in. by 5 $\frac{1}{4}$  in.

[ELLIOTT 280.]

## 1428

The same.

Introduction, on fol. 239<sup>b</sup>.

First chapter, on fol. 244<sup>a</sup>.

Second chapter, on fol. 265<sup>a</sup>.

No date.

Ff. 237-300, ll. 15; clear and distinct Nasta'lik; size, 9 $\frac{3}{4}$  in. by 5 $\frac{1}{4}$  in.

[FRASER 115.]

## 1429

Kimiya-i-sa'adat (کیمیای سعادت).

A work on ethics, by Abū Hāmid Muḥammad bin Muḥammad al-Ghazālī, who died A.H. 505 = A.D. 1111; see above, No. 1246 in this Catalogue. It contains an introduction of four parts and four books.

Author's preface, on fol. 1<sup>b</sup>.

Introduction, on ff. 3-28.

a. First part (عنوان), on fol. 3<sup>a</sup>, در شناختن نفس خویش.

b. Second part, on fol. 13<sup>b</sup>, اندر شناختن خدای تعالی از شناختن خویش.

c. Third part, on fol. 19<sup>b</sup>, در معرفت دنیا.

d. Fourth part, on fol. 21<sup>a</sup>, در معرفت آخرت.

First book (رکن), on fol. 29<sup>b</sup>, در عبادات.

Second book, on fol. 62<sup>b</sup>, از معاملات.

Third book, on fol. 131<sup>b</sup>, در پیدا کردن عقبات راه دین که آنرا مهلکات گویند.

Fourth book, on ff. 199<sup>a</sup>-298<sup>b</sup>, در منجیات.

Beginning: سپاس و شکر فراوان بعدد ستارگان آسمان و قطره باران الخ.

See R. Gosche, Abhandlungen der Kgl. Akademie der Wissenschaften zu Berlin, 1858, p. 262; Rieu i. p. 37; J. Aumer, pp. 61 and 62; A. F. Mehren, p. 5; Cat. des MSS. et Xyll., p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; H. Khalfa v. p. 285, No. 10998. Zenker ii. p. 83, No. 1041, quotes a Calcutta edition without date; lithographed at Lucknow, 1865; see Trübner's Record, No. 45, p. 465.

This copy was finished by the 'Imām-al-din,' in the seventh year of Muḥammadshāh's reign, A.H. 1138 = A.D. 1725, 1726: تَمَّتِ الْكِتَابُ بِحَسَنِ الْاِخْلَاقِ وَرَضَى الْخَلَّاقُ وَمُطِيبُ الطَّبَعِ الْعَادَتِ يَسْمَى كِيمِيَايَ سَعَادَتِ دَاتِبِ الْحُرُوفِ اِمَامِ الدِّينِ بَرُوزِ دُوشَنبِهْ دَرِ عَهْدِ پَادِشَاهِ مُحَمَّدشَاهِ سَنَةِ ٧ جُلُوسِ مَعْلَى. It is collated throughout.

On fol. 299<sup>a</sup> follows a short note in Shikasta on the China-root (نسخه چوب چینی از حکیم جانمحمد).

Ff. 298, ll. 21; Nasta'lik; size, 10 $\frac{1}{4}$  in. by 6 in.

[OUSELEY 246.]

## 1430

Another copy of the same.

Preface, on fol. 1<sup>b</sup>.

Introduction: first part, on fol. 3<sup>b</sup>; second part, on fol. 14<sup>a</sup>; third part, on fol. 21<sup>a</sup>; fourth part, on fol. 24<sup>a</sup>.

First book, on fol. 35<sup>a</sup>, last line.

Second book, on fol. 75<sup>b</sup>.

Third book, on fol. 152<sup>a</sup>.

Fourth book, on fol. 220<sup>b</sup>.

No date. On fol. 305<sup>a</sup> there is a seal of a former owner from A.H. 1214 = A.D. 1799, 1800.

Ff. 305, ll. 25; Nasta'lik, written on paper of different colours; illuminated frontispieces on ff. 1<sup>b</sup>, 75<sup>b</sup>, 152<sup>a</sup>, and 220<sup>b</sup>; after ff. 18 and 33 there are added by another hand two leaves which have no connection whatever with this work, the text of which is quite complete; occasionally notes and various readings on the margin; size, 10 in. by 6 in.

[ELLIOTT 227.]

## 1431

Tarjuma-i-ṣad kalimah (ترجمه صد کلمه).

The hundred wise sayings of Muṣṭafā 'Alī, the lord of the faithful, with the threefold paraphrase in Arabic prose, in Persian prose, and Persian distichs, as in Fleischer's 'Ali's hundert Sprüche, arabisch und persisch,' Leipzig, 1837, together with a fourth version, viz. a literal Persian one immediately under the Arabic original of each sentence, by Muḥammad bin Muḥammad bin 'Abd-aljalil al'umari alrashid alkhâtib, that is, Rashid-al-din Watwât, who died A.H. 578 = A.D. 1182, 1183. See fol. 1<sup>b</sup>, ll. 6 and 7; Mirât-alkhayâl (Ouseley Add. 2), No. 11; Khulâsat-alafkâr (Elliott 181), No. 112, etc.; Rieu ii. p. 553; G. Flügel i. p. 125; Catal. Codd. Or. Lugd. Bat. i. pp. 192 and 193, and No. 1336 in this Catalogue.

Beginning: الحمد لله على الطاف كرمه و اصناف نعمه والصلوات على نبيه محمد الخ.

The initial words in Fleischer's edition are found here on fol. 2<sup>a</sup>, l. 4. The first sentence begins on fol. 3<sup>a</sup>: لو كشف الخ. Copied by Zâhid bin Muḥammad alhamadânî, at the end of Shawwâl, A.H. 817 = A.D. 1415, January. For the various editions of these sentences, we refer to the preface in Fleischer's edition.

Ff. 48, ll. 13; Naskhî; size, 6 $\frac{1}{4}$  in. by 4 $\frac{3}{4}$  in. [SALE 82.]

## 1432

The same.

Another complete edition of 'Ali's hundred wise sayings (ماية كلمة عليّة علويّة), with a Persian translation in verse. Each lesson or advice is paraphrased by one Persian distich, entirely different from those of Rashid-al-din Watwât. This collection contains the same hundred sentences as Fleischer's edition, but with a slight difference in the arrangement, viz. the 49th sentence in Fleischer is here the 64th (on fol. 12<sup>a</sup>); the 81st and 82nd are here the 99th and 98th (on fol. 18<sup>b</sup>); the 97th is here the 100th.

Beginning:

بسم الله الرحمن الرحيم  
بهترین هر کلام ای نور چشم  
مردمان - هست نام خالق بسیار بخش مهربان

قال امير المؤمنين على المرتضى گفت امير مؤمنان  
سرچشمه صدق و صفا شیر یزدان شاه مردان ابن عم  
مصطفی

لو کشف الغطا ما ازدت یقینا گر اجل بر دارد از  
پیشم حیات مستعار - در نقین من نیفزاید بذات  
کردگار الخ

Copied in the month Shawwâl, A.H. 1032 = A.D. 1623,  
August, by Muḥammad alkâtib.

Ff. 19, three sentences on each page; the Arabic text written  
in Naskhī, in letters of blue and gold alternately; the Persian  
paraphrase written in Nasta'liq in ink; illuminated frontispiece;  
size, 8½ in. by 5½ in. [OUSELEY ADD. 25.]

## 1433

The same.

Another, but incomplete, copy of the same edition  
as the preceding one, written by the celebrated penman,  
'Abd-alḡâdir alḡusaini, A.H. 976 = A.D. 1568, 1569.  
This copy contains only seventy-four sentences, in the  
following order:—

Sentences 1-39 (on ff. 8<sup>b</sup>-15<sup>a</sup>) = 1-39 in Fleischer.  
40-43 (on ff. 15<sup>b</sup> and 16<sup>a</sup>) = 48-51 in Fl.  
44 and 45 (on fol. 16<sup>a</sup>) = 90 and 91 in Fl.  
46-49 (on ff. 16<sup>b</sup> and 17<sup>a</sup>) = 52-55 in Fl.  
50 and 51 (on fol. 17<sup>a</sup>) = 88 and 89 in Fl.  
52 and 53 (on fol. 17<sup>b</sup>) = 93 and 94 in Fl.  
54 (ib.) = 96 in Fl.  
55-62 (on ff. 18<sup>a</sup>-19<sup>a</sup>) = 80-87 in Fl.  
63-66 (on ff. 19<sup>a</sup> and 19<sup>b</sup>) = 56-59 in Fl.  
67-70 (on ff. 20<sup>a</sup> and 20<sup>b</sup>) = 68-71 in Fl.  
71 (on fol. 20<sup>b</sup>) = 92 in Fl.  
72 (ib.) = 100 in Fl.  
73 and 74 (on fol. 21<sup>a</sup>) = 98 and 97 in Fl.

There are consequently missing in this collection,  
Fl. 40-47, 60-67, 72-79, 95, and 99.

Ff. 8<sup>b</sup>-21<sup>a</sup>, three sentences on each page; the Arabic, in  
Naskhī in letters of gold; the Persian, in ink in beautiful  
Nasta'liq; most splendid frontispiece; the first two pages  
luxuriously ornamented; smaller illuminations throughout; size,  
9½ in. by 6 in. [OUSELEY ADD. 18.]

## 1434

The same.

Another, still more incomplete, copy of the same,  
containing (in spite of the title on fol. 1<sup>b</sup>, صد کلمه امیر  
المؤمنین) only sixty-six sentences, in the following  
order:—

Sentences 1-39 (on ff. 1<sup>b</sup>-8<sup>a</sup>) = 1-39 in Fl.  
40-42 (on fol. 8<sup>b</sup>) = 48-50 in Fl.  
43-47 (on ff. 9<sup>a</sup> and 9<sup>b</sup>) = 41-45 in Fl.  
48-59 (on ff. 9<sup>b</sup>-11<sup>b</sup>) = 84-95 in Fl.  
60 (on fol. 11<sup>b</sup>) = 98 in Fl.  
61 (on fol. 12<sup>a</sup>) = 96 in Fl.  
62 (ib.) = 100 in Fl.  
63 (ib.) = 99 in Fl.  
64 (on fol. 12<sup>b</sup>) = 82 in Fl.  
65 (ib.) = 81 in Fl.  
66 (on ff. 12<sup>b</sup> and 13<sup>a</sup>) = 97 in Fl.

There are consequently missing in this copy, Fl. 40,

46, 47, 51-80, and 83. Copied by Naṣīr-alḡin al'alawī  
of Shirāz, A.H. 970 = A.D. 1562, 1563.

Ff. 13, three sentences on each page; the Arabic, in Naskhī in  
gold; the Persian, in Nasta'liq in ink; beautiful frontispiece;  
coloured ground and margin; small illuminations throughout;  
size, 9½ in. by 6½ in. [LAUD OR. 212.]

## 1435

Akhlâḡ-i-Nâṣiri (اخلاق ناصری).

Practical philosophy, by Naṣīr-alḡin Muḥammad bin  
Muḥammad bin Ḥasan Al-Tūsī, who died A.H. 672  
= A.D. 1274; see No. 1422, VI, in this Catalogue. It  
was dedicated to Naṣīr-alḡin bin 'Abd-alraḡīm bin Abi  
Maṣṣūr, ruler of Kūhistan, and based, at his request,  
in the first and chief part, on the Arabic work طهارة  
النفوس or تهذيب الاخلاق, by Abū 'Alī Aḡmad bin Mu-  
ḥammad Ibn Miskawih, who died A.H. 421 = A.D. 1030;  
see H. Khalfa v. p. 112; the Arabic Catal. of the British  
Museum, p. 745<sup>b</sup>; and No. 1417 in this Catal. Comp.  
also H. Khalfa i. p. 205; Rieu ii. p. 441; A. Sprenger,  
in Zeitschrift d. D.M.G. xiii. pp. 539-541; Schier,  
Specimen editionis libri اخلاق ناصری, Dresden, 1841;  
Bombay Transactions, vol. i. pp. 17-40, where Lieut.  
E. Frissell has given the contents of this work in detail;  
H. O. Fleischer, Catal. Dresd., pp. 51 and 52; J. Aumer,  
p. 62; Catal. Codd. Or. Lugd. iv. p. 219; Catal. of  
Orient. MSS. by Duncan Forbes, No. 171, etc. It was  
composed about A.H. 653 = A.D. 1255.

Introduction, on fol. 1<sup>b</sup>, beginning: حمد بی حد و  
مدح بی عد لا تق حضرت عزت مالك الملکی باشد که  
همچنانکه در بدو فطرت اولی الخ

First chapter (مقاله), 'در تهذيب اخلاق,' the cultivation  
of character,' on fol. 6<sup>a</sup>, in two kisms: در مبادی, in  
seven faṣls, and در مقاصد, in ten faṣls.

Second chapter, 'در تدبیر منازل,' the management of  
the family,' on fol. 68<sup>a</sup>, in five faṣls.

Third chapter, 'در سیاست مدن,' the management of  
cities,' on fol. 84<sup>a</sup>, in eight faṣls.

This copy was made by Pir Muḥammad bin Maulânâ  
Muḥammad, A.H. 949 = A.D. 1542, 1543. The work  
was edited at Lahore, 1865; at Lucknow, 1869 (see  
Trübner's Record, No. 25, p. 85); at Bombay, A.H. 1267;  
and at Calcutta, A.H. 1269.

Ff. 1-123, ll. 21; clear Nasta'liq; illuminated frontispiece;  
worm-eaten; size, 8½ in. by 5½ in. [FRASER 251.]

## 1436

The same.

Introduction, on fol. 1<sup>b</sup>.

First chapter, on fol. 11<sup>a</sup>.

Second chapter, on fol. 178<sup>b</sup>.

Third chapter, on fol. 222<sup>b</sup>.

Dated the 29th of Muḡarram, A.H. 1058 = A.D. 1648,  
February 24.

Ff. 331, ll. 14; Nasta'liq; illuminated frontispiece; size,  
10½ in. by 4½ in. [WALKER 92.]

## 1437

The same.

Introduction, on fol. 1<sup>b</sup>.



First chapter, on fol. 10<sup>a</sup>.

Second chapter, on fol. 130<sup>a</sup>.

Third chapter, on fol. 160<sup>b</sup>.

Dated the 22nd of Dhū-al-hijjah, in the thirty-eighth year of 'Ālamgir's reign, i.e. A.H. 1105 = A.D. 1694, August 14. The MS. was bought at Sotheby's sales, August 15, 1884. A former owner was the Rev. George Keene (1803).

Ff. 239, ll. 14; good, clear Nasta'lik; the last forty or forty-five leaves more or less worm-eaten; size, 8½ in. by 4½ in. [MS. PERS. d. 7.]

### 1438

The same.

Introduction, on fol. 1<sup>a</sup>.

First chapter, on fol. 13<sup>b</sup>.

Second chapter, on fol. 159<sup>a</sup>.

Third chapter, on fol. 195<sup>b</sup>.

On fol. 286<sup>b</sup> there is the following colophon: تمام شد نسخۀ اخلاق ناصری من تصنیف ابو علی احمد بن محمد نصیر طوسی قدس الله سره العزیز بوقت بروز شنبه بتاریخ غرة شهر ربیع الثانی بخط احقر العباد سید هدایت الله ولد سید فتحعلی در عهد محمد شاه پادشاه غازی سنه ۹ جلوس والا تحریر یافت

This copy was consequently finished by Sayyid Hidāyat-allāh, the son of Sayyid Fath-'Alī, the 1st of Rabi'-althānī, in the ninth year of Muhammadshāh's reign, i.e. A.H. 1140 = A.D. 1727, November 16.

This MS. is collated, and has many explanatory notes on the margin of the first leaves.

Ff. 286, ll. 13; large Nasta'lik; size, 8½ in. by 5½ in. [OUSELEY 10.]

### 1439

The same.

Introduction, on fol. 1<sup>b</sup>.

First chapter, on fol. 8<sup>a</sup>.

Second chapter, on fol. 91<sup>a</sup>.

Third chapter, on fol. 222<sup>b</sup>.

This copy is not dated; it is likewise collated throughout, and the margin has occasional explanatory notes, especially on the first leaves.

Ff. 166, ll. 17; careful Nasta'lik; size, 11½ in. by 6½ in. [OUSELEY 393.]

### 1440

The same.

This copy is a little defective at the beginning, the first page being missing. The initial words correspond to Ouseley 393, fol. 1<sup>b</sup>, l. 9, so that about eight lines are wanting altogether.

First chapter, on fol. 7<sup>b</sup>, last line but one.

Second chapter, on fol. 98<sup>a</sup>.

Third chapter, on fol. 122<sup>a</sup>.

Copied in the thirty-first year (probably of 'Ālamgir's reign = A.H. 1099, A.D. 1687, 1688). Occasional explanatory notes and various readings on the margin.

Ff. 181, ll. 15; very careless Nasta'lik, not seldom like Shikasta; worm-eaten throughout; size, 8½ in. by 4½ in. [HUNT. 311.]

### 1441

The same.

This copy is rather defective at the end, breaking off in the eighth faṣl of the last chapter with the words . . . دولت این پادشاه عادل.

Ff. 189, ll. 17; Nasta'lik; size, 9 in. by 5½ in. [POCOCKE 61.]

### 1442

The same.

This modern copy, which was finished by Mir Ni'mat-allāh the 21st of Rabi'-althānī, A.H. 1217 = A.D. 1802, August 21, is also a little defective at the end; its last words correspond to the seventh line of the last page of the preceding copy (Pococke 61).

Introduction, on fol. 1<sup>b</sup>.

First chapter, on fol. 8<sup>b</sup>.

Second chapter, on fol. 108<sup>a</sup>.

Third chapter, on fol. 133<sup>b</sup>.

Collated. Occasional notes on the margin.

Ff. 198, ll. 15; two illuminated frontispieces on the richly ornamented first two pages; all the other pages surrounded by small gold stripes; an ornament besides on fol. 198<sup>a</sup>; marginal notes on some of the first leaves, probably written by Sir Gore Ouseley; Nasta'lik; size, 10½ in. by 6 in. [ELLIOTT 7.]

### 1443

Sharḥ-i-Akhlāk-i-Nāṣiri (شرح اخلاق ناصری).

The first portion of an anonymous Persian commentary of a very detailed character on the 'Akhlāk-i-Nāṣiri.' This copy comprises only the introduction and about two and a half faṣls of the first ḳism of the first chapter, beginning:

قوله حمد بسجد و مدح بی عذر ائمه لغت بر آنند که اشتقاق حمد حمده است و حمده آوازی باشد الخ

The last words of the original, which are explained in this copy, are عقل نظیری خوانند corresponding to Ouseley 393, fol. 13<sup>b</sup>, l. 1.

Glosses and additions occasionally on the margin. Fol. 155 is a mere repetition of fol. 154, and may simply be omitted. Fol. 208 must be put between ff. 212 and 213. The copy breaks off suddenly on fol. 214<sup>a</sup>. No date. A seal from A.H. 1194 = A.D. 1780, at the foot of the last page.

Ff. 214, ll. 19; careless Nasta'lik; worm-eaten and frequently injured; size, 8½ in. by 5½ in. [HUNT. 628.]

### 1444

Tadhkirat-almuta'addibin (تذکرة المتأدبين).

A short treatise on ethics and practical philosophy (رساله در حکمت مشتمل بر مکارم اخلاق و محاسن آداب), by an anonymous writer, apparently based on—or rather abridged from—the اخلاق ناصری, in a muḳaddimah, three maḳālas, and a khātimah. Muḳaddimah, on fol. 9<sup>b</sup>: در تعریف حکمت و اقسام او. Maḳālah I, on fol. 13<sup>b</sup>: در کسب و حفظ اخلاق. Maḳālah II, on fol. 16<sup>b</sup>: در تدبیر منزل. Maḳālah III, on fol. 20<sup>b</sup>:

در وظائف: Khátimah, on fol. 23<sup>a</sup>. Beginning: معاشرت و آداب مخالطة با اصناف خلق بسم الله . . . حمد بی حدّ واحدا و ثناء بی عدّ و انتها پادشاهی را که بحکمت کامله و قدرت شامله خلقت انسانرا الخ.

Copied A. H. 921 = A. D. 1515, 1516.

Ff. 9<sup>b</sup>-24<sup>a</sup>, ll. 19; distinct Nasta'liq; size, 8 in. by 5½ in. [WALKER 14.]

#### 1445

A collection of ethical and metaphysical treatises, by Afḡal-aldin Muḡammad Kāshī (here styled, on fol. 15<sup>b</sup>, افضل الملّة و الدين القاسانی, but more correctly at the end of fol. 17<sup>b</sup>, (خواجۀ افضل الدين کاشی), the famous rubā'i-writer, who died A. H. 707 = A. D. 1307, 1308; see No. 749 in this Catalogue. It is imperfect at the beginning.

##### Contents:

I. End of a treatise in questions and answers, beginning abruptly thus: در خدمت مولانا سخنی میرفت بنده . . . گفت, on fol. 7<sup>a</sup>.

II. رسالۀ ساز و بربایۀ شاهان منه ايضا, a treatise on royalty, its rights and duties, etc.

Beginning: آغاز گفتار از نام آن گیرم که انجام هر . . . گفتار و کردار بدوست و ستاینده باشیم و برآ چون از وی الخ.

It is divided into three chapters:

گفتار نخستین اندر معنی نام پادشاه و یاد کردن پادشاهان موجودات جهان که چند صنفند و انتهای پادشاهی بمردم و باز نمودن ترتیب پادشاهی مردم در قرب پادشاه پادشاهان بقیاس با ترتیب دیگر پادشاهان on fol. 7<sup>b</sup>.

گفتار دوم اندر بیان کار مردم و پادشاهی او و بر شمردن چیزها که ویرا باید با پادشاه بود بر مردم دیگر on fol. 8<sup>a</sup>.

گفتار سیم در عمال و نائبان پادشاه on fol. 9<sup>b</sup>.

Conclusion, on fol. 14<sup>b</sup>.

The proper order of the leaves is this: ff. 7-9, 14<sup>b</sup>, and 14<sup>a</sup>.

III. A treatise on knowing and knowledge, beginning: لله الحمد اهل الحمد و ولیّه و منتهای الخ چنین . . . گوید محمّد این رقوم و مبین تقریر این معانی و علوم که گروهی از یاران حقیقی و برادران دینی الخ.

It is divided into three chapters:

گفتار نخستین اندر آگاهی دادن از وجود خود و صفات در fol. 14<sup>a</sup>, subdivided into ten.

گفتار دوم اندر آگاهی دادن از آگاهی و علم که چیست on fol. 12<sup>a</sup>.

گفتار سیم اندر آگاهی دادن از فائده و منفعت آلهی در fol. 11<sup>b</sup>, subdivided into three.

The order of the leaves is this: ff. 14<sup>a</sup>, 13<sup>b</sup>, 13<sup>a</sup>, 12<sup>b</sup>, 12<sup>a</sup>, 11<sup>b</sup>, and 11<sup>a</sup>.

Another copy of the same treatise, the correct title of which is *انجام نامه*, is described in Rieu ii. p. 830<sup>b</sup>, No. XXIII.

IV. Short treatise on the philosophical meaning of the terms *چیز* ('res') and *هست* ('est').

Title: رسالۀ اخری منه قدّس الله روحه.

Beginning: بدانکه نخست لفظی که معنی وی بر

همه معانی عامّ بود لفظ چیز و هست و لفظ موجود پس بحث کنیم و باز جوئیم که لفظ چیز و لفظ هست دو لفظ اند الخ.

The order of the leaves is this: ff. 11<sup>a</sup>, 10<sup>b</sup>, and 10<sup>a</sup>.

V. A treatise on similar subjects. Title: رسالۀ اخری منه ايضا طاب ثراه.

Beginning: دل عزیز و نفس شریعت مستعدّ و آراستۀ نظر الهی و انوار نامنتهای باد و خاطرت از خیالات فاسد الخ, on ff. 10<sup>a</sup>, 15<sup>a</sup>, and 15<sup>b</sup>.

VI. A treatise, 'de principiis rerum creatarum.' Title: رسالۀ اخری منه.

Beginning: سپاس و آفرین و ستایش نگارندۀ جانرا بخرد و بپای دارندۀ الخ.

It is divided into five fasls; on ff. 15<sup>b</sup>, 16<sup>a</sup>, and 17<sup>a</sup>.

At the end, on fol. 17<sup>b</sup>, a note (without any diacritical points whatever) on an intercourse between Khwājah Zain-aldin Lisāni and the author of the preceding treatises, Afḡal-aldin Kāshī; a second note of philosophical contents.

Besides there are two treatises of similar contents, both imperfect at the beginning, written on the margin:

(1) Beginning: در جواب نوشته صاحب سعید مجد الدین عبد الله نوشته الخ, on ff. 7-9, 14<sup>b</sup>, 13<sup>b</sup>, 12<sup>b</sup>, 11<sup>b</sup>, and 10<sup>b</sup>.

(2) Beginning: خجسته نام تحسینی را که آغاز هر سخنست الخ, on ff. 7-9, 14<sup>b</sup>, 13<sup>b</sup>, 12<sup>b</sup>, 11<sup>b</sup>, 10<sup>b</sup>, 15<sup>a</sup>, 16<sup>a</sup>, and 17<sup>a</sup>.

Ff. 7-17; small Nasta'liq; size, 12½ in. by 7 in. This MS. formed originally part of Ouseley 95 (No. 1422 in this Catal.), being identical in writing, paper, and size. [OUSELEY 387.]

#### 1446

C'ihil Majlis (چهل مجلس).

Forty conversations, a work on practical philosophy, by Jalāl-almillāh wa aldin Amir-i-Iḡbāl bin Sābiḡ of Sijistān, containing the expositions of his teacher, Shaikh 'Alā-aldaulah of Simnān, who died A. H. 736 = A. D. 1335, 1336, on various moral and theological subjects. The author noted down all the admonitions and precepts of his spiritual guide, that they might not slip his memory in the long run of time (مواعظ و فوائدی که بر لفظ مبارکش میرفته در قلم آورد که نباید که (بمرو روزگار بر خاطرش فراموش شود).



Majlis I (having taken place A.H. 724=A.D. 1324), on fol. 3<sup>b</sup>, l. 9.

II (on a Monday, in the garden of Şâfi Âbâd), on fol. 8<sup>b</sup>, l. 5.

III, on fol. 9<sup>a</sup>, first line.

IV, on fol. 10<sup>a</sup>, last line.

V, on fol. 21<sup>a</sup>, l. 4.

VI, on fol. 26<sup>a</sup>, l. 7.

VII, on fol. 28<sup>a</sup>, l. 8.

VIII, on fol. 28<sup>b</sup>, l. 9.

IX, on fol. 29<sup>a</sup>, l. 2.

X, on fol. 33<sup>b</sup>, l. 6.

XI, on fol. 36<sup>a</sup>, first line.

XII, on fol. 38<sup>a</sup>, last line.

XIII, on fol. 40<sup>a</sup>, first line.

XIV, on fol. 45<sup>b</sup>, l. 9.

XV, on fol. 46<sup>a</sup>, l. 9.

XVI, on fol. 48<sup>a</sup>, l. 9.

XVII, on fol. 48<sup>b</sup>, l. 6.

XVIII, on fol. 49<sup>a</sup>, l. 10.

XIX, on fol. 55<sup>b</sup>, l. 6.

XX, on fol. 63<sup>a</sup>, l. 8.

XXI, on fol. 65<sup>a</sup>, l. 10.

XXII, on fol. 70<sup>a</sup>, l. 8.

XXIII, on fol. 71<sup>b</sup>, l. 7.

XXIV, on fol. 74<sup>b</sup>, last line.

XXV, on fol. 79<sup>a</sup>, first line.

XXVI, on fol. 90<sup>b</sup>, l. 8.

XXVII, on fol. 96<sup>b</sup>, first line.

XXVIII, on fol. 102<sup>a</sup>, l. 7.

XXIX, on fol. 109<sup>b</sup>, first line.

XXX, on fol. 110<sup>b</sup>, last line.

XXXI, on fol. 112<sup>b</sup>, l. 5.

XXXII, on fol. 115<sup>b</sup>, l. 10.

XXXIII, on fol. 122<sup>b</sup>, l. 8.

XXXIV, on fol. 133<sup>a</sup>, l. 5.

XXXV, on fol. 139<sup>a</sup>, l. 9.

XXXVI, on fol. 141<sup>b</sup>, l. 7.

XXXVII, on fol. 150<sup>b</sup>, l. 2 (heading wanting).

XXXVIII, on fol. 153<sup>b</sup>, l. 9.

XXXIX, on fol. 155<sup>b</sup>, l. 6.

XL, on fol. 162<sup>b</sup>, last line (heading wanting).

Beginning: الحمد لله رب العالمين . . . اما بعد  
بدان ای طالب حق مبین وسالك صراط المستقیم الخ

No date.

A note on fol. 1<sup>a</sup> states that this MS. came into Sir Gore Ouseley's library, A.H. 1217=A.D. 1802, 1803.

Ff. 164, ll. 11; Nasta'lik; a splendid copy, written on coloured and speckled paper, sprinkled with gold; two richly illuminated frontispieces on ff. 1<sup>b</sup> and 2<sup>a</sup>; on the fly-leaf a beautiful picture; marginal notes on ff. 3<sup>b</sup>, 4<sup>a</sup>, 5<sup>b</sup>, 6<sup>a</sup>, and 164; size, 8½ in. by 5½ in. [ELLIOTT 36.]

#### 1447

Nigârîstân (نگارستان).

A work on practical philosophy, entitled Nigârîstân (quite distinct from the other two works with the same title, in Nos. 337-340 and 1362, 1363), and composed by Mu'in-aldin alasarâ'inî aljuwainî for the Sultân Abû Sa'id Bahâdurkhân (who reigned A.H. 716-736=A.D. 1316-1335), A.H. 735=A.D. 1334, 1335; comp.

H. Khalfa vi. p. 381, No. 13981, and Rieu ii. p. 754. It is divided into seven books.

Introduction, on fol. 1<sup>b</sup>, beginning: حمد و سپاس خدائی را که ازلیتش از سمت بدایت منزّه است الخ.

First book (باب), on fol. 11<sup>a</sup>.

Second book, در میانیت و پرهیزکاری, on fol. 35<sup>a</sup>.

Third book, در حسن معاشرت, on fol. 56<sup>a</sup>.

Fourth book, در عشق و محبت, on fol. 74<sup>a</sup>.

Fifth book, در وعظ و نصیحت, on fol. 117<sup>a</sup>.

Sixth book, در فضل و رحمت, on fol. 142<sup>a</sup>.

Seventh book, در فوائد متفرقة, on fol. 162<sup>a</sup>.

Many corners injured. This copy is dated the 15th of Ramaḍân, A.H. 971=A.D. 1564, April 27, by Kutb-aldin Husain bin Pir Ahmad of Kirmân.

Ff. 194, ll. 24; small Nasta'lik; size, 8¾ in. by 5 in.

[ELLIOTT 279.]

#### 1448

The same.

Another complete copy of the same, beginning: حمد و سپاس خدای را که بقیّتش از سمت بدایت الخ.

First book, on fol. 17<sup>a</sup>, last line; second, on fol. 54<sup>a</sup>; third, on fol. 83<sup>b</sup>; fourth, on fol. 113<sup>b</sup>; fifth, on fol. 179<sup>a</sup>; sixth, on fol. 216<sup>a</sup>; seventh, on fol. 255<sup>a</sup>. Both the date and the transcriber's name are effaced.

Ff. 293, ll. 17; Nasta'lik; illuminated frontispiece; size, 9¾ in. by 5¾ in. [FRASER 105.]

#### 1449

The same.

A third and rather defective copy of the same, breaking off in the midst of the seventh book. The first line, on fol. 254<sup>a</sup>, agrees with Elliott 279, fol. 171<sup>b</sup>, ll. 19 and 20; but the remainder of that last leaf is entirely different.

First book, on fol. 12<sup>b</sup>; second (headed here, در زهد و تقوی), on fol. 41<sup>b</sup>; third, on fol. 70<sup>a</sup>; fourth, on fol. 87<sup>a</sup>; fifth, on fol. 143<sup>b</sup>; sixth, on fol. 179<sup>b</sup>; seventh, on fol. 217<sup>b</sup>.

In a rather illegible English note on the first page there occurs the date 1649.

Ff. 254, ll. 17; excellent Nasta'lik; size, 10 in. by 6½ in.

[MARSH 397.]

#### 1450

Kunûz-alwadi'at min rumûz-al-dhari'at (کنوز الودیعة (من رموز الذریعة).

A very elaborate Persian paraphrase of, and detailed commentary on, the famous ethical work, ذریعة الی, composed in Arabic by the Shaikh and Imâm Abû-alkâsım alhusain bin Muḥammad bin almu-faddal, usually called alrâghib alisfahâni, who died A.H. 502=A.D. 1108, 1109; comp. G. Flügel iii. p. 271. This Persian adaptation was made during the reign of Abû-alfawâris Shâh Shujâ' almuẓaffarî (who reigned A.H. 760-786=A.D. 1359-1384), see fol. 10<sup>a</sup>, l. 10 sq., and contains:

1. A long introduction on the creation of sublunar and superlunar things, on the first Persian kings, the different classes of men, etc., beginning on fol. 1<sup>b</sup>: احسن كلامى كه بذريعة انوار معنائى آن قلوب ارباب تحقيق منور شود الخ.

2. The work itself, which begins on fol. 16<sup>b</sup> thus: الحمد لله والصلوة والسلام على نبينا . . . اما بعد حكيم فاضل متشريع و عارف كامل متورع ابو القاسم المدعو بالرغب الاصفهاني الخ, and is divided into the same seven fasls as the original, the contents of which are given by G. Flügel iii. p. 272, and H. Khalfa iii. p. 334, No. 5812 (Index, on fol. 19<sup>b</sup>; fasl I, on fol. 24<sup>a</sup>; II, on fol. 150<sup>b</sup>; III, on fol. 238<sup>a</sup>; IV, on fol. 266<sup>a</sup>; V, on fol. 287<sup>a</sup>; VI, on fol. 301<sup>b</sup>; and VII, on fol. 323<sup>a</sup>).

3. A long conclusion, or rather appendix, on fol. 328<sup>b</sup>, beginning: لطائف حقائق منقول ومعقول وظرائف: دقائق فروع اصول الخ.

Dated by Muhammad Mu'min alsharif of Kirmân the 20th of Rajab, A.H. 1070 = A.D. 1660, April 1. The Persian commentator's name seems not to occur in the preface. We add a list of the other works by the author of the original Arabic work, Abû-alkâsim alrâghib alishfahânî:

1. اخلاق راغب, H. Khalfa i. p. 203, No. 279.
2. اقاين البلاغة, ib. i. p. 370, No. 1002.
3. تحقيق البيان في تأويل القرآن, ib. ii. p. 244, No. 2704.
4. تفسير الراغب, a commentary on the Qurân, ib. ii. p. 361, No. 3272.
5. تفسير النشأتين و تحصيل السعادتين, ib. ii. p. 383, No. 3438 (or تفصيل النشأتين, as it is styled in O. Loth, Arabic MSS. of the India Office Library, p. 238<sup>b</sup>).
6. درة التأويل في مشابهة التنزيل, ib. iii. p. 202, No. 4931.
7. كتاب المعاني الأكبر, ib. v. p. 616, No. 12329.
8. رسالة في فوائد القرآن, ib. iii. p. 425, No. 6260.
9. محاضرات الادباء و محاورات الشعراء والبلغاء, ib. v. p. 414, No. 11504, and G. Flügel i. p. 341.
10. مفردات الفاظ القرآن, ib. vi. p. 35, No. 12628.

He also assisted in the composition of the احتجاج القراء, ib. i. p. 164, No. 118.

Ff. 374, ll. 17; small Nasta'liq; illuminated frontispieces on ff. 1<sup>b</sup>, 16<sup>b</sup>, and 328<sup>b</sup>; ff. 1<sup>b</sup>, 2<sup>a</sup>, 16<sup>b</sup>, and 17<sup>a</sup> richly adorned in gold; binding with flowers; size, 7½ in. by 4½ in. [OUSELEY ADD. 30.]

#### 1451

Dhakhîrat-almulûk (ذخيرة الملوك).

A work on ethics and politics, composed by Mir Sayyid 'Alî bin Shihâb Alhamadânî (fol. 1<sup>b</sup>, l. 13), who died A.H. 786 = A.D. 1384. See above, No. 1241, 28; H. Khalfa iii. p. 329, No. 5792; Rieu ii. p. 447; G. Flügel iii. p. 284; H. O. Fleischer, Cat. Dresd.,

No. 5; C. T. Tornberg, p. 290; Catal. Codd. Or. Lugd. iv. p. 220, etc.

Beginning: حمد بسيار و ثنائى بيشمار ملكى را كه اسباب معاش سكان خطه ملك دنيوى را بتمهيد قانون سياست حكيمى نظام داد الخ.

It is divided into ten chapters (باب).

Chapter I, on fol. 2<sup>b</sup>, faith.

II, on fol. 16<sup>a</sup>, duties of worship.

III, on fol. 44<sup>b</sup>, noble character.

IV, on fol. 55<sup>a</sup>, rights of parents, etc.

V, on fol. 72<sup>a</sup>, laws of state.

VI, on fol. 95<sup>a</sup>, spiritual government.

VII, on fol. 112<sup>a</sup>, obedience.

VIII, on fol. 138<sup>a</sup>, thanksgiving.

IX, on fol. 170<sup>a</sup>, forbearing.

X, on ff. 196<sup>b</sup>–225<sup>a</sup>, overbearing, wrath, hatred, humility, and forgiving.

This MS. is not dated. It is carefully written, and bears many emendations on the margin. Each page is circumscribed by a gold border, and the first page has a gold vignette.

Ff. 225, ll. 17; small Nasta'liq; size, 7½ in. by 4½ in.

[OUSELEY 92.]

#### 1452

The same.

Another, rather injured, copy of the same work, finished by 'Abd-alrahîm Badakhshî, on the 4th of the first Jumâdâ, A.H. 1030 = A.D. 1621, March 27, in Ahmadâbâd: تمام شد كتاب ذخيرة الملوك بتاريخ اربعة شهر جميد الاولى سنة الف وثلاثون<sup>1</sup> در دار الخلافه احمدآباد گجرات بخط شكسته اضعف العباد كمتربن خلائق عبد الرحيم بدخشى.

At the beginning the bottom of the leaves has greatly suffered (from wet it seems); here some small portions of the text are entirely torn off.

Ff. 203, ll. 19; Nasta'liq; size, 9½ in. by 5½ in.

[OUSELEY 204.]

#### 1453

The same.

Another incomplete copy of the same, breaking off in the last chapter with the words, وقوت سبعى را شجاعت, Chapter I, on fol. 2<sup>b</sup>; II, on fol. 15<sup>a</sup>; III, on fol. 40<sup>b</sup>; IV, on fol. 50<sup>a</sup>; V, on fol. 68<sup>b</sup>; VI, on fol. 90<sup>b</sup>; VII, on fol. 106<sup>b</sup>; VIII, on fol. 129<sup>b</sup>; IX, on fol. 156<sup>a</sup>; X, on fol. 180<sup>a</sup>.

Ff. 1–199, ll. 15; Nasta'liq; size, 7½ in. by 5 in.

[MARSH 540.]

#### 1454

Sharh-i-tahdhîb (شرح تهذيب).

A Persian commentary on Sa'd-aldin Mas'ûd bin

<sup>1</sup> For ثلاثون originally was written ستين, but afterwards cancelled and ثلاثون put above it.



'Umar Altaftazānī's (died A. H. 792=A. D. 1390) well-known logical and dogmatical work, تهذيب المنطق و غاية تهذيب الكلام في، or, as it is sometimes called, تحرير المنطق والكلام وتقرير عقائد الاسلام; composed in Arabic A. H. 789=A. D. 1387; comp. H. Khalfa ii. p. 479, No. 3786; J. Aumer, Die arabischen Handschriften etc., pp. 304 and 408; O. Loth, Arabic MSS. of the India Office Library, p. 146<sup>b</sup> sq.; Cat. Codd. Or. Lugd. iii. p. 378, etc. This commentary contains only the explanation of the first kism of Altaftazānī's work, القسم الاول في المنطق; see fol. 9<sup>a</sup>, l. 3.

Beginning: الحمد حمد در لغت وصفيست بجمیل اختیاری بر جهت تعظیم الخ.

The commentator's name does not occur. The Arabic text is written in red ink. Ff. 96-113 are misplaced; their proper order is 96, 105-112, 97-104, 113. Another copy of the same Persian commentary is noticed in O. Loth, Arabic MSS. etc., p. 162<sup>a</sup>. The Arabic original was printed in Lucknow.

Ff. 126, ll. 15; Nasta'liq; occasional glosses on the margin; size, 8 $\frac{3}{8}$  in. by 4 $\frac{3}{4}$  in. [WALKER 40.]

## 1455

Alrisālat-alkubrā fi-almanṭiḳ (الرسالة الكبرى في المنطق).

The larger treatise on logic by Mīr Sharif Sayyid Jur-jānī, who was born A. H. 740=A. D. 1339, 1340, and died A. H. 816=A. D. 1413, 1414; see Rieu ii. p. 812, and on the author, ib. ii. p. 522; H. Khalfa iii. pp. 416 and 446; A. Sprenger, in Zeitschrift d. D. M. G. vol. 32, p. 9, etc. Printed in the Majmū'ah-i-Manṭiḳ, Lucknow, 1819, pp. 10-50. It is simply styled here, رسالة في المنطق.

Beginning: بدانکه آدمی را قوتیست درآکه که منتقش می شود دروی صوراشیا چنانکه درآئینه لیک درآئینه حاصل نشود مگر محسوسات و در قوت مدرکه انسانی حاصل شود صور محسوسات و معغولات الخ.

Copies of the smaller treatise on logic (رساله صغری), by the same author, are contained in Nos. 290 (fol. 34 sq.) and 1988 of the India Office Library.

Copied by Ṭāifūr of Khotan, A. H. 815=A. D. 1412, 1413.

Ff. 1-16, ll. 13; Nasta'liq; small illuminated heading; size, 6 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in. [FRASER 171.]

## 1456

Dānishnāma-i-Jahān (دانشنامه جهان).

A work on the different branches of physical science, by Ghiyāth-al-din 'Alī ibn 'Alī Amīrān alḥusaini al-ṣ-fahānī, who probably flourished in the ninth century of the Hijrah; see Rieu ii. pp. 439 and 440.

Beginning: سزاوار ستایش و سپاس مبدعی است که باقتضای ذاتی او که در لسان صاحب الخ.

The author's name appears on fol. 2<sup>a</sup>, ll. 8 and 9; the title on fol. 3<sup>a</sup>, l. 9. It is divided into ten فصل (No. 619 in the India Office Library has eleven), twenty اصل, four نتیجه, and one خاتمه. The ten faṣls are:

1. در بیان پدید آمدن عقل و نفس کلّ بر سبیل اجمال, on fol. 4<sup>a</sup>.

2. در بیان پدید آمدن افلاک و ترتیب ایشان.

3. در بیان گردش افلاک و مدت و دهریک ایشان.

4. در بیان پیدا شدن عناصر و مکان هر یک.

5. در بیان تقسیم عناصر.

6. در کیفیاتی که لازم عناصرند.

7. در بیان طبقات عناصر.

8. در بیان شکل افلاک و عناصر و بیگونگی ایشان.

9. در بیان معنی و حقیقت جسم.

10. در بیان تقسیم جسم بسیط و مرکب.

The first aṣl begins on fol. 11<sup>b</sup>, headed: در بیان آنکه: the last, on fol. 36<sup>a</sup>, headed: در بیان برآمدن آواز از زمین و بیرون آمدن باد و آتش از درون زمین.

The four natijās are:

1. در پیدا شدن چشمه و کاریز و چاه, on fol. 38<sup>a</sup>.

2. در بیان پیدا شدن معادن که اقسام آن حجریتانست و سیماب و ملحیات و مستعلات و متطرقات, on fol. 42<sup>a</sup>.

3. در پیدا شدن نباتات و نفس و قوای آن, on fol. 53<sup>a</sup>.

4. در پیدا شدن حیوانات (not marked in the text).

Khātimah (also not marked): در ایراد تشریحات: اعضاء انسان.

Not dated.

In the latter half of this copy all the headings are left blank. A full index, written by a modern hand, on the fly-leaves.

Ff. 155, ll. 17; Nasta'liq; size, 8 $\frac{3}{8}$  in. by 5 in.

[FRASER 166.]

## 1457

Lawāmi'-alishrāḳ fi makārim-alakhlāḳ (لوامع الاشراف في مكارم الاخلاق).

A work on ethics by Jalāl-al-din Muḥammad bin As'ad al-siddīqī al-dawānī (died A. H. 908=A. D. 1502, 1503); see No. 1298, 1 in this Catalogue, dedicated to Sultān Ḥasanbeg Bahādurkhān, and entitled, لوامع الاشراف في مكارم الاخلاق, or simply كتاب اخلاق جلالی; see the colophon in the following copy, and J. Aumer, p. 62. Comp. also H. Khalfa i. p. 202, and v. p. 341; Rieu ii. pp. 442 and 443, etc. It contains the same three chapters as the Akhlāḳ-i-Nāṣirī (see above, Nos. 1435-1442), on which it is chiefly based.

Beginning: افتتاح کلام بنام واجب الاعظم سلطانی  
سزد که به امر نافذ الخ

It is edited in tom. v of the 'Selections for the use of the Students of the Persian Class,' Calcutta, 1809; and in the 'Classic Selections,' vol. ii. No. 2, translated into English by W. F. Thompson, London, 1839 (Oriental Translation Fund). Another edition in the Navalkishor Press, A.H. 1283. This copy was made A.H. 949 = A.D. 1542, 1543, by Pir Muḥammad ibn Maulānā Muḥammad.

Ff. 124-216, ll. 21; Nasta'liq; illuminated frontispiece; size, 5½ in. by 5½ in. [FRASER 251.]

## 1458

The same.

Beginning the same. Dated the 5th of Jumādā-alawwal, A.H. 1066 = A.D. 1656, March 1, by Muḥammad 'Aziz ibn Muḥammad Kāsim of Isfahān.

Ff. 135, ll. 15; large and distinct Nasta'liq; size, 9½ in. by 5½ in. [MARSH 87.]

## 1459

The same.

This copy was transcribed by Kāsim bin Muḥammad al-harawī for Khwājah Zain-al'ābidin ibn Khwājah Shams-al-din Muḥammad bin Khwājah 'Alā-aldin 'Alī Kalān, but not dated. At the beginning there is added a fihrist of the whole work, on ff. 1<sup>b</sup>-2<sup>b</sup>, beginning: مقاصد این کتاب قواعد حکمت عملیست و آن عبارتست از علم باحوال الخ

The work itself begins on fol. 3<sup>b</sup> in the usual manner.

Ff. 112, ll. 19; clear and distinct Nasta'liq; size, 8½ in. by 5½ in. [FRASER 251 bis.]

## 1460

Akhlāk-i-muḥsinī (اخلاق محسنی).

A work on ethics, composed A.H. 900 = A.D. 1494, 1495 (the title is a chronogram), by Ḥusain alwā'iz alkāshifī, who died A.H. 910 = A.D. 1504), see Nos. 134, 135, 431-437, 661, 662, and 1357, 1358, and dedicated to Sulṭān Ḥusain Mirzā. It is divided into forty chapters (see the Persian Catal. of the India Office Library), and begins: حضرت پادشاه علی الاطلاق عزت (و) کلمته وجلت عظمته الخ

Comp. Rieu ii. p. 443; J. Aumer, p. 63; Cat. des MSS. et Xyll., p. 257, etc. The first thirty-seven chapters of this work are printed in the 'Selections for the use of the Students of the Persian Class,' Calcutta, 1809, vol. i, and in the 'Classic Selections,' vol. i. Other editions at Hertford, 1823 and 1850; Lucknow, A.H. 1279. English translation by H. G. Keene, Hertford, 1851; see also Garcin de Tassy, Notice du traité persan sur les vertus, de Hussein Vaéz, Paris, 1837.

Dated the 15th of Ramaḍān, A.H. 998 = A.D. 1590, July 18, by Nīmat-allāh ibn Shams-al-din Raiḥānī.

Ff. 299, ll. 11; large Nasta'liq; size, 6½ in. by 4½ in. [BODL. OR. 39.]

## 1461

The same.

No date. Beginning the same as in the preceding copy.

Ff. 204, ll. 11; very clear and neat Nasta'liq; size, 8 in. by 6½ in. [MARSH 497.]

## 1462

The same.

No date. Beginning: حضرت پادشاهی علی الاطلاق.

Ff. 129, ll. 16; Nasta'liq; size, 9 in. by 4⅞ in. [FRASER 252.]

## 1463

Risāla-i-Akhlāk-i-Humāyūn (رساله اخلاق همایون).

A treatise on ethics, arranged in tables like those of geography and astronomy, compiled and translated from other works, especially the لمعات اخلاق همایون, by Abū 'Alī Ibn Miskawaih, and the قانون السیاسة, A.H. 912 = A.D. 1506, 1507, by Ikhtiyār alḥusainī (probably identical with Ikhtiyār bin Ghiyāth-al-din alḥusainī, the author of an Arabic collection of traditions and sentences, styled اساس الاقتیاس, composed A.H. 897 = A.D. 1492, when he lived as magistrate in Harāt; comp. G. Flügel i. p. 308 sq.) It is divided into three kânûns, each of which has subdivisions, viz. قاعده, بحث, etc., all together arranged in form of tables.

قانون اول در تهذیب اخلاق, on fol. 4<sup>a</sup>.

قانون دوم در تدبیر اموال, on fol. 16<sup>a</sup>.

قانون سوم در تقویم رعایا و ممالک داری, on fol. 18<sup>b</sup>.

In the preface Sulṭān Ḥusain is highly praised, and Sulṭān Bābar is also mentioned with many flowery epithets.

Beginning: طغرای سعادت خسروان عالیشان دار الملک  
سخن طرازی و منشور کرامت شهنسواران الخ

Copied A.H. 1106 = A.D. 1694, 1695.

Ff. 28, 4 and more coll. on each page, with a various number of lines; size, 11¼ in. by 7½ in. [FRASER 253.]

## 1464

Dastūr-alwuzarā (دستور الوزرا).

Rules of conduct for the wazīrs, by Shaikh 'Ālam, who began the composition of this treatise the 20th of Sha'bān, A.H. 940 = A.D. 1534, March 6, and dedicated it to his Excellency Ibrāhīm Pāshā. It is divided into four books:

باب اول در معاشرت سلاطین با امرا و وزرا و آداب  
این طبقه نسبت با سلاطین, on fol. 56<sup>b</sup>.

باب دوم در معاشرت وزرا با سائر خلق, on fol. 59<sup>b</sup>.

باب سوم در صفت کرم و سخاوت و مذمت بخل و  
لبیامت, on fol. 61<sup>b</sup>.



باب چهارم در مؤانست با اخیار و اجتناب از صحبت  
اشرار, on fol. 64<sup>a</sup>.

Beginning: سبحانك يا ذا الجود وكرم ويا واهب الآلاء  
والتَّعَمُّ لك الحمد بعدد انفاص كلِّ موجود و لك الشكر  
على العطايا والجود الخ

The author quotes several times a work by Sultân Sanjar, كتاب دستور السلطنة. This tract ends on fol. 68<sup>a</sup>; ff. 68<sup>b</sup>-69<sup>b</sup> contain some short poems by the same author, rubâ'is, kitâ's, and fards (این ابیات از آن صاحب این رساله است شیخ عالم قدس الله روحه).

Beginning of the first rubâ'i:

آن مایه دنیا که خوری یا نوشی  
معذوری اگر در طلبش میکوشی

Copied A. H. 1022 = A. D. 1613.

Ff. 54<sup>b</sup>-69<sup>b</sup>, ll. 19; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{7}{8}$  in. [SALE 41.]

### 1465

Tuhfat-almulûk (تحفة الملوك).

The same tract as in No. 1241, 45 above, containing good advice to kings and rulers, compiled from the moral sayings of the ancients, and divided into forty short bâbs, each of which contains four lessons of advice.

Beginning: الحمد لله رب العالمين . . . اما بعد  
بدانکه حکما از کتب قدما اختیار نموده اند الخ

According to a note on fol. 1<sup>a</sup> it is written by Mir 'Alî alkâtib. On fol. 11<sup>a</sup> a date is given, viz. 14th of Ramadân, A. H. 944 = A. D. 1538, February 14, which can only refer, we think, to the composition of the treatise, the handwriting being quite modern.

Ff. 11, ll. 8; Nasta'lik; illuminated frontispiece; size, 9 $\frac{1}{8}$  in. by 5 $\frac{3}{8}$  in. [ELLIOTT 385.]

### 1466

Another copy of the same.

Beginning as in the preceding copy. It is styled here, تحفة الوزرا, 'the gift to wazirs.' An account of this little book, written by Sir Gore Ouseley, on fol. 1<sup>a</sup>, states that 'it was copied and presented to him by Tajamal Hussein Husseinkhan, the son of that incomparable scholar Tafazal Husseinkhan, a Cashmirian by birth, who made such wonderful progress in science and literature, that he translated the "Principia" of Newton into the Arabic language for the benefit of his countrymen. The noble penman was a great proficient in calligraphy.' The title, تحفة الوزرا, occurs on fol. 2<sup>b</sup>, l. 2.

Ff. 12, consisting of a coherent series of tables, each ll. 6; very large Nasta'lik; size, 8 $\frac{1}{4}$  in. by 5 $\frac{1}{2}$  in. [ELLIOTT 386.]

### 1467

Kunûz-alrumûz (کنوز الرموز).

A short treatise on moral and religious matters,

entitled للمد لله على افضاله, and beginning: كنوز الرموز والصلاة والسلام على محمد وآله واصحابه, این رساله ایست مشتمل بر ده فصل و خاتمه الخ

Copied A. H. 944 = A. D. 1537, 1538, by Sultân Muhammad Nûr-allâh.

Ff. 7, ll. 8; excellent Nasta'lik, written in inks of different hue on paper of various colours; the margins powdered with gold; illuminated frontispiece; size, 8 $\frac{1}{4}$  in. by 5 in.

[OUSELEY ADD. 27.]

### 1468

An anonymous treatise on philosophic, more especially ethical, topics, based not upon the doctrines of Greek philosophers, but on the Kûrân. A title does not occur anywhere.

Beginning: بدان جعلك الله تعالى وإيتانا من المتخلفين  
باخلاق الله که متمم مکارم اخلاق صلی الله علیه وآله  
من نوع انسانی را مأمور داشته الخ

Contents: On understanding (معرفت) based on divine revelation, on fol. 3<sup>a</sup>; on (حُسن ظاهر) خَلْق and (حُسن باطن) خلق, on fol. 3<sup>b</sup>; on intellect (عقل), on fol. 4<sup>b</sup>; on righteousness (عدالت), on fol. 7<sup>b</sup>; on the ways of righteousness (آداب عدالت), on fol. 8<sup>b</sup>; on the understanding of the soul (در معرفت نفس), on fol. 16<sup>b</sup>; de cognitione realitatis substantiae (در معرفت در معرفت روح حیوانی), on fol. 17<sup>b</sup>; (حقیقت جوهر و نفس بشری و نسبت نفس بشری بنفیس انسانی), on fol. 18<sup>a</sup>; (در معرفت نفس انسانی و تذکیه نفس بشری), on fol. 19<sup>a</sup>; (در بیان قوای طبیعی و تهذیب و تبدیل اخلاق و جسمانی بدن), on fol. 21<sup>a</sup>; this last chapter is divided into seven مَخَزَن:

مَخَزَن ۱ در معرفت بدن انسانی, on fol. 21<sup>a</sup>.

مَخَزَن ۲ در ابواب شهرستان بدن انسانی, on fol. 24<sup>b</sup>.

مَخَزَن ۳ در علم و عمل, on fol. 30<sup>a</sup>.

مَخَزَن ۴ در کردار و گفتار آدمیان, on fol. 33<sup>b</sup>.

مَخَزَن ۵ در عمر آدمی و مراتب که اورا مدت العمر پیش می آید, on fol. 37<sup>a</sup>.

مَخَزَن ۶ در حسن اخلاق, on fol. 48<sup>a</sup>.

مَخَزَن ۷ در شناخت دنیا, on fol. 64<sup>a</sup>.

This last part on ff. 21<sup>a</sup>-69<sup>a</sup> is possibly a separate treatise.

Dated by Mirzâ Muhammad Zamân, beginning of Jumâdâ I, A. H. 1039 = A. D. 1629, December 17.

Ff. 1-69, ll. 19; cursive Nasta'lik and Shikasta; size, 9 in. by 4 $\frac{7}{8}$  in. [OUSELEY 43.]

### 1469

Akhîlâk-i-pâdishâhi (اخلاق پادشاهی).

A treatise (مختصر رساله) on royalty, its origin

and duties, the manners and customs of kings, etc., explained by many examples and quotations from Kūrān and Sunnah. The author is not mentioned anywhere; he appears to have been a Shi'ite, see fol. 78<sup>b</sup>; the title occurs on the first page and on fol. 78<sup>b</sup>, lin. pen. The date of composition is contained in the title (see fol. 78<sup>b</sup>, last line but one), اخلاق پادشاهی, that is, A. H. 1055 = A. D. 1645.

Beginning: الحمد لله رب العالمين كما هو اهله الخ نموده ميشود كه مرّة اخرى مثال واجب الامتثال از محلّ رايت سعادت الخ.

It is divided, according to the statement of the preface on fol. 2<sup>a</sup>, l. 5, into an introduction, five fasls, and a conclusion. The introduction (مقدمه) ends on fol. 7<sup>b</sup>, l. 1; but the division of the five fasls we have not been able to discover in the book itself.

Not dated; modern copy. On the last two pages there are many blanks.

Ff. 79, ll. 15; small Nasta'lik; size, 8½ in. by 7½ in. [OUSELEY 169.]

#### 1470

Dastûrnâma-i-Kisrawî (دستورنامه کسروی).

The Institutes of Kisrâ Anûshirwân, a work on politics and administration, by Muḥammad Jalâl-al-din Tabâtabâ'i, who came to India A. H. 1044 = A. D. 1634, 1635, and wrote, besides this work and a series of letters, a history of Shâhjahân's reign from A. H. 1041-1045, under the title of پادشاه نامه, the شش فتح کورت, or account of the capture of the fort of Kāngrah, and a preface to Kudsî's diwân; see Rieu i. p. 258; ii. p. 685<sup>a</sup>; and iii. p. 933<sup>a</sup>. The above-given title occurs in the preface on fol. 18<sup>a</sup>. At the end it is called توقيعات مطوّل. It is dedicated to a prince, شاهزاده مراد بخش مریدپرور (fol. 5<sup>b</sup>), that is, Murâd, the son of Shâhjahân, who died A. H. 1072 = A. D. 1662.

The date, when the composition of this book was commenced, is A. H. 1062 = A. D. 1652, expressed by the value of the letters of دستورنامه کسروی; see fol. 18<sup>a</sup>, ll. 6 and 7. There is a slightly incorrect note on the first page, according to which the author lived at the time of Jahāngir: توقيعات مطوّل من تصانيف مرزا جلالی طباطبای در عهد نور الدين جهانگیر شاه.

The author narrates in the preface, on ff. 1<sup>b</sup>-21<sup>a</sup>, that the decisions of Anûshirwân on different questions regarding government, given by him in reply to questions of his wazirs and officers, were collected into a book, written in Pahlawî. It was afterwards translated into Arabic, and from this version our author translated it into Persian. On fol. 18<sup>b</sup> follows the introduction of the Arabic original, and on fol. 21<sup>a</sup> the work itself, consisting of مرفوع (points of dispute, questions addressed to the king) and توقيع کسرى (the decrees of Anûshirwân).

Beginning: الحمد لله الذى ربط سلسلة نظام العالم بسياسة الخ.

Not dated. The margin has many explanatory notes. The work has been printed in Calcutta, 1824.

Ff. 190; Shikasta on ff. 1<sup>b</sup>-17<sup>b</sup> and ff. 72<sup>a</sup>-189<sup>b</sup>; Nasta'lik on ff. 18<sup>a</sup>-71<sup>b</sup> and fol. 190<sup>a</sup>; size, 6½ in. by 3½ in.

[OUSELEY 135.]

#### 1471

Tuḥfa-i-Kuṭbshâhî (تحفة قطبشاهی).

Information for princes, or, as the author himself calls it (fol. 3<sup>a</sup>, l. 1), 'a model,' دستور العملیست مرّ سلاطین نامدار و خواقین کامکار.

The author is 'Alî bin Ṭaifûr Albistâmi (علی بن طیفور البسطامي; see fol. 3<sup>a</sup>, l. 6). He has dedicated his work (see fol. 3<sup>b</sup>, l. 8) to Sultân 'Abdallâh Kuṭbshâh, who was tributary to the emperor Shâhjahân, and reigned in Haidarâbâd, A. H. 1035-1083 = A. D. 1626-1672; see Nos. 1294 and 1295 in this Catalogue. It is very much like the Gulistân, full of poetical quotations and of anecdotes; to judge from the style, it seems to be a masterpiece of elegant composition.

After the preface (ff. 1<sup>a</sup>-5<sup>b</sup>) the following parts:

Introduction, on the necessity of kings, در بیان احتیاج بوجود سلاطین نامدار و خواقین کامکار الخ, on fol. 6<sup>a</sup>.

Chapter I, on justice, عدالت, on fol. 8<sup>a</sup>.

II, on liberality, سخاوت, on fol. 18<sup>a</sup>.

III, on politics and consultation with wise men, در تدبیر و مشاورت با ارباب کیاست, on fol. 32<sup>b</sup>.

IV, on valour, شجاعت, on fol. 37<sup>b</sup>.

V, on clemency, عفو, on fol. 50<sup>b</sup>.

VI, on government, سیاست, on fol. 67<sup>a</sup>.

VII, on compassion, ورحمت, on fol. 76<sup>a</sup>.

VIII, exhortations, witty sayings, etc., در نصائح و نکات و حکایات متفرقة الخ, on fol. 81<sup>a</sup>.

Conclusion, sayings of kings and sages, در سخنان سلاطین عالیمقدار و وصایای حکماء نامدار, on ff. 120<sup>b</sup>-127<sup>b</sup>.

Beginning: دیباچه دیوان چو نگارد سخن آرا - باید که کند بر سر آن حمد تو انشا.

End: چونکه بدین پایه رساندم کلام به که کنم ختم سخن والسلام.

No date. The whole copy is very correct, and is collated throughout.

Ff. 127, ll. 17; small, careful Nasta'lik; beautiful frontispiece on fol. 1<sup>b</sup>; the first two pages written between gold lines, and each page of the whole copy surrounded by a border, painted in gold, red, blue, and green colours; size, 9½ in. by 4½ in.

[OUSELEY 226.]

#### 1472

Abwâb-al-jinân (ابواب الجنان).

The first two books of a work of ethical and parae-



netic contents, which, if complete, would consist of eight books (باب), as the conclusion of fol. 380<sup>a</sup>, l. 9, and a note on fol. 3<sup>b</sup>, l. 9, inform us, composed by Muḥammad Rafi' Wā'iz (see the author's name on fol. 137<sup>a</sup>, l. 9), who died shortly after A. H. 1105 = A. D. 1694; see No. 1144 in this Catalogue. In the preface he says that people had not yet composed in Persian a book which comprises all the parts of paraenesis taken from the Kurān and tradition (کتابی که مشتمل بر جمیع ابواب وعظ که از کتاب خدا واحادیث اهل بیت عصمت علیهم السلام مأخوذ باشد بفارسی (ننوشته اند), and that he had undertaken to fulfil this task. He called his work ابواب الجنان, because its parts are equal in number to the gates of paradise (see fol. 137<sup>b</sup>, l. 12).

The first two books which this copy contains are misplaced here, the second preceding the first.

*First book* (باب اول در ذکر دنیای فانی و شرح مفاسد) (النج), on ff. 133<sup>b</sup>-380<sup>a</sup>, beginning: بهترین مقالی که سر خیل کاروان قنوت محاورت تواند بود النج. See other copies in G. Flügel iii. p. 293; J. Aumer, p. 61, and a fragment in Rieu ii. p. 826. Lithographed at Taharān, A. H. 1274, and at Lucknow, A. D. 1868. See Trübner's Record, No. 45, p. 464. Both these editions, however, contain only the first bâb of the work, in a muḥaddimah and sixteen majlis (i.e. the first two fasls and the fourteen sections of the third).

*Contents of the first book:*

Introduction (مقدمه), in three parts (مطلب) and three chapters (فصل).

مطلب اول در بیان احتیاج بوعظ النج, on fol. 137<sup>b</sup>.

مطلب دوم در آداب وعظ گفتن, on fol. 139<sup>b</sup>.

مطلب سوم در شنیدن وعظ و آداب النج, on fol. 141<sup>b</sup>.

فصل اول در ذکر تحقیق معنی حب دنیا, on fol. 143<sup>a</sup>.

فصل دوم در ذکر بیوفائی دنیای مکاره النج, on fol. 146<sup>b</sup>.

فصل سوم در ذکر هریک از طرق وشغب حب دنیا النج, on fol. 155<sup>b</sup>.

In the third chapter the same seven qualities are discussed as in G. Flügel's Catal., iii. p. 293, but in different order. The first is here تکبر (in Flügel the sixth), and the sixth ظلم (in Flügel the first). This last chapter is subdivided into fourteen sections (مجلس), on ff. 156<sup>a</sup>, 163<sup>a</sup>, 172<sup>a</sup>, 177<sup>a</sup>, 194<sup>a</sup>, 204<sup>a</sup>, 208<sup>b</sup>, 248<sup>a</sup>, 266<sup>a</sup>, 282<sup>a</sup>, 297<sup>b</sup>, 332<sup>a</sup>, and 357<sup>a</sup>. We quote only the headings of those which are not mentioned by Flügel, viz.:

مجلس چهارم در شهوت مباشرت شاهدان گلعدار و بوس و کنار خودرویان ساده رخسار النج.

مجلس پنجم در شهوت اکل و شرب و مذمت برخوردن (in two) و نظر بر لطافت و خوشگواری لقمه داشتن النج.

فصل, like the eighth, ninth, tenth, twelfth, thirteenth, and fourteenth sections).

مجلس ششم در تسکین شهوت لباس و خودآرای النج.

The ninth and tenth sections differ from Flügel's; the ninth is subdivided into فصل اول در مذمت ربا و فصل دوم در مذمت عجب و سمعه.

The tenth is headed مجلس دهم در ذم بغض و حسد, and subdivided into فصل اول در صفت بغض و مراد آن and فصل دوم در مذمت صفت حسد and.

The second فصل of section 13 contains two وجه (directions); the second twelve ضابطه (rules); and the last طائفة five طبقه or طائفة (classes).

At the end of this first book the author expresses the hope that divine aid may help him to finish the remaining seven. This part is dated by Muḥammad Husain bin Mullâ Muḥammad Yûsuf, the 7th of Rabi'-althânî, A. H. 1238 = A. D. 1822, December 22.

*Second book* (باب دوم از ابواب ثمانية کتاب ابواب) (النج), on ff. 1<sup>b</sup>-132<sup>a</sup>, beginning: زلال مقالیکه از چشمه سار دل بجدول زبان جاری و بوستان جان فزای دین و ایمان را النج.

*Contents of the second book:*

Five parts (مطلب), viz.:

مطلب اول در بیان شرافت عمر و بیبھائی آن, on fol. 3<sup>b</sup>.

مطلب دوم در بیوفائی عمر و بییقائی آن, on fol. 5<sup>a</sup>.

مطلب سوم در غفلت آدمی از قدر و قیمت عمر, on fol. 10<sup>b</sup>.

مطلب چهارم در ذکر هریک از فضول و آفات عمر, on fol. 21<sup>b</sup> (in four فصل).

مطلب پنجم در ذکر معارف عمر بر سبیل تفصیل آن, on fol. 32<sup>b</sup>.

The fifth or last مطلب is again subdivided into fourteen sections (مجلس), the last two of which (13 and 14) are entirely missing, together with the whole of the fourth and a portion of the third مطلب of the twelfth section.

مجلس اول در تحریر علوم دینیّه و کسب معارف یقینیّه, on fol. 32<sup>b</sup>.

مجلس دوم (مطلب wrongly styled) در فضل و ثواب تحصیل علم و طلب آن, on fol. 39<sup>a</sup>.

مجلس سوم در بیان اینکه چنانکه عمل را بعلم, on fol. 42<sup>a</sup>.

مجلس چهارم در بیان اینکه علمی که نشاء . . . کدام, on fol. 49<sup>b</sup>.

مجلس پنجم (فصل پنجم wrongly styled) در ذکر فضل و ثواب نماز, on fol. 52<sup>a</sup>.

مجلس ششم (فصل stylé نماز جمعه در کیفیت نماز جمعه)  
الخ, on fol. 72<sup>a</sup>.

(مطلب) مجلس هفتم در مذمت ترك نماز الخ,  
on fol. 80<sup>a</sup>.

مجلس هشتم در مذمت بسیار خوابیدن و بیان اوقاتى  
الخ (in two فصل), on fol. 97<sup>a</sup>.

مجلس نهم در کیفیت نماز شب  
الخ, on fol. 103<sup>a</sup>.

مجلس دهم در آداب نمازهای ستی الخ,  
on fol. 108<sup>b</sup>.

مجلس یازدهم در بیان نمازهای موقته  
الخ, on fol. 117<sup>a</sup>.

مجلس دوازدهم در فضل دعا و استغفار و سائر اوراد  
الخ (in four مطلب), on fol. 120<sup>a</sup>.

This part is dated by the same scribe as the first,  
the 28th of Jumâdâ-althânî, A. H. 1238=A. D. 1823,  
March 12.

Ff. 380, ll. 16; regular and clear Nasta'lik, on paper of various  
colours; illuminated frontispieces on ff. 1<sup>b</sup> and 133<sup>b</sup>; size, 9½ in.  
by 6 in. [ELLIOTT 1.]

#### 1473

Another defective copy of the *first book* of the Abwâb-  
aljinân.

Beginning the same as in the preceding copy.

Introduction in three مطلب, on fol. 8<sup>b</sup>. First  
chapter (فصل), on fol. 17<sup>a</sup>; second, on fol. 22<sup>a</sup>; third,  
on fol. 36<sup>b</sup>.

Section (مجلس) I, on fol. 36<sup>b</sup>.

II, on fol. 50<sup>a</sup>.

III, on fol. 63<sup>a</sup>.

IV, on fol. 71<sup>a</sup>.

V, on fol. 86<sup>a</sup> (here headed در پاس نظر داشتن و  
بردارى دين و دل از تيرنگاه حرام نام خود را در صحيفه  
(اهل سعادت نگاشتن).

VI, on fol. 104<sup>a</sup> (here headed در مذمت حرام خوردن  
و تنعم فرمودن و نفس شوم و آبروى روع از چهره ايمان  
(بردن).

VII, on fol. 114<sup>b</sup> (here headed در تسكين شهوت لباس  
agreeing with the sixth section in Elliott 1.

VIII, on fol. 121<sup>b</sup>, corresponding to the seventh in  
Flügel and Elliott 1.

IX, on fol. 156<sup>a</sup>, agreeing with the eighth in Flügel  
and Elliott 1.

X, on fol. 183<sup>b</sup>, agreeing with the first فصل of the  
ninth in Elliott 1.

XI, on fol. 195<sup>b</sup>, agreeing with the second فصل of the  
ninth in Elliott 1.

XII, on fol. 211<sup>a</sup>, agreeing with the tenth in Elliott 1.

XIII, on fol. 238<sup>a</sup>, agreeing with the eleventh in  
Flügel, without any subdivisions.

XIV, on fol. 264<sup>a</sup> (here wrongly styled چهاردهم فصل),  
agreeing with the twelfth in Flügel. There appears a  
فصل دوم in this section, but no فصل اول.

This copy, we see, differs considerably from the

preceding one, and is incomplete, as there are missing,  
at least, two full sections. No date.

Ff. 265, ll. 17; Nasta'lik; the first three pages supplied in  
Shikasta; size, 8½ in. by 4¾ in. [OUSELEY ADD. 79.]

#### 1474

Another still more defective copy of the same *first*  
*book*.

Majlis I-IV and XII-XIV are entirely missing here.

This copy was finished A. H. 1167, the 14th of the  
second Rabi' = A. D. 1754, February 8. See the fol-  
lowing colophon on fol. 174<sup>b</sup>:

تمام شد کارم بفضل رب العالمين وخاتم النبیین والطاهر  
وطیبین انتظام شد هذا نسخة ابواب الجنان من تصنيف  
مرزا محمد رفيع واعظ في التاريخ چهاردهم شهر ربيع  
الثاني سنة احد جلوس عالمگیر ثاني مطابق سنة هجري  
مائة سبع وستون بعد الف بروز يوم الخميس بمقام  
رنگپور دار السرور بعمل ذراب معدلت اباب قاسم علي  
خان بهادر ودر صوبه دارى نواب ظفر ركب مهابت جنگ  
ومالكة اهل همت وفكرت وصاحب ندرت وفكرت يكي از  
آل شفيح الدارين يعنى مير كمال الدين حسين الخ

The same owner has put his seal on the first page,  
كمال الدين حسين طباطبا.

Ff. 174, ll. 19; Nasta'lik; size, 10½ in. by 6½ in.

[OUSELEY 245.]

#### 1475

(اخلاق محمدشاهی) Akhlâq-i-Muhammadshâhi.

A treatise on moral government and ethics, com-  
posed by Mir Ahmad 'Alikhân, a native of Ajmir (see  
fol. 1<sup>b</sup>, l. 3), at the request of the emperor Muhammad-  
shâh (A. H. 1131-1161 = A. D. 1719-1748), in whose  
honour it was styled اخلاق محمدشاهی (see fol. 2<sup>a</sup>,  
first line, and fol. 2<sup>b</sup>, ll. 11 sq.) The statement of Sir  
Gore Ouseley (in a note, written on the fly-leaf), that  
'it was partly composed and partly compiled from the  
works of the old philosophers, A. H. 1033,' contains an  
obvious slip of the pen; instead of A. H. 1033 the date  
must be A. H. 1133 = A. D. 1720, 1721.

Beginning: الحمد لله رب العالمين و الصلوة علي نبیه  
محمد صلى الله عليه و آله الطيبين واصحابه المبتدين  
بعد معروض دارد اضعف الخ

Contents:

Mukaddimah, on fol. 3<sup>a</sup>: در بیان کیفیت عقل و رای.

Five chapters (فصل), viz.:

1. در بیان اخلاق سلاطین, on fol. 4<sup>b</sup>.

2. در بیان اخلاق و آداب وزرا, on fol. 16<sup>b</sup>.

3. در بیان اخلاق و آداب امرا و سرداران, on fol. 21<sup>a</sup>.

4. در بیان آداب ندما (رفقا) or, on fol. 30<sup>b</sup>.

5. در حسن معاشرت, on fol. 35<sup>b</sup>.



Khâtimah, on fol. 44<sup>a</sup>: در بیان کیفیت دنیا.

Occasionally small marginal notes. No date at the end, but under the title of the work, on fol. 1<sup>a</sup>, is written the number 1190 (A. H. 1195 = A. D. 1781).

Ff. 46, ll. 11; illuminated frontispiece; all the pages surrounded by small gold stripes; the lines of the first four pages separated by larger stripes of the same description; Nasta'lik; size, 8½ in. by 4¾ in. [ELLIOTT 6.]

### 1476

Risâlahâ wa Hikâyât (رسالها و حکایات).

A collection of treatises on different philosophical, physiognomical, and religious subjects, good moral advices, short tales, etc., viz.:

1. رساله در علم قیافه از کلام اکابر, a treatise on physiognomy, on ff. 2<sup>b</sup>-12<sup>a</sup>, beginning: حمد و سپاس. و ثنای بیقیاس حضرت صانع حکیم را که آفریننده است. It seems to be divided into two chapters; see fol. 5<sup>a</sup>:

باب در بیان چیست و صورت ظاهر انسان و شکل و شمائل و جوارح و اعضای ایشان که کیفیت هر عضو دلیل چه صفت است

and fol. 8<sup>b</sup>:

باب در بیان سموت و صفت باطن انسان و احوال و مقامات و منازل و کمیت هر مرتبه از مراتب ارباب دل. See other tracts on physiognomy above, in No. 1241, 28 and 48.

2. کتاب سراج القلوب در تنبیه عاقلان و اهل دین, the lamp of the hearts, a treatise on philosophical and religious matters, on the basis of the Kūrân and tradition, on ff. 12<sup>b</sup>-78<sup>a</sup>. Beginning: الحمد لله رب العالمین. . . . بدان ای عزیز من که بزرگان و معتمدان دین این کتاب را ساخته اند از اخبار بزرگان سراج القلوب نهاده اند.

It consists of questions, answers, and traditions (سؤال و جواب), and is, upon the whole, translated from the Arabic; see the last words of the treatise: و مردمان آن خبرها در کتابها نوشته تا اکنون که بما رسید بر اینجمله از تازی بفارسی گردانیدم تا هر که بخواند این قدرتهای و عجایبهای خدای تعالی را بداند.

There are described in Rieu i. p. 17, and G. Flügel iii. p. 453, Persian works of the same title and contents (see also H. Khalfa iii. p. 588, No. 7078), but they differ entirely in the beginning.

3. حکایت قضا و قدر (that seems to be the title, so far as it can be deciphered from the effaced heading), a tale of predestination and its execution, on ff. 79<sup>a</sup>-97<sup>a</sup>. Beginning: روایت کنند از حسن بصری رحمه الله علیه.

4. رساله جواهر مفیده از کلام حکماء ما تقدم, on ff. 97<sup>b</sup>-99<sup>b</sup>, beginning: الحمد لله رب العالمین. . . . این.

رساله مشتمل است بر آنکه حکما از کتب قدما اختیار کرده اند و فوائد بسیار در ضمن هر حرفی مرقوم معلوم میشود و از هر رمزی کنزی و از هر اشارتی بشارتی مستفادست.

This tract, in spite of its different title, is identical with the تحفة الملوك or تحفة الوزراء, noticed above in Nos. 1241, 45, and 1465, 1466.

5. وصیت نامه افلاطون حکیم شاگرد خود را, ارسطاطالیس, Plato's last advice to his disciple Aristotle, on ff. 100<sup>a</sup>-101<sup>b</sup>. Beginning: این وصیت نامه ایست که افلاطون حکیم شاگرد خود را ارسطاطالیس نصیحت فرموده.

6. وصیت نامه افلاطون حکیم و نکته چند از چنین گویند که: در روزگار گذشته انوشیروان عادل ابو زرجمهر را که وزیر او بود فرمود که میخواهم که کتابی در حکمت از بهر من ترتیب نمای.

This treatise is identical with the ظفرنامه بزرجمهر, noticed above in No. 1241, 43. The first part of the title, therefore, must have been taken over by mistake from the previous risâlah.

7. وصیت نامه استاد اسکندر ارسطاطالیس حکیم اسکندر, on ff. 104<sup>b</sup>-106<sup>a</sup>. Beginning: بدان ای جوینده دانش که این صد و ده کلمه که اسکندر از استاد خویش ارسطاطالیس حکیم پرسید و او جواب بصواب داد.

It contains a discourse between master and disciple; the latter puts questions, the former answers, for instance: سکندر گفت پرسیدم از استاد خود که جوهر چیست گفت آنچه قائم بدانست.

8. خلاصه روایات کتاب جامع الحکایات, an extract from Muḥammad 'Aufi's celebrated work, جامع الحکایات, (see Nos. 324-330 in this Catalogue), on ff. 106<sup>b</sup>-123<sup>a</sup>. Beginning: اما بعد. . . . در جامع الحکایات.

At the end of Nos. 1 (on fol. 12<sup>a</sup>), 2 (on fol. 78<sup>b</sup>), 3 (on fol. 97<sup>a</sup>), 5 (on fol. 101<sup>b</sup>), and 8 (on fol. 123<sup>b</sup>), there are added some sayings of Muḥammad, addressed to اباذر غفاری. The last of them (on fol. 123<sup>b</sup>) is entitled وصیت نامه که حضرت رسول باباذر غفاری کرده است یا اباذر.

On fol. 124<sup>a</sup> a short mathnawî is found, beginning: یارب بد باشد زیانگرای پسر.

No date. For Nos. 5 and 7 we refer to G. Flügel iii. p. 289, where a وصیت افلاطون ارسطورا and a

ارسطاطالیس اسکندرا are mentioned as the last two chapters of a work, روضة الخلد.

Ff. 124, ll. 17; large and distinct Nasta'lik; illuminated frontispieces on ff. 2<sup>b</sup>, 12<sup>a</sup>, 97<sup>b</sup>, 100<sup>a</sup>, 102<sup>a</sup>, 104<sup>b</sup>, and 106<sup>b</sup>; two large vignettes on ff. 1<sup>b</sup> and 2<sup>a</sup>; pictures on ff. 13<sup>a</sup>, 15<sup>b</sup>, 20<sup>b</sup>, 24<sup>a</sup>, 30<sup>a</sup>, 33<sup>b</sup>, 40<sup>a</sup>, 43<sup>a</sup>, 47<sup>a</sup>, 50<sup>b</sup>, 54<sup>a</sup>, 57<sup>a</sup>, 62<sup>a</sup>, 66<sup>b</sup>, 70<sup>b</sup>, 74<sup>a</sup>, 85<sup>a</sup>, 90<sup>a</sup>, 96<sup>a</sup>, 107<sup>b</sup>, and 120<sup>b</sup>; size, 12½ in. by 7¾ in.

[ELLIOTT 288.]

### 1477

A treatise on metaphysics, psychology, eschatology, and natural science, by Nāṣir Anḳarī (ناصر انقري), divided into a muḳaddimah, eleven questions (مسئلة), and a khâtimah:

مقدمه در اصطلاحات, on fol. 2<sup>b</sup>.

مسئلة ۱ در ذکر عالم, on fol. 4<sup>b</sup>.

مسئلة ۲ در معرفت نفس ناطقه, on fol. 5<sup>b</sup>.

مسئلة ۳ در بیان مغایره بدن مر جوهر نفس را, on fol. 6<sup>a</sup>.

مسئلة ۴ در مزاج وحد نفس و قوتهای آن, on fol. 7<sup>a</sup>.

مسئلة ۵ در اثبات واجب الوجود, on fol. 15<sup>b</sup>.

مسئلة ۶ در صدور موجودات از حضرت حق, on fol. 17<sup>b</sup>.

مسئلة ۷ (missing in the text) در قوتها نفس ناطقه.

مسئلة ۸ در بقاء نفس ناطقه بعد از خراب بدن, on fol. 21<sup>a</sup>.

مسئلة ۹ در مراتب نفوس در سعادت و شقاوت بعد از خراب بدن, on fol. 21<sup>b</sup>.

مسئلة ۱۰ در معجزه و نبوت و کرامات و خواب, on fol. 24<sup>b</sup>.

مسئلة ۱۱ در احکام افلاک و عناصر اربعه در اندرون آن, on fol. 28<sup>a</sup>.

خاتمه فی دفع الغم من الموت, on fol. 56<sup>b</sup>.

Beginning: الحمد لله . . . اما بعد چون واجب الاستمرار را معرفت ذات واجب الوجود حق سبحانه و تعالی الخ.

No date. Latin annotations in pencil throughout.

A résumé of the اخلاق ناصری (see No. 1435 sq. in this Catalogue), in European handwriting, both on the fly-leaves at the end and on the inner side of the binding at the beginning.

Ff. 64, ll. 13; Nasta'lik; size, 8¾ in. by 4¾ in. [GREAVES 9.]

### 1478

A compendium of the whole range of natural, cosmographical, and metaphysical sciences, on creation, on reason and the human soul, on the spheres and stars, the four elements and their offspring, on man's substance, on the progress of civilisation, etc. (مختصر در) تذکار مبدء آفرینش و بیان عقل و نفس و افلاک

وانجم و عناصر و موالید و ظهور گوهر انسان و تقدیم اقسام حکمت و طریق تمدن و تعاون و اصناف اسلاف (بر سبیل اجمال الخ).

The compiler is Muḥammad Ṭāhīr alḥasanī alḥusainī; see fol. 1<sup>b</sup>, l. 9 sq.

Beginning: هر نکته که از نو و کهن می گویم - وزیرده و قانون سخن می گویم الخ.

No date.

Ff. 13, ll. 20-21; Shikasta; size, 9¾ in. by 5½ in.

[HYDE 17.]

### 1479

An anonymous collection of Persian proverbs, fine sayings, witty sentences, etc., arranged alphabetically according to the first letter of the initial word of each sentence.

Beginning: آب آمد و شمیم بر خاست الخ. See above, No. 1241, 55.

No date.

Ff. 746-751, ll. 19-21; Nasta'lik; size, 15½ in. by 9¾ in.

[CAPS. OR. B. 15.]

## ENCYCLOPAEDIAS (Nos. 1480-1495).

### 1480

Kitâb-i-Nuzhat-nâma-i-'Alâ'i (کتاب نزهة نامه علائی).

Complete copy of a Persian encyclopaedia, entitled Nuzhat-nâma-i-'Alâ'i, composed by Sahm-al-din bin Âbî-alkhair (see fol. 2<sup>b</sup>); on fol. 133<sup>a</sup> he calls himself شهزادان. He relates in the preface, on fol. 2<sup>b</sup>, that when spending some time in Gurgân and at Astarâbâd without any employment, he composed several books, among them one in Arabic, which he called البديع. In order, however, to secure for the book a wider circulation, he worked it into a new form, making additions in some places, and cutting away in others, but wrote it in 'Dari Persian;' comp. the following passage on fol. 2<sup>b</sup>:

در سبب تألیف این کتاب گوید مؤلف و جمع کنندۀ این کتاب سهم الدین بن ابی الخیر چنین گوید چون مدتی در گرگان و استاراباد بر عطلت بماندم آن صناعت خویش و آن دبیری و استیفاست و روزگار ناهموار و ناموافق پیش آمد و گفتار حق پیغامبر صلوات الله علیه من أعان ظالمًا سلطه الله علیه در من کار کرد و اگرچه اولیاء النعم اعز الله انصارهم از درگاه عالی اعلاء الله خداوندی فراوان می فرمودند و شفقتهای بی پایان می نمودند و بیش خدمت خواندند از آنچه اسباب موانع مستوی بود توفیق مساعدت نمود از بهز آسایش و ترجیه الايام چند



کتاب تصنیف کردم از آنجملت یکی کتاب البدیع است در خواص و طبائع و منافع و چند علم دیگر که از کتب بسیار برگزیدم و از بهر آنچ بتازی بود خواستم تا فائده آن متداول و منتشر گردد و تمام باشد میان خواص و عوام کتابی ساختم بهاری دری و بر آن کتاب اول زیادت و نقصان کردم چنانکه بایست و ترتیب برگردانیدم و از چند نوع دیگر که در آن کتاب نیست از هر یک در اینجا طرفی آوردم و بر دوازده مقالت نهادم اندر چنانکه فهرست آن بر ترتیب مرقوم افتاد

H. Khalfa mentions the book in different places, vi. 328, 336; iv. 412. The time of the author can be derived from a passage in the book itself. Speaking of lightning and its influence he relates, on fol. 133<sup>a</sup>, that once at Kāshān three children were struck by lightning when he was present. He concludes with saying: 'I could not accurately state when this event took place, but I believe it was in A.H. 475 = A.D. 1082, 1083: و تحقیق تأریخ آن بر خاطر نیست اما بحکم: طن فی سنة خمس وسبعین واربعمایه از هجرة بوده است. والله اعلم.

This confirms the assumption of Dr. W. Pertsch, that he lived in the middle (we should prefer to say 'in the latter half') of the fifth century of the Hijrah. See 'Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha,' p. 30.

The author dedicated his work (see ff. 4<sup>b</sup> and 6<sup>b</sup>) to 'Aḡud-aldīn 'Alā-aulah Khāṣṣ-Beg (خاصک) Gar-shāsp Hūsām, the son of the king of Tabaristān, 'Alī bin Farāmūz bin 'Alā-aulah Muhammad. In honour of this prince the book is called Nuzhat-nāma-i-'Alā. See references to this work in Rieu ii. pp. 465 and 466, and G. Flügel ii. p. 517.

Beginning: ایزد تعالی از سر حکمت و قوت و قدرت جهان آفرید چنانکه سزید و از ناچیز چیز نو پدید آورد و ما را از همه جانوران برگزید و باقامت شرافت دل بینا و زبان گویا ارزانی داشت و چهره ما بخوبی بنگاشت و بباستنیها فرمود و راه بهشت و دوزخ بنمود الخ

The work is divided into twelve makālas, forming two kisms of equal length. Contents:

قسم نخستین در خواص و منافع و طبائع مردم و حیوانات از سباع و وحوش و بهائم و طیور و هوام و حشرات زمینی و آبی و اشجار و نبات و اجساد و جواهر و احجار on fol. 8<sup>b</sup>.

قسم دومین اندر چند نوع خواص و طبائع و فوائد از علوم حسابی و نجومی و دانستن و شناختن ستارگان و چند علم دیگر و چند حکایت و داستان همچنین از اعمال پراننده که به صنعت دست پیوسته باشد و از چند گونه صنعت علمی و عملی گفته شود on fol. 81<sup>b</sup>.

For the contents of the single makālas we refer to the table of contents, on ff. 3<sup>a</sup>-4<sup>a</sup>, and to W. Pertsch, loc. cit., p. 31 sq.

This copy is dated A.H. 704 = A.D. 1304, 1305, written for one 'Abd-alwāsi' Alsāwaji.

The first page is highly ornamented. The somewhat effaced note in the middle seems to say that the MS. belonged to the library of some great man. There are Arabic and Turkish notes on the margin, particularly in the first half of the book.

Ff. 172, ll. 23; Naskhī; size, 12 $\frac{1}{2}$  in. by 8 in.

[Ouseley 362.]

## 1481

Ḥadā'ik-ālanwār fi ḥaḳā'ik-ālasrār (حدائق الأنوار فی حقائق الاسرار).

Another Persian encyclopaedia of sixty different sciences, compiled by Muhammad bin 'Umar alrāzi (died A.H. 606 = A.D. 1209, 1210), and finished the 6th of Dhū-alhijjah, A.H. 574 = A.D. 1179, May 15, according to the last lines of the last page. He dedicated his work to the Khwārizmshāh Abū-almuẓaffar (H. Khalfa calls him 'Alā-aldīn) Tukush ibn 'Il Arslan ibn Atsiz (who reigned A.H. 568-596, A.D. 1172-1200); see fol. 2<sup>a</sup>, ll. 1 and 2, and fol. 2<sup>b</sup>, l. 4; comp. H. Khalfa iii. 19, No. 4423.

Beginning: الحمد لله الذى انشانا بتصرفه و انشرنا (آئرننا بتصرفه و شرفنا بتكليفه و كلفنا بالنظر فى عجائب تأليفه الخ).

The sixty sciences are—1. علم الكلام, on fol. 3<sup>a</sup>; 2. علم اصول الفقه, on fol. 6<sup>a</sup>; 3. علم الجدل, on fol. 8<sup>a</sup>; 4. علم الخلافات, on fol. 10<sup>b</sup>; 5. علم المذهب, on fol. 14<sup>a</sup>; 6. علم الفرائض, on fol. 17<sup>b</sup>; 7. علم الوصايا, on fol. 20<sup>a</sup>; 8. علم دلائل الاعجاز, on fol. 22<sup>a</sup>; 9. علم التفسير, on fol. 24<sup>b</sup>; 10. علم علل القراءة, on fol. 28<sup>b</sup>; 11. علم الاحاديث, on fol. 30<sup>b</sup>; 12. علم آسامى الرجال, on fol. 35<sup>a</sup>; 13. علم التواريخ, on fol. 36<sup>b</sup>; 14. علم المغازى, on fol. 46<sup>b</sup>; 15. علم التصريف, on fol. 50<sup>b</sup>; 16. علم الاشتقاق, on fol. 53<sup>a</sup>; 17. علم الامثال, on fol. 55<sup>a</sup>; 18. علم العروض, on fol. 56<sup>a</sup>; 19. علم القوافى, on fol. 59<sup>b</sup>; 20. علم بدیع الشعر, on fol. 62<sup>a</sup>; 21. علم المنطق, on fol. 63<sup>a</sup>; 22. علم التعبير, on fol. 65<sup>b</sup>; 23. علم الطبيعيات, on fol. 68<sup>b</sup>; 24. علم الطب, on fol. 71<sup>a</sup>; 25. علم الفراسة, on fol. 75<sup>a</sup>; 26. علم الصيدنة, on fol. 76<sup>b</sup>; 27. علم التشریح, on fol. 86<sup>a</sup>; 28. علم الاکسیر, on fol. 91<sup>a</sup>; 29. علم الخواص, on fol. 92<sup>a</sup>; 30. علم الجوهر, on fol. 94<sup>b</sup>; 31. علم الفلاحه, on fol. 96<sup>b</sup>; 32. علم الطلسمات, on fol. 100<sup>a</sup>; 33. علم البيطرة, on fol. 101<sup>a</sup>; 34. علم البراءة, on fol. 102<sup>a</sup>; 35. علم الهندسة, on fol. 104<sup>a</sup>; 36. علم المساحة, on fol. 105<sup>b</sup>; 37. علم الاثقال, on fol. 109<sup>a</sup>; 38. علم

on fol. 111<sup>b</sup>; 41. علم آلات الحروب, on fol. 114<sup>b</sup>; 42. علم الحساب الهند, on fol. 116<sup>b</sup>; 43. علم الحساب الهوائى, on fol. 118<sup>b</sup>; 44. علم الجبرو المقابلة, on fol. 119<sup>b</sup>; 45. علم الارثماطيقى, on fol. 121<sup>b</sup>; 46. علم اعداد الوق, on fol. 124<sup>a</sup>; 47. علم المناظرة, on fol. 126<sup>a</sup>; 48. علم الموسيقى, on fol. 128<sup>b</sup>; 49. علم الهياة, on fol. 131<sup>a</sup>; 50. علم الاحكام, on fol. 134<sup>a</sup>; 51. علم الرمل, on fol. 136<sup>b</sup>; 52. علم الغرائم, on fol. 138<sup>b</sup>; 53. علم الالهيات, on fol. 143<sup>a</sup>; 54. علم مقالات اهل عالم, on fol. 145<sup>a</sup>; 55. علم الاخلاق, on fol. 146<sup>b</sup>; 56. علم السياسات, on fol. 149<sup>a</sup>; 57. علم تدبير المنزل, on fol. 151<sup>b</sup>; 58. علم الآخرة, on fol. 153<sup>b</sup>; 59. علم الدعوات, on fol. 156<sup>a</sup>; 60. علم آداب الملوك. Injured and worm-eaten throughout.

No date.

Ff. 160, ll. 19; small, but clear Nasta'liq; size, 7 $\frac{3}{8}$  in. by 4 $\frac{1}{2}$  in. [FRASER 183.]

#### 1482

Another copy of the same encyclopaedia.

Beginning the same as in Fraser 183. An additional index on the first fly-leaf. The date of composition, which is given in the preceding copy, is not found here. Not dated.

Ff. 112, ll. 21; Nasta'liq; size, 8 $\frac{1}{8}$  in. by 5 $\frac{1}{4}$  in. [FRASER 182.]

#### 1483

Naf'is-alfunûn fi 'arâ'is-al'uyûn (نفائس الفنون فى عرائس العيون).

The delicacies of the sciences, a large encyclopaedion work by Muḥammad bin Maḥmūd alāmuli, who died, according to H. Khalfa iv. p. 500, and vi. p. 364; No. 13906, A.H. 753=A.D. 1352. He dedicated this work to Jamāl-aldunyah wa-aldin almuwayyad binasri-allāh Abū Ishāq Maḥmūdshāh (who ruled over Fārs and 'Irāk, A.H. 742-754), and completed it between A.H. 736 and 742=A.D. 1336-1342, according to the chapter on تاريخ, where the last events mentioned by the author are the death of Abū Sa'idkhān and the accession of Arpākḥān, A.H. 736. A detailed description of this work is given in Rieu ii. p. 435 sq., and G. Flügel i. pp. 38-42, but the subdivision of our copies is in some respects different from that in Rieu, Flügel, and H. Khalfa.

Contents:

The author's preface, on fol. 1<sup>b</sup>, beginning: حمد و ثنا و شكرى بنتها حضرت پادشاهى را كه افكار اذكياء الخ, followed by an introduction (مقدمه), in three فائده, viz., 1. در ترتيب 3; 2. در تقسيم علوم; 3. در بيان شرف علم كتاب.

The encyclopaedia itself comprises two parts or قسم: (modern sciences) علم اول در علوم اواخر, on fol. 10<sup>b</sup>, sub-

divided into four مقاله, and comprising eighty-five sciences (علوم) in thirty-seven sections (فنون). According to H. Khalfa this part was originally the second, but because it contains the sciences of Islām, the author afterwards put it at the top of his work.

(literary sciences) در ادبيات, in fifteen فنون, on fol. 10<sup>b</sup>: 1. علم خط; 2. علم لغت; 3. علم اشتقاق; 4. علم بيان; 5. علم معانى; 6. علم نحو; 7. علم تصنيف; 8. علم قوافى; 9. علم عروض; 10. علم بدیع; 11. علم امثال; 12. علم دواوين; 13. علم استيفا; 14. علم انشا.

(legal sciences) در شرعيات, in ten فنون, on fol. 119<sup>b</sup>: 1. علم تفسير, including also علم كلام; 2. علم حديث; 3. علم قراءت; 4. علم اصول الفقه; 5. علم فقه; 6. علم شروط; 7. علم دعوات; 8. علم خلاف.

(Sūfī sciences) در علوم تصوف و توابع آن, in five فنون, on fol. 224<sup>b</sup>: 1. علم حقيقت; 2. علم فتوت; 3. علم حروف; 4. علم مراد; 5. علم چهارم. The fifth فن is here wrongly styled چهارم.

(conversational sciences) در علم محاورى, in seven فنون, on fol. 277<sup>a</sup>: 1. علم محاوره; 2. علم تواريخ; 3. علم انساب; 4. علم مقالات اهل عالم; 5. علم الاحاجى; 6. علم المواعظ و الوقفات; 7. علم هشتم. On fol. 370<sup>b</sup> must be read هفتم فن instead of هشتم.

(ancient sciences) در علوم اوائل, subdivided into five مقاله, and comprising seventy-five sciences (علوم) in thirty-three sections (فنون), quite agreeing with those in Rieu and Flügel.

(practical philosophy) در حكمت عملى, in three فنون (or اقسام), on fol. 381<sup>a</sup>.

(speculative philosophy) در اصول حكمت نظرى, in four فنون, on fol. 417<sup>b</sup>.

(mathematics) در اصول رياضى, in four فنون, on fol. 462<sup>a</sup>.

(branches of physics) در فروع طبيعى, in nine فنون, on fol. 502<sup>a</sup>.

(branches of mathematics) در فروع رياضى, in thirteen فنون, on fol. 579<sup>b</sup>.

This copy was finished the 4th of Ramadān, A.H. 1025=A.D. 1616, September 15, by 'Abd-alkarīm ibn Hājī 'Abd-alrahīm of Tattah.

Ff. 659, ll. 21; Nasta'liq; ff. 533-596 supplied, as it seems, by another hand; size, 9 $\frac{1}{4}$  in. by 5 $\frac{5}{8}$  in. [FRASER 175.]

#### 1484

The same.

Another complete copy of the same encyclopaedia, comprising, like the preceding one, 160 sciences (not 120 or 150, as is written on fol. 3<sup>a</sup>, l. 12).



## Contents:

Preface, on fol. 1<sup>b</sup>.

Introduction, in three فائده, on fol. 4<sup>a</sup>.

*First part* (قسم اول), in four makālas. Makālah I, on fol. 8<sup>b</sup>; II, on fol. 97<sup>a</sup>; III, on fol. 180<sup>b</sup>; IV, on fol. 224<sup>a</sup>. The subdivision is in some minor points slightly different from that in Fraser 175.

*Second part* (قسم دوم), in five makālas. Makālah I, on fol. 302<sup>b</sup>; II, on fol. 331<sup>b</sup> (wrongly styled here فن چهارم); III, on fol. 368<sup>a</sup>; IV, on fol. 403<sup>b</sup>; V, on fol. 481<sup>b</sup>.

Dated the 24th of Rajab, A.H. 1079 = A.D. 1668, December 28.

Ff. 549, ll. 25; Nasta'lik, by different hands; illuminated frontispiece, the last page a little injured; occasional glosses on the margin; size, 10½ in. by 6½ in. [ELLIOTT 274.]

## 1485

The same.

A third copy of the same, older than Elliott 274, but defective in the middle in consequence of a lacuna after fol. 144 (where a great part of the seventh and the whole eighth فن of the second makālah are missing). In the preface of this copy, on fol. 3<sup>a</sup>, ll. 3 and 4, only 120 sciences are mentioned, but the number is, in fact, the same as in all the other copies, viz. 160.

## Contents:

Preface, on fol. 1<sup>b</sup>, beginning here: حمد و ثنا و شكر: بى انتها الخ.

Introduction, on fol. 4<sup>a</sup>.

*First part*: Makālah I, on fol. 8<sup>a</sup>; II, on fol. 90<sup>a</sup>; III, on fol. 154<sup>a</sup>; IV, on fol. 198<sup>b</sup>.

*Second part*: Makālah I, on fol. 275<sup>b</sup>; II, on fol. 304<sup>b</sup>; III, on fol. 339<sup>a</sup>; IV, on fol. 374<sup>b</sup>; V, on fol. 459<sup>a</sup>.

Copied A.H. 1040 = A.D. 1630, 1631. On the back of the binding it is incorrectly styled 'Nafais ool ooloom.'

Ff. 524, ll. 25; Naskhi, mixed with Nasta'lik, written on different paper by different hands; size, 10½ in. by 7 in. [ELLIOTT 275.]

## 1486

The same.

Another and still more defective copy of the same, containing:

Preface, on fol. 2<sup>b</sup>, beginning as in Elliott 275.

Introduction, on fol. 4<sup>b</sup>.

*First part*: Makālah I, on fol. 8<sup>b</sup>; II, on fol. 86<sup>b</sup>; III, on fol. 161<sup>b</sup>; IV, on fol. 189<sup>b</sup>.

*Second part*: Makālah I begins here on fol. 287<sup>b</sup> and ends on fol. 309<sup>b</sup>; II is placed before the first, on ff. 257<sup>b</sup>-286<sup>b</sup>; III is entirely missing; IV, on fol. 310<sup>b</sup>, here in ten فتون (the ninth and tenth being practically one chapter); V, on fol. 357<sup>b</sup>.

Dated in the month Safar, A.H. 1066 = A.D. 1655, December, by Ibn Mir 'Ali Rustam Malik Ashraf.

Ff. 395, ll. 23; clear Nasta'lik; size, 11½ in. by 7½ in. [MARSH 170.]

## 1487

The same.

This copy contains a large portion of the *first part* only, viz.:

Makālah I, on ff. 1<sup>a</sup>-75<sup>b</sup>, defective at the beginning (one leaf is missing). It corresponds to Elliott 274, fol. 2<sup>a</sup>, l. 9, to fol. 97<sup>a</sup>.

II, on ff. 76<sup>b</sup>-150<sup>b</sup>, corresponding to Elliott 274, ff. 97<sup>a</sup>-180<sup>b</sup>, last line.

III begins on fol. 150<sup>b</sup> and goes down to the middle of the sixth fasl of the fifth or last فن (علم فتوت), where it breaks off on fol. 187<sup>b</sup> = Elliott 274, fol. 180<sup>b</sup>, last line, to fol. 221<sup>a</sup>, l. 17. There is besides one leaf missing between ff. 186 and 187; this lacuna comprises the third and fourth fasls, and corresponds to Elliott 274, fol. 218<sup>b</sup>, l. 10, to fol. 220<sup>a</sup>, l. 1.

Ff. 187, ll. 25; good old Naskhi; worm-eaten throughout; parts of the first and the last two leaves torn away; size, 11½ in. by 8½ in. [BODL. OR. 785.]

## 1488

Extracts from the same encyclopaedia.

Extracts from the Nafā'is-alfunūn, comprising:

1. The fourth فن of the fifth makālah of the *second part* on arithmetic (فن چهارم از مقالة پنجم در علم حساب), on fol. 1<sup>b</sup>.

2. The fifth فن of the same makālah, on algebra, incomplete at the end (فن پنجم از مقالة پنجم از قسم دوم), on fol. 10<sup>b</sup>.

3. The eighth فن of the first makālah of the *first part*, on tropical figures (فن هشتم از مقالة اولی در علم بدیع), on fol. 40<sup>b</sup>.

4. The twelfth فن of the same makālah, on similes (فن دوازدهم از مقالة اولی از قسم اول در علم امثال), on fol. 53<sup>b</sup>.

Ff. 1-73, ll. 19; Nasta'lik; size, 10 in. by 6 in. [FRASER 176.]

## 1489

A fragment of the same.

Another copy of the first فن of the fourth makālah of the first part of the نفائس الفنون (در علم محاوره), beginning: والصلوة على محمد وآله اما بعد این مقالة: چهارم الخ. Many marginal glosses and additions. No date.

Ff. 61, ll. 11; Nasta'lik; illuminated frontispiece, the first two pages adorned with gold; size, 7½ in. by 4½ in. [FRASER 104.]

## 1490

The same.

The same, or rather a part of the same, first فن (در فن محاوره), beginning abruptly: نکته اعتراضات بسیار (علم محاوره). The initial words of Fraser 104 are found here in the fourth line of the first page.

No date.

Ff. 24, ll. 19; Nasta'lik; size, 10½ in. by 5½ in. [FRASER 174.]

## 1491

Another short fragment of the same.

A portion of the eleventh فن of the first maḳālah of the first part, beginning: آن عبارتست از، agreeing with Elliott 274, fol. 57<sup>a</sup> sq.

No date.

Margin-column, ff. 1<sup>b</sup>-3<sup>b</sup>; the corners injured; Nasta'lik.  
[ELLIOTT 388.]

## 1492

Mujmal-alḥikmat (مجمّل الحکمة).

A philosophical encyclopaedia, being an abridgment of the famous رسائل اخوان الصفا وخلق الوفا, usually styled simply *Ikhwān-alṣafā*, in Persian translation, made by a man of Khurāsān, and dedicated by him to Sultān Timūr (who reigned A. H. 771-807 = A. D. 1370-1405); see fol. 2<sup>b</sup>, l. 9 sq. It is divided into four parts (قسم), the first of which, in fourteen abridged risālas (each styled خلاصه رساله, comprises the mathematical and logical sciences; the second, on fol. 63<sup>a</sup>, the natural sciences (طبیعیات), in sixteen abridged risālas (according to G. Flügel i. pp. 42 and 43; in our copy the headings of many chapters are left out); the third, the astronomical, psychological, and similar sciences, on fol. 120<sup>a</sup>, as it seems (heading is missing), in ten abridged risālas; and the fourth, the science of the different religious sects, only one risālah, divided into ten faṣls, on fol. 164<sup>a</sup>; comp. G. Flügel i. p. 42 sq.; H. Khalfā v. p. 406, No. 11468.

Beginning (slightly different from Flügel's): سپاس و ممت وجودی را که واجب الوجود و هرچه جزویست ممکن الوجودست و هرچه ممکن الوجود است کرده اوست.

Not dated.

Ff. 181, ll. 17; Naskhi; size, 9<sup>3</sup>/<sub>4</sub> in. by 5<sup>1</sup>/<sub>2</sub> in.

[FRASER 188 B.]

## 1493

Zinat-almajālis (زینة المجالس).

A vast encyclopaedia, comprising history, biography, geography, philosophy, ethics, and many other sciences, partly in form of anecdotes and stories, compiled by Majd-al-din Muḥammad alḥusaini, with the takhalluṣ Majdi, A. H. 1004 = A. D. 1595, 1596, in the reign of Shāh 'Abbās I of Persia. His authorities are the following historical works and collections of tales: 1. Muḥammad 'Afi's Jāmi'-alḥikāyāt (see above, Nos. 324-331); 2. Ḥamd-allāh Mustaufi's Nuzhat-alḳulūb (see above, Nos. 406-412); 3. Khwāndamir's Ḥabib-alṣiyar (see above, Nos. 70-82); 4. Mirkhwānd's Raudat-alṣafā (see above, Nos. 36-69); 5. 'Alī bin 'Isā's Kashf-al-ghummah (comp. H. Khalfā v. p. 211, No. 10726); 6. Ta'rikh-i-Abū Ḥanifah Dinawari (comp. H. Khalfā ii. p. 105, No. 2117); 7. Hasan bin Husain Sabzwāri's Bahjat-almabāhi; 8. Kādi Aḥmad Ghaffāri's Nigāristān (see above, Nos. 337-340); 9. 'Ajā'ib-almakhlūqāt (see above, Nos. 397-403); 10. Abū-alḥasan's Faraj ba'd-alshiddat (comp. Rieu ii. p. 751 sq.); 11. Ta'rikh-

i-Yāfi; 12. Ta'rikh-i-Ḥāfiẓ Abrū (see above, No. 33); and other ta'rikhāt. Comp. Rieu ii. pp. 758 and 759, where a detailed description of this work is given.

Beginning: ثنای نامتناهی و حمد نامحصور برو سزاست که شد هردو کون ازو معمور.

This work is divided into nine parts (جزء, not ten, as is wrongly stated in several headings), every part consisting of ten chapters (فصل), see fol. 2<sup>a</sup>, last line but one, and preceded by an index. We quote the headings of the single chapters according to the indices (the headings in the text are sometimes of a slightly different wording):

First part (جزء اول), on fol. 2<sup>b</sup>:

فصل ۱ در معرفت آفریدگار تعالی و تقدس, on fol. 2<sup>b</sup>.

فصل ۲ در معجزات انبیا علیهم السلام, on fol. 5<sup>b</sup>.

فصل ۳ در کرامات اولیا و مقامات اصفا, on fol. 11<sup>b</sup>.

فصل ۴ در تواریخ ملوک عجم و سلاطین ماتقدم, on fol. 25<sup>a</sup>.

فصل ۵ در تأریخ خلفا و تأثیر ایشان, on fol. 57<sup>b</sup>.

فصل ۶ در ذکر پادشاهانی که معاصر عباسیان بوده اند, on fol. 112<sup>a</sup>.

فصل ۷ در سیرت پادشاهان و عدالت ایشان, on fol. 133<sup>b</sup>.

فصل ۸ در سیرت و اخلاق ملوک و سلاطین (the heading of this faṣl is omitted in the text), on fol. 142<sup>b</sup>.

فصل ۹ در لطائف کلمات پادشاهان (this heading is likewise omitted), on fol. 149<sup>b</sup>.

فصل ۱۰ در سیاست پادشاهان, on fol. 153<sup>a</sup>.

Second part (جزء دوم), on fol. 157<sup>a</sup>. The index is here a little in confusion. We have corrected it according to the following copy:

فصل ۱ در توقیعات (توفیقات) ملوک و سلاطین, on fol. 157<sup>a</sup>.

فصل ۲ در فوائد تدبیرات صائب که از ملوک صدور یافته (heading omitted in the text), on fol. 160<sup>a</sup>.

فصل ۳ در فراست و کیاست, on fol. 175<sup>a</sup>.

فصل ۴ در حیلهای خداوندان دولت و غیرهم, on fol. 187<sup>a</sup>.

فصل ۵ در کفایت وزرا و حسن سلوک آن طائفه, on fol. 202<sup>b</sup>.

فصل ۶ در مواعظ حکما نسبت بملوک و خلفا, on fol. 210<sup>b</sup>.

فصل ۷ در جوابهای شافی که خداوندان عقول وافی فرموده اند, on fol. 214<sup>a</sup>.

فصل ۸ در لطائف حکایات قصات و علما, on fol. 222<sup>a</sup>.

فصل ۹ در نوادر احوال دبیران و کفایت ایشان, on fol. 228<sup>a</sup>.

فصل ۱۰ در لطائف سخنان زیرکان و حسن تدبیرات ایشان, on fol. 235<sup>a</sup>.



*Third part* (جزء سیم), on fol. 240<sup>b</sup>:

فصل ۱ در بیان معالجات غریبه که از اطبای مسیحا دم  
صدر یافتہ، on fol. 240<sup>b</sup>.

فصل ۲ در ذکر احکام عجیبه که از منجمان ماهر صادر  
گشته (heading omitted in the text), on fol. 245<sup>b</sup>.

فصل ۳ در صفت شعرای و بعضی از اشعار ایشان  
on fol. 247<sup>a</sup> (containing the following seven poets: 1. Abû-  
alghanâ'im Isma'il under Mahdi, the 'Abbâsîd Khalîf;  
2. Rûdagî; 3. Farrukhî; 4. Firdausî; 5. Asjadi; 6.  
'Unsurî; 7. Dakikî).

فصل ۴ در بیان شمه از احوال مغنیان و سبب اختراع  
علم موسیقی و منشاء انتزاع آن علم، on fol. 251<sup>a</sup>.

فصل ۵ در بیان احوال زبکان صاحب فطنت و عاقلان  
با کیاست، on fol. 251<sup>b</sup>.

فصل ۶ در نوادر احوال معبران و احکام درست که بر  
زبان آن طائفه جاری گشته و مطابق واقع افتاده است  
on fol. 259<sup>a</sup>.

فصل ۷ در بیان فوائد حیا که رکنی است از ایمان  
on fol. 263<sup>b</sup>.

فصل ۸ در ذکر حسن تواضع وفائده خوی نیکو  
on fol. 265<sup>b</sup>.

فصل ۹ در فضیلت علم و صفت عفو و اغماض که شیوه  
احرار و پیشه ابرار است، on fol. 268<sup>b</sup>.

فصل ۱۰ در بیان صفت علو همت و فوائدی که بر آن  
مترتب میشود، on fol. 274<sup>a</sup>.

*Fourth part* (جزء چهارم)، on fol. 276<sup>b</sup>:

فصل ۱ در فوائد ادب که از مکارم اخلاق انسانی و  
محاسن شیم مقرران بارگاه یزدانست، on fol. 276<sup>b</sup>.

فصل ۲ در بیان وجوب شفقت و مرحمت نسبت  
بیزدیرستان و رعایا و برکات خلق خدا، on fol. 279<sup>b</sup>.

فصل ۳ در ذکر تسلیم و توکل که شیوه حمیده سالکان  
مسالك حقیقت و مالکان ممالك طریقتست، on fol. 281<sup>b</sup>.

فصل ۴ در باب سخاوت و جوانمردی که بهترین کمالات  
نفسانی و فاضلترین اخلاق حسنه انسانیست، on fol.  
283<sup>a</sup>.

فصل ۵ در فوائد ضیافت کردن که باعث فکر جمیل و  
ثواب جزیل است، on fol. 288<sup>a</sup>.

فصل ۶ در بیان فضیلت شجاعت که سبب علو شان  
و سمو مکان است در دنیا و آخرت، on fol. 292<sup>b</sup>.

فصل ۷ در فوائد صبری که پیشه کاملان فضیلت شعار  
و عاقلان صاحب وقارست، on fol. 296<sup>a</sup>.

فصل ۸ در شکر که باعث ازدیاد نعمت و سبب ذهاب  
نقمت است، on fol. 297<sup>b</sup>.

فصل ۹ در ذکر فوائد زهد و تقوی و دینداری و ورع و  
پرهیزگاری، on fol. 297<sup>b</sup>.

فصل ۱۰ در باب حزم و احتیاط و تفکر و تأمل نمودن  
در عواقب امور و اندیشه از قضایای دور، on fol. 300<sup>a</sup>.

*Fifth part* (جزء پنجم)، on fol. 304<sup>b</sup>:

فصل ۱ در فوائد جد و اجتهاد در امور و خسران تغافل  
و تجاهل موفور، on fol. 304<sup>b</sup>.

فصل ۲ در فضیلت خاموشی، on fol. 307<sup>a</sup>.

فصل ۳ در وفا و عهد و حسن میثاق که از مکارم  
اخلاقست، on fol. 309<sup>b</sup>.

فصل ۴ در اصلاح ذات البین و احتراز از قطع رحم  
on fol. 316<sup>b</sup>.

فصل ۵ در فضائل کتمان اسرار که شیوه احرار و ابرارست  
on fol. 315<sup>a</sup>.

فصل ۶ در فوائد امانت و دیانت که پیشه راستان  
صاحب کرامتست، on fol. 318<sup>a</sup>.

فصل ۷ در بیان مکارم اخلاق و محاسن شیم و فوائدی  
که بر آن مترتب می گردد، on fol. 321<sup>b</sup>.

فصل ۸ در فضیلت ثبات عزیمت و استقامت نیت در  
جمع امور، on fol. 327<sup>a</sup>.

فصل ۹ در فوائد مشورت و فضیلت استعداد از رای  
صائب مدبران صاحب درایت، on fol. 328<sup>b</sup>.

فصل ۱۰ در بیان اختلاف طبائع انسان  
on fol. 330<sup>a</sup>.

*Sixth part* (جزء ششم)، on fol. 332<sup>b</sup>:

فصل ۱ در مذمت ارباب حسد  
on fol. 332<sup>b</sup>.

فصل ۲ در نکوهش حرص و آز که مقتضی بهلاک و  
نیازست، on fol. 334<sup>a</sup>.

فصل ۳ در مذمت طمع که دال است بر خست طبیعت  
و ذالت طینت، on fol. 335<sup>a</sup>.

فصل ۴ در ذکر دزدان و عیاران و افعال و اعمال ایشان  
on fol. 338<sup>b</sup>.

فصل ۵ در لطائف حکایات گدایان مبرم  
on fol. 341<sup>b</sup>.

فصل ۶ در نکوهش کذب و دروغ که چراغیست بی فروغ  
on fol. 345<sup>b</sup>.

فصل ۷ در بیان احوال پادشاهان ظالم و مذمت ظلم  
on fol. 349<sup>b</sup>.

فصل ۸ در مذمت بخل و امساک و بیان بعضی از احوال  
بخیلان بی ادراک، on fol. 350<sup>b</sup>.

فصل ۹ در مذمت خلف وعده و نقص عهد و میثاق  
on fol. 354<sup>a</sup>.

فصل ۱۰ در مذمت جهل و نادانی  
on fol. 355<sup>a</sup>.

*Seventh part* (جزء هفتم)، on fol. 356<sup>b</sup>.

فصل ۱ در مذمت درشت خوئی و فظاظت  
on fol. 356<sup>b</sup>.

فصل ۲ در خساست و دنائت و وجوب اجتناب از آن فعل  
ناشایسته، on fol. 359<sup>b</sup>.

فصل ۳ در مذمت اسراف  
on fol. 361<sup>a</sup> (according to  
the following copy: در بیان وجوب احتراز و اجتناب از  
(خیانت در اموال و اسباب غیر).

فصل ۴ در مذمت خیانت و خیاست و وجوب ترك آن  
on fol. 362<sup>b</sup> (according to the following copy:  
(در مذمت اسراف).

فصل ۵ در نكوهش زنا و ناحتفاظی و اجتناب نمودن از آن  
on fol. 364<sup>a</sup>.

فصل ۶ در نكوهش كفران نعمت  
on fol. 365<sup>b</sup>.

فصل ۷ در مذمت غمز و سعایت  
on fol. 367<sup>b</sup>.

فصل ۸ در نكوهش شتاب و تعجیل و فوائد تأتیی  
on fol. 369<sup>a</sup> (in the following copy this heading runs thus in  
the index: (در نكوهش شتاب و تعجیل و توانائی صبر).

فصل ۹ در بیان احوال مردم بد اصل و بد اعتقاد و شمه  
on fol. 371<sup>a</sup>.

فصل ۱۰ در ذكر عفاف پارسای نيكو سيرت و زنان  
on fol. 375<sup>a</sup>.

*Eighth part* (جزء هشتم) on fol. 385<sup>b</sup>:

فصل ۱ در فوائد خدمت ملوك و سلاطين  
on fol. 385<sup>b</sup>.

فصل ۲ در بیان عوائد خوف و فوائد رجا و امید  
on fol. 388<sup>a</sup>.

فصل ۳ در تأثیر دعوات مستجاب  
on fol. 389<sup>b</sup>.

فصل ۴ در غرائب تغاولات و فوائدی که بر آن مترتب  
on fol. 391<sup>b</sup>.

فصل ۵ در فرج بعد الغم و فرح بعد الم  
on fol. 393<sup>a</sup>.

فصل ۶ در بیان احوال جمعی که بدست جفای دزدان  
on fol. 396<sup>b</sup>.

فصل ۷ در ذكر مردمی که بچنگ سباع ضاره گرفتار شده  
on fol. 399<sup>b</sup>.

فصل ۸ در ذكر طائفه که ببلای عاشقی و محنت محبت  
گرفتار گشته برخی بمطلب و مقصد خود نرسیده جان  
on fol. 404<sup>b</sup>.

فصل ۹ در ذكر جماعتی که در ورطه هلاک و بوار افتاده  
on fol. 419<sup>b</sup>.

فصل ۱۰ در عجائب قضا و غرائب قدر و بیان شمه از آن  
on fol. 424<sup>a</sup>.

*Ninth part* (جزء نهم) on fol. 425<sup>b</sup>:

فصل ۱ در بیان غرائب خلقت آدمیان و طول عمر ایشان  
on fol. 425<sup>b</sup>.

فصل ۲ در احوال بعضی از مکان ربع مسکون و شهرهای  
ایران و اکثر ربع مسکون و صفت آب و هوای هر بلده و  
طول و عرض و مذاهب اهل آنجا و جمع مال و جهات اکثر  
بلاد ایران و تعریف خوبی میوه های آن و بیان تاریخ  
بعضی از شهرها و آسمانی باقی آنها و بعضی دیگر از اشیاء  
on fol. 429<sup>b</sup>.

on fol. 472<sup>b</sup>.

On fol. 472<sup>b</sup> the copy breaks off, and the remaining  
chapters are missing. We quote their headings from  
the index:

فصل ۴ در ذكر امور غریب و عجیب که در اطراف جهان  
واقعت.

فصل ۵ در ذكر خواص سباع و وحوش و غرائب احوال  
ایشان.

فصل ۶ در احوال سباع ضاره و حشرات مودی و طبائع  
و خواص آنها.

فصل ۷ در باب غرائب و عجائب طیور و بعضی از خواص  
مرغان.

فصل ۸ در بیان بعضی از سخنان هزل آمیز

فصل ۹ در ذكر سلطنت مغولان از زمان ظهور چنگیزخان  
تا اوان دولت چغتای در بلاد ایران و توران.

فصل ۱۰ در ذكر دولت ابدپیوند دودمان عالیشان  
صفوحه.

Ff. 472, ll. 22; Nasta'lik; incomplete at the end; many leaves  
a little injured; size, 12½ in. by 7 in. [ELLIOTT 419.]

## 1494

Another copy of the same.

Another copy of the same work, still more defective.  
It breaks off already in the *second* chapter of the *ninth*  
part with the ولایت ختلان, corresponding to the pre-  
ceding copy, fol. 456<sup>b</sup>, l. 12, and the transcriber adds:

چون نسخه که بسواد آن اشتغال داشت از قرار فصولی  
که در دیباچه سمت گذارش یافته ظاهر اتمامی مطالب  
باتمام نرسیده باشد و نسخه دیگر نبود که اگر مؤلف  
توفیق باتمام رسانیده این نسخه یافته باشد باقی آنرا  
بتحریر می توان آورد بنابراین ناتمام ماند.

Besides there are wanting chapters 7-9 of the *seventh*  
part (between ff. 234 and 235) and the whole list of  
the authorities in the preface. This copy is dated in  
the beginning of Jumādā-alawwal, A. H. 1071 = A. D.  
1661, beginning of January.

Contents:

*First part*, on fol. 2<sup>a</sup> (chapter I, on fol. 2<sup>a</sup>; II, on  
fol. 4<sup>b</sup>; III, on fol. 6<sup>b</sup>; IV, on fol. 20<sup>b</sup>, without a  
heading; V, on fol. 48<sup>a</sup>; VI, on fol. 89<sup>a</sup>; VII, on fol.  
105<sup>b</sup>; VIII, on fol. 112<sup>b</sup>; IX, on fol. 117<sup>b</sup>; X, on fol.  
120<sup>a</sup>).

*Second part*, on fol. 123<sup>a</sup> (chapter I, on fol. 123<sup>a</sup>; II,  
on fol. 125<sup>b</sup>; III, on fol. 133<sup>b</sup>; IV, on fol. 139<sup>b</sup>; V, on  
fol. 146<sup>b</sup>; VI, on fol. 149<sup>a</sup>; VII, on fol. 151<sup>a</sup>; VIII, on  
fol. 155<sup>a</sup>; IX, on fol. 159<sup>a</sup>; X, on fol. 163<sup>a</sup>).

*Third part*, on fol. 166<sup>b</sup> (chapter I, on fol. 166<sup>b</sup>; II,  
on fol. 168<sup>b</sup>, without a heading; III, on fol. 169<sup>b</sup>; IV,  
on fol. 172<sup>b</sup>; V, on fol. 173<sup>a</sup>; VI, on fol. 179<sup>b</sup>; VII, on



fol. 180<sup>b</sup>; VIII, on fol. 181<sup>b</sup>; IX, on fol. 183<sup>b</sup>, both without a heading; X, on fol. 185<sup>a</sup>).

*Fourth part*, on fol. 186<sup>a</sup> (chapter I, on fol. 186<sup>b</sup>; II, on fol. 188<sup>a</sup>; III, on fol. 188<sup>b</sup>; IV, on fol. 189<sup>a</sup>; V, on fol. 192<sup>b</sup>; VI, on fol. 194<sup>b</sup>; VII, on fol. 197<sup>a</sup>; VIII, on fol. 198<sup>a</sup>; IX, on fol. 198<sup>b</sup>, the last six without a heading; X, on fol. 199<sup>b</sup>).

*Fifth part*, on fol. 201<sup>b</sup> (chapter I, on fol. 201<sup>b</sup>; II, on fol. 202<sup>a</sup>; III, on fol. 203<sup>b</sup>; IV, on fol. 205<sup>b</sup>; V, on fol. 206<sup>b</sup>; VI, on fol. 208<sup>a</sup>; VII, on fol. 210<sup>a</sup>; VIII, on fol. 213<sup>b</sup>; IX, on fol. 214<sup>b</sup>; X, on fol. 216<sup>a</sup>).

*Sixth part*, on fol. 217<sup>b</sup> (chapter I, on fol. 218<sup>a</sup>; II, on fol. 218<sup>b</sup>; III, on fol. 219<sup>b</sup>; IV, on fol. 221<sup>a</sup>; V, on fol. 223<sup>a</sup>; VI, on fol. 225<sup>b</sup>; VII, on fol. 226<sup>b</sup>; VIII, on fol. 227<sup>b</sup>; IX, on fol. 228<sup>b</sup>; X, on fol. 229<sup>a</sup>).

*Seventh part*, on fol. 229<sup>b</sup> (chapter I, on fol. 229<sup>b</sup>; II, on fol. 231<sup>a</sup>; III, on fol. 231<sup>b</sup>; IV, on fol. 232<sup>b</sup>; V, on fol. 233<sup>b</sup>; VI, on fol. 234<sup>b</sup>; VII-IX missing; X, on fol. 235<sup>a</sup>).

*Eighth part*, on fol. 241<sup>a</sup> (chapter I, on fol. 241<sup>b</sup>; II, on fol. 242<sup>b</sup>; III, on fol. 244<sup>a</sup>; IV, on fol. 245<sup>b</sup>; V, on fol. 246<sup>a</sup>; VI, on fol. 248<sup>a</sup>; VII, on fol. 249<sup>b</sup>; VIII, on fol. 252<sup>a</sup>; IX, on fol. 258<sup>b</sup>; X, on fol. 261<sup>a</sup>).

*Ninth part*, on fol. 262<sup>b</sup> (chapter I, on fol. 262<sup>b</sup>; II, on fol. 265<sup>a</sup>; all the rest missing).

Ff. 283, ll. 23; Nasta'lik; size, 13 in. by 8 in. [HYDE 45.]

## 1495

'Ukûl-i-'asharah (عقول عشرة).

The ten branches of intelligence, a Persian encyclopaedia, compiled by Muḥammad Barâri Ummi ibn Muḥammad Jamshid ibn Jabbârikhân ibn Majnûnkhân Kākshâl; see fol. 1<sup>b</sup>, l. 8, and fol. 2<sup>a</sup>, l. 4. Another copy of the same in G. Flügel i. p. 43.

After the preface, in which the author states that he wrote this work A. H. 1084 = A. D. 1673, 1674, in order to give assistance to failing memory, there follows, on fol. 2<sup>a</sup>, l. 11, to fol. 4<sup>b</sup>, l. 8, a complete index, setting forth the subdivisions of the ten عقل into insights (فهم), penetrations (فراسـت), and perceptions (کیاست). Beginning of the preface, on fol. 1<sup>b</sup>: حمدی که لائق درگاه کبریا باشد قدرت اله.

Contents:

عقل اول The celestial globe (کره افلاک), on fol. 4<sup>b</sup>, in sixteen فهم, nine فراسـت, and two کیاست.

عقل دوم The astrolabe (در اصطراب), on fol. 54<sup>a</sup>, in six فهم and three فراسـت.

عقل سوم Geomancy (در رمل), on fol. 64<sup>b</sup>, in nine فهم and five فراسـت.

عقل چهارم The terrestrial globe (کره زمین), on fol. 78<sup>b</sup>, in thirty-seven فهم and seven فراسـت.

Fahm 19-37 contain some curious subjects, viz.: 19. Miracles (معجزات و کرامات), on fol. 155<sup>b</sup>, with a فراسـت on the art of divination; 20. Talismans (طلسم), on fol. 158<sup>a</sup>; 21. Degrees of mystical dignities (ولی

غوث, قطب), on fol. 160<sup>b</sup>; 22. The peers of the mystical realm (بزرگان), on fol. 162<sup>b</sup>; 23. Literary composition (تصنیف و تألیف), on fol. 169<sup>a</sup>; 24. The retentive power of memory and tradition (حافظه و حدیث), on fol. 176<sup>a</sup>; 25. Poetry (شعر), on fol. 177<sup>a</sup>; 26. Hand-writing (خط), on fol. 181<sup>a</sup>; 27. Speech (سخن), with a فراسـت on jesting (لطیفه), on fol. 182<sup>a</sup>; 28. Silence (خاموشی), on fol. 187<sup>a</sup>; 29. Natural qualities (اخلاق), on fol. 188<sup>a</sup>; 30. Friendship (دوستی), on fol. 192<sup>a</sup>; 31. Love (عشق), on fol. 195<sup>a</sup>; 32. Women's vices (عیب زنان و نکوهش ایشان), on fol. 197<sup>a</sup>; 33. Man in general (انسان), on fol. 199<sup>b</sup>; 34. Yâzûj and Mâjûj (یاجوج و ماجوج), on fol. 201<sup>a</sup>; 35. Plague and pestilence (وبا و طاعون), on fol. 201<sup>b</sup>; 36. The dead (مردہ), on fol. 202<sup>a</sup>; 37. Demons and Satans (جن و شیاطین), on fol. 203<sup>a</sup>.

عقل پنجم Medicine (علم طب), on fol. 204<sup>b</sup>, in sixteen فهم, twenty-five فراسـت, and ten کیاست (in Flügel there are only five فراسـت).

عقل ششم Mountains (جبال), on fol. 287<sup>a</sup>, in two فراسـت and one فهم.

عقل هفتم Mineral, vegetable, and animal productions (معدنیات و نبات و حیوانات), on fol. 292<sup>a</sup>, in six فراسـت and six فهم.

عقل هشتم Seas (بحار), on fol. 308<sup>b</sup>, in two فهم.

عقل نهم Original creation, invention, and wonders (وضع و اختراع و عجائبات), on fol. 311<sup>b</sup>, in three فهم.

عقل دهم Time and space (زمان و مکان), on fol. 316<sup>b</sup>.

The chronostichon, mentioned by Flügel, loc. cit., is found here too; the copy is dated شهر رمضان بمبارک نهم سنه ۳۸ جلوس معلی, i.e. 9th of Ramadân, in the thirty-eighth year of 'Ālamgir's reign = A. H. 1106 (A. D. 1695, April 23).

Ff. 318, ll. 19-21; Nasta'lik; the original leaves are put into a margin of more modern paper; all the headings marked in English on the margin; size, 12½ in. by 7¼ in. [ELLIOTT 9.]

## II. MATHEMATICS: ARITHMETIC, ASTRONOMY, ASTROLOGY, CHRONOLOGY, MAGIC ART, FORTUNE-TELLING, AND INTERPRETATION OF DREAMS.

### 1496

Kitâb-i-ikhtiyârât-al'alâ'iyyah fi ḥarakât-alsamâ'iyah (کتاب اختیارات العلایه فی حرکات السماویة).

A work on the superstitious election of certain days or special times for certain and special affairs; comp. about this branch of literature H. Khalfâ i. p. 198, No. 267. This treatise was made for the use of the Khwârizmshâh Sultân Abû-almuẓaffar Tukush (who reigned A. H. 568-596 = A. D. 1173-1200) and is divided into two makâlas: 1. در کلیات, 2. در جزئیات.

Beginning: ثنای بی منتها مر حضرت کبرای خدای  
را که ذات او از مناسبت زمان و مکان الخ

Copied in Ramadân, A. H. 978=A. D. 1571, January, February.

Ff. 161-196, ll. 18; Nasta'lik; size,  $7\frac{3}{4}$  in. by  $5\frac{3}{8}$  in.  
[FRASER 185.]

## 1497

Kitâb-i-Jahândânish (کتاب جهاندانش).

A work on astronomy by Muḥammad bin Mas'ūd almas'ūdî (fol. 1b, l. 5), translated by the author himself from his Arabic work الکفایة فی علم الهيئة, at the request of his friends, into Persian, and entitled جهاندانش (fol. 1b). It is divided into two maḳâlas, viz.:

مقاله نخستین در بیان ترکیب افلاک و هیأت و اشکال آن و پدید کردن عدد آسمانها و حال حرکت هریک و پیدا کردن قُرب و بُعد ایشان با یکدیگر و یاد کردن احوال استارکان و پدید کردن مقدار حرکت مسافى که میان زمین و ایشانست و مقدّماتی که بدان حاجت beginning on fol. 4b, subdivided into twenty-three bâbs.

مقاله دوم در بیان هیأت زمین و مقدار آنچه معمورست ازوی و آنچه نیست و حال طوابع و مطالع و آنچه بدان ازوی، تعلق دارد و بیان کردن توارنخ و مقادیر زمانها 80b, in fourteen bâbs.

The whole work consequently comprises thirty-seven bâbs (not thirty-five, as is erroneously stated at the end of the index, on fol. 4b).

Beginning: حمد و ستایش خدایرا که آفریدگار جهانست و پدید آورنده زمین و زمانست و هست کننده طوابع و ارکانست الخ

According to the last words of the text this work was completed A. H. 672, in the month Ṣafar=A. D. 1273, August, September, and copied A. H. 958=A. D. 1551, in the قلعه انطالیّه, in the house of Ḥājī 'Abd-alraḥmân bin Jurjāni Khwājāh.

Short extracts from the کتاب جهاندانش are noticed in Catal. Codd. Or. Lugd. Batav. iii. p. 159.

Many marginal and interlinear notes and paraphrases in Latin (by Greaves probably); all the fly-leaves and the two inner sides of the binding are filled with a kind of résumé of, and references to, this work.

Ff. 113, ll. 17; written for the greater part in Nasta'lik; size,  $8\frac{1}{2}$  in. by  $5\frac{1}{4}$  in.  
[GREAVES II.]

## 1498

Kashf-alkinâ 'an asrâr-alkitâ' (کشف القناع عن اسرار القطع).

A mathematical treatise on the functions of the

لله الحمد على آلائه و الشکر علی نعمائه و الصلوة علی محمد خاتم انبیائه الخ

The author's name seems not to be mentioned anywhere; in the introduction he calls himself simply محرّر این اوراق, and tells us that, after having finished this work, he presented it to the library of the great Shaikh Almu'ayyad bin Husain. On fol. 1a the author is called (but on no authority whatever) Muḥammad Ibrâhim of Isfahân. According to H. Khalfa v. p. 212, No. 10738, who mentions this treatise, and states that it was afterwards translated into Arabic, the author is the famous Naṣîr-al-din Tûsî (who died A. H. 672=A. D. 1274; see above, Nos. 1422, VI, and 1435-1442).

It is divided into the following five maḳâlas:

1. در نسبت مؤلفه و احکام آن, on fol. 3a.

2. در شکل قطاع سطحی و نسبتهایی که دروی واقع شد, on fol. 14a.

3. در مقدمات شکل قطاع کری و آنچه فائده شکل بی, on fol. 43a.

4. در شکل قطاع کری و نسبتهایی که دروی واقع باشد, on fol. 57b.

5. در بیان اصول که در معرفت قسّی دوائر عظام بجای, on fol. 84a.

Copied A. H. 1100=A. D. 1688, 1689.

Ff. 1-157, ll. 14; unequal Nasta'lik; size,  $7\frac{3}{4}$  in. by  $5\frac{3}{8}$  in.  
[FRASER 185.]

## 1499

Risâlah dar ma'rifat-i-raml (رساله در معرفت رمل).

A tract on geomancy by the same Naṣîr-al-din bin Muḥammad al-Tûsî, beginning: حمد بیکد و ستایش بلا حدّ حضرت موجد را که چندین هزار اشکال مختلفه سعد و نحس از نقطه واحد در دائره وجود اظهار الخ

Dated the 15th of Dhû-alḥijjah, A. H. 999=A. D. 1591, October 4.

Ff. 41b-47, ll. 13-20; careless Nasta'lik; size,  $8\frac{1}{2}$  in. by  $4\frac{7}{8}$  in.  
[WALKER 55.]

## 1500

Another copy of the same.

No date.

Ff. 75b-77b, ll. 23; Nasta'lik; size,  $10\frac{3}{4}$  in. by  $5\frac{3}{8}$  in.  
[LAUD OR. 313.]

## 1501

Khulâṣat-alraml (خلاصه الرمل).

Another larger tract on geomancy by Ibn 'Abdallâh Jalâl-al-din Muḥammad Yazdî, no doubt the same who was chief astronomer at the court of Shâh 'Abbâs I and wrote a history of Persia from the death of Shâh Tahmâsp, A. H. 984=A. D. 1576, to the end of the twenty-fifth year of Shâh 'Abbâs' reign, A. H. 1020=A. D. 1611;



comp. Rieu i. p. 184 sq. It is dedicated to Khân Aḥmad alḥusaini, the prince of Gilān, and begins: حمد بיעد خالقى را كه حمزه شقى كه منسوب باجتماع نور عشق است قدم قدرت فزای او بر تخته ظهور كشیده الخ.

It is divided into a muḥaddimah (در بیان نسب نزول), on fol. 157<sup>a</sup>, and three bābs, viz.:

1. در منسوبیات بیوت و ترتیب دوائر, on fol. 157<sup>b</sup>.
2. در حالات و منسوبیات اشکال و نقطه, on fol. 159<sup>a</sup>, last line.
3. On fol. 163<sup>b</sup>, in three muqaddimahs: *a.* در روش حکم در رمل سال و اوقات و احوال; *b.* اعمال مشترکه; *c.* در انقلابات و میزان; and a khātimah (عمل و دوائر و مجربات و اختیارات امور مهمه و معجزات و اوقات رمل و شرائط رمال و ادعیه در حین رمل انداختن), on fol. 173<sup>b</sup>.

Illustrated and annotated. Perhaps one or two leaves missing at the end.

Ff. 155-176, ll. 15; small Nasta'liq; size, 6½ in. by 5½ in. [FRASER 168.]

### 1502

Fragment of an anonymous treatise on geomancy, beginning with a muqaddimah (مقدمه دوم) در بیان احکام رمل فصل اول اگر سؤال سائل از تن و نفس خود بود الخ.

A lacuna after fol. 1; another after fol. 4. Fol. 2 must be placed after fol. 6, and there begins a third large lacuna of sixteen leaves (according to the Arabic paging). On ff. 7-11 the fragment of another treatise is inserted by mistake, apparently on the same subject, but written by another hand, each page ll. 13.

Ff. 1-43, ll. 17; Nasta'liq; size, 8½ in. by 5½ in.

[MARSH 25.]

### 1503

Kitāb-i-bist bāb (کتاب بیست باب).

A compendium of the science of the astrolabe (مختصر سخن در معرفت), in twenty short chapters; no doubt the famous Kitāb-i-bist bāb in dr. Ma'rifat-i-Asṭarlāb, by Naṣir-al-din Muḥammad al-Ṭūsī, which is in H. Khalfā ii. p. 83, No. 2027, by a mistake of Flügel, wrongly spelt بیت باب (Ṭūsī's death is also wrongly fixed there in A.H. 679); comp. besides Rieu ii. p. 453; Catal. des MSS. et Xylographes, pp. 112 and 306; A. F. Mehren, p. 9.

Beginning: الحمد لله رب العالمين . . . اما بعد این مختصریست در معرفت اسطرلاب مشتمل بر بیست باب باب اول در معرفت القاب آلات و خطوط آن الخ.

Copied A. H. 1017 = A. D. 1608, 1609.

Ff. 1-21, ll. 17-19; small Nasta'liq; size, 6½ in. by 3½ in. [FRASER 168.]

### 1504

The same.

Beginning without the praise of God: این مختصریست در معرفت اسطرلاب الخ. No date.

Ff. 44<sup>b</sup>-82<sup>a</sup>, ll. 11 (fol. 73<sup>a</sup> left blank); Nasta'liq; size, 6½ in. by 4½ in. [SELD. SUPERIUS 89.]

### 1505

The same.

Beginning: این مختصریست . . . منقولست از خواجه نصیر طوسی الخ. No date.

Ff. 187<sup>b</sup>-199<sup>b</sup>, ll. 23; Nasta'liq; size, 10½ in. by 5½ in.

[LAUD OR. 313.]

### 1506

Miftāḥ-i-bist bāb (مفتاح بیست باب).

A commentary on the same work by an anonymous author, made at the request of some friends, and entitled مفتاح بیست باب (key to the twenty chapters); see fol. 2<sup>a</sup>, l. 3 sq. and last line. Ṭūsī's text is marked by م (متن), the commentary by ش (شرح), both in red ink.

Beginning: حمد بی حد و ثنای بی عذ حضرت واجب الوجودی را که ذهن انسان و عقل ایشانرا قوتی داد الخ.

This copy, probably the commentator's autograph, was finished the 6th of Muḥarram, A. H. 856 = A. D. 1452, January 28. H. Khalfā mentions another Persian commentary of Naṣir-al-din Ṭūsī's work by Nizām-al-din bin Ḥabīb-allāh Ḥusaini, composed A. H. 873, and Rieu ii. p. 453, a third one, by Nizām-al-din 'Abd-al-'Alī bin Muḥammad al-Barjandī, completed A. H. 890.

Ff. 62, ll. 17; Naskhi; illuminated but rather effaced frontispiece; size, 6½ in. by 3½ in. [MARSH 686.]

### 1507

Mukhtaṣar dar ma'rifat-i-aṣṭarlāb (مختصر در معرفت اسطرلاب).

Another short tract on the astrolabe, in a muḥaddimah, eleven faṣls, and a khātimah, probably by the same Naṣir-al-din Ṭūsī, beginning: الحمد لله . . . اما بعد بدانکه این مختصریست در معرفت اسطرلاب الخ.

Fol. 84 greatly damaged. Copied about A. H. 868 = A. D. 1463, 1464.

Ff. 80<sup>b</sup>-87<sup>b</sup>, ll. 15; Naskhi; size, 6½ in. by 3½ in.

[MARSH 683.]

### 1508

A treatise on the astrolabe (در معرفت آلات اسطرلاب), by Bahā-al-din 'Āmili, the well-known Ṣūfī shāikh and poet (died A. H. 1030 = A. D. 1620, 1621); see above, Nos. 1085-1088, and Rieu ii. p. 451<sup>a</sup>, where an Arabic treatise by the same on arithmetic is mentioned, styled خلاصة الحساب. Another astronomical tract in Arabic, by Bahā-al-din 'Āmili, تشریح الافلاك, is found in No. 1234 of the India Office Library, fol. 199 sq.

It is divided into seventy short chapters, and begins : الحمد لله رب العالمين و السلام على خاتم الانبيا و المرسلين محمد و آله الطاهرين صلوة دائمة الى يوم الدين . اما بعد الخ

Dated the 5th of Rabī'-'althānī, A. H. 1177 = A. D. 1763, October 13.

Ff. 22, ll. 21-27; Nasta'lik; size,  $7\frac{3}{8}$  in. by  $4\frac{1}{2}$  in. [WALKER 121.]

### 1509

A tract, in nine fašls, on the astrolabe, by Khwājah Abū-alfath Ḥaidar bin alḥusain aliklilī of Ghazna, commonly called 'Irāqī, beginning : چنین گوید خواجه امام اجل عالم تاج الملة والدين نجم الاسلام اختيار الملوك و السلاطين فحل للحكما افضل الزمان استاد جهان . . . . . ابو فتح . . . . . خواستم که اندر باب معرفت اسطرلاب سخن چند یاد کنم الخ

Not dated.

Ff. 57-65, ll. 14; small, but clear Nasta'lik; size,  $6\frac{1}{2}$  in. by  $4\frac{1}{4}$  in. [BODL. OR. 413.]

### 1510

Tafsir-althamarah (تفسير الثمرة).

A Persian commentary on the Arabic version of Ptolemy's Liber Fructus (καρπός) or ثمره (in the colophon الثمرة الرومية), compiled by the same Naṣir-al-din Ṭūsī, and beginning : الحمد لله . . . . . الشاكرين (lacuna) . . . . . والصلوة على محمد و آله الطاهرين بحكم و اشارت . . . . . روم و مخدوم زاده صاحب معظم الخ

It was made for Bahā'-aldin Muḥammad bin Shams-aldin Muḥammad Juwainī, the ملك الوزراء (or, as H. Khalfa calls him, صاحب ديوان, the president of the council); comp. H. Khalfa ii. p. 496, No. 3848, where the full title of the Arabic version is given, الثمرة في احكام النجوم; see also Rieu iii. p. 1088a; Steinschneider, Cat. Codd. Hebraeor. Lugd. Batav., p. 368; Cat. Codd. Or. Lugd. Batav. iii. pp. 145 and 146; and Wenrich, de auct. Graec. p. 231. The Arabic text is written in red ink.

Copied A. H. 868 = A. D. 1463, 1464.

Ff. 1-48<sup>b</sup>, ll. 17; Naskhī; fol. 32 supplied by another hand; size,  $6\frac{1}{2}$  in. by  $3\frac{3}{4}$  in. [MARSH 653.]

### 1511

Mukhtaṣar dar ma'rifat-i-takwīm (مختصر در معرفه تقويم).

Compendium on the computation of the almanack, by the same Naṣir-al-din Ṭūsī, compiled A. H. 658 = A. D. 1260; see Rieu ii. pp. 452 and 453; G. Flügel ii. p. 490; Cat. Codd. Or. Lugd. Batav. iii. p. 148; H. Khalfa iii. p. 642, etc. It is divided into thirty fašls and therefore often styled فصل کتاب سی.

Beginning : الحمد لله . . . . . این مختصریست در معرفه تقویم مشتمل بر سی فصل فصل اول در حساب جمل بر ترتیب ابجد الخ

No date.

Ff. 14<sup>b</sup>-44<sup>a</sup>, ll. 11; Nasta'lik; size,  $6\frac{1}{2}$  in. by  $4\frac{1}{2}$  in. [SELD. SUPERIUS 89.]

### 1512

Another copy of the same.

Beginning as in the preceding copy. At the end, on ff. 23<sup>b</sup>-24<sup>b</sup>, another short astronomical tract by the same Naṣir-al-din Ṭūsī in mathnawī baits, styled : اختيارات قمر فی بروج اثنی عشر (on the twelve stations of the moon), and beginning :

هرگهی که آید (کاید) بتأیید خدای لم یزل  
جرم مه در خانه مریخ یعنی در حمل

No date.

Ff. 1-24, ll. 15; small, but clear Nasta'lik; illuminated frontispiece; size,  $6\frac{1}{2}$  in. by  $4\frac{1}{2}$  in. [BODL. OR. 413.]

### 1513

Kitāb-alzīj-alilkhānī (کتاب الزيج اليلخاني).

The İlkhānī astronomical tables, compiled by Naṣir-al-din Ṭūsī from the observations he made in the observatory of Marāgha, erected A. H. 657 = A. D. 1259, by Hulāgūkhān (who reigned A. H. 654-663 = A. D. 1256-1265); comp. H. Khalfa iii. p. 591, No. 6940, where a detailed account is given and several commentaries are mentioned; Rieu ii. p. 454 sq.; Cat. Codd. Or. Lugd. Batav. iii. p. 149, etc.; and J. Gravius, Astronomica quaedam ex traditione Schah Cholgii Persae, London, 1652 (a translation of the introductory part of Maḥmūdshāh Khuljī's commentary on the Zīj-i-İlkhānī, see Rieu, loc. cit.). These tables were completed under and dedicated to Hulāgū's successor, Abakākhān (who reigned A. H. 663-680 = A. D. 1265-1282).

Beginning : الحمد لله . . . . . بعد از سپاس و ستایش باری عز اسمه و درود بر خاتم انبيا و خلاصه اصفيا محمد مصطفی و اهل و یاران او الخ

It is divided into four maḳālas, viz.:

1. در معرفت تواریخ (in a muḳaddimah and two bābs), on fol. 2<sup>b</sup>.

2. در معرفت روش ستارگان سیاره و مواضع ایشان در طول و عرض و توابع آن (in fifteen fašls), on fol. 19<sup>a</sup>.

3. در معرفت اوقات و طالعهاء هر وقتی (in fourteen fašls), on fol. 110<sup>b</sup>.

4. در باقی اعمال نجومی (in two bābs), on fol. 154<sup>b</sup>.

The original tables end on fol. 167<sup>b</sup>, dated Ramaḍān, A. H. 679 = A. D. 1280, December, to A. D. 1281, January, by Muḥammad bin Maḥmūd bin 'Abd-alrahmān; on the rest of the leaves there are added some other tables from another book (من نسخه اخرى), that is according to a



marginal note from the famous tables of Ulughbeg; see further below.

Ff. 172, ll. 19; good Naskhī on old brown paper; only the first eleven leaves, ff. 27, 28, 168, and 169 are supplied later by other hands on white paper in a very bad and awkward handwriting, a mixture of Naskhī and Shikasta; size, 10 in. by 7 in. [HUNT. 143.]

## 1514

Tuhfat-alsultān fi-asbāb-al'irfān (تحفة السلطان في اسباب العرفان).

A treatise on astronomy (رسالة في علم الهيئة), as it is styled in the heading (the real title occurs on fol. 19<sup>b</sup>, l. 2).

Beginning: حمد و ثنا بی حد و منتها و شکر و سپاس بی اندازد و فیاس مر حضرت واجب الوجودی. It is dedicated to Amirzāda Ibrāhīm Sultān, Shāhrukh's son (who was born A.H. 796=A.D. 1394, and died A.H. 838=A.D. 1435), see fol. 18<sup>b</sup>, l. 10, and contains a mukāddimah, two bābs, and a khātimah.

Dated end of Jumādā-alākhar, A.H. 815=A.D. 1412, beginning of October.

Ff. 16<sup>b</sup>-36, ll. 13; Nasta'liq; small illuminated heading; size, 6½ in. by 4½ in. [FRASER 171.]

## 1515

Zij-i-jadid-i-Sultānī (زيج جديد سلطانی).

Ulughbeg's astronomical and chronological tables, that is, the second or revised edition, compiled by Sultān Ulughbeg ibn Shāhrukh ibn Timūr Gurgān (who was, from A.H. 812-852=A.D. 1409-1448, governor of Transoxania, succeeded his father Shāhrukh on the throne of Harāt, A.H. 852, and was put to death by his own son, Mirzā 'Abd-allatīf, A.H. 853=A.D. 1449), with the assistance of Ṣalāh-aldin Mūsā, called Kādizāda-i-Rūmī, and Ghiyāth-almillāh wa-aldin Jamshid. The latter, however, died in the beginning of the Sultān's work, and in his place 'Alī bin Muhammad alkūshji (who died A.H. 879=A.D. 1474, 1475, in Constantinople; see H. Khalfa ii. p. 198) was engaged as assistant; comp. H. Khalfa iii. p. 559, No. 6939, and Rieu ii. p. 456 sq. The first or original edition of these tables was made by the above-mentioned Jamshid bin Mas'ūd bin Muhammad alṭābib alkāshī, called Ghiyāth, and styled زيج بيك, or زيج خاقانی, a copy of which is found in the India Office Library, No. 430 (in six maḳālas, dated A.H. 816=A.D. 1413, 1414). This second edition, revised and amplified on the observations made in the observatory of Samarkand, between A.H. 823 and 841=A.D. 1420-1438, by the Sultān himself, is properly styled زيج جديد سلطانی, 'the new tables of the Sultān,' although it bears in one MS. of the India Office Library, No. 431, again the title of زيج خاقانی, and in Nos. 878 and 893 of the same collection, that of زيج الغ بيك. It begins: تبارك الذي جعل في السماء بروجا و جعل فيها سراجا و قمرا منيرا وهو الذي جعل الليل و الليل, and is divided into four maḳālas, with headings almost identical with those in the Zij-i-İlkhānī, viz.:

مقالة اول در معرفت توارنج, in a mukāddimah and seven bābs, on fol. 2<sup>b</sup>.

مقالة دوم در معرفت اوقات و آنچه تعلق بدان دارد, on fol. 15<sup>b</sup>, in twenty-two bābs.

The respective tables on ff. 27<sup>a</sup>-102<sup>a</sup>.

مقالة سيم در معرفت روش ستارگان و مواضع ايشان, on fol. 102<sup>b</sup>, in thirteen bābs.

Tables on ff. 115<sup>a</sup>-181<sup>b</sup>.

مقالة چهارم در باقی اعمال نجومی, on fol. 182<sup>a</sup>, in two bābs.

Tables on ff. 185<sup>b</sup>-188<sup>b</sup> and 190<sup>a</sup>-203<sup>a</sup>.

This work was edited by Sédillot, Paris, 1847; French translation by the same, Paris, 1853; older editions of detached portions of the Zij-i-jadid-i-Sultānī are the 'Epochae celebriores ex traditione Ulug Beigi,' by John Greaves (Gravius), London, 1650, and the 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Th. Hyde, Oxford, 1665.

Not dated; ninth to tenth century of the Hijrah; occasionally marginal and interlinear annotations in Persian and Latin.

Ff. 203, ll. 21; Naskhī; size, 10 in. by 7 in. [GREAVES 5.]

## 1516

The same tables.

Another copy of the same edition of Ulughbeg's tables, not dated, but also from the ninth or the tenth century.

Maḳālah I, on fol. 2<sup>b</sup>; II, on fol. 15<sup>a</sup>; tables, on ff. 24<sup>b</sup>-99<sup>b</sup>; III, on fol. 100<sup>a</sup>; tables, on ff. 109<sup>b</sup>-178<sup>b</sup>; IV, on fol. 178<sup>b</sup>; tables, on ff. 181<sup>b</sup>-184<sup>b</sup> and 185<sup>b</sup>-188<sup>a</sup>.

Ff. 1-188, ll. 21; splendid Naskhī; size, 9½ in. by 6½ in. [MARSH 396.]

## 1517

The same.

Maḳālah I, on fol. 2<sup>b</sup>; II, on fol. 14<sup>b</sup>; tables, on ff. 24<sup>b</sup>-75<sup>a</sup>; III, on fol. 75<sup>b</sup>; tables, on ff. 85<sup>b</sup>-155<sup>a</sup>; IV, on fol. 155<sup>b</sup>; tables, on ff. 158<sup>b</sup>-161<sup>b</sup> and 162<sup>b</sup>-165<sup>b</sup>. Two additional tables on the fly-leaf. No date; tenth to eleventh century of the Hijrah. Two entries of former owners, viz. Rahmī Efendi and Shaikh Muṣṭafā-alḥalabī (the latter from A.H. 1043=A.D. 1633, 1634), on fol. 1<sup>a</sup>.

Ff. 165, ll. 21; Naskhī; ff. 4, 5, 8, 9, 16, 18, 23, 75, 78, 80-82, 156, 157, and 160-164 supplied later by another hand; size, 9½ in. by 6½ in. [POCCKE 226.]

## 1518

The same.

Maḳālah I, on fol. 2<sup>a</sup>; II, on fol. 11<sup>a</sup>; tables, on ff. 19<sup>a</sup>-95<sup>a</sup>; III, on fol. 96<sup>a</sup>; tables, on ff. 102<sup>b</sup>-171<sup>b</sup>; IV, on fol. 172<sup>a</sup>; tables, on ff. 174<sup>a</sup>-177<sup>a</sup> and 178<sup>a</sup>-180<sup>b</sup>. Additional tables, on ff. 182<sup>b</sup>-188<sup>a</sup>. No date.

Ff. 188, ll. 22; Nasta'liq; size, 9½ in. by 7 in.

[BODL. OR. 548.]

## 1519

Sullam-alsamâ (سلم السما).

The heavenly ladder, a commentary on the 'Zij-i-jadid-i-Sultânî,' compiled by Maulânâ 'Alî Kûshjî, the same who assisted Sultân Ulughbeg in his work (according to a note on fol. 190<sup>a</sup>, where the title also occurs). H. Khalfa iii. p. 610, No. 7224, quotes a work of the same title, but ascribes it to Ghiyâth-al-din Jamshid, whose death he erroneously fixes in A. H. 919 (!), and says it is divided into seven makâlas and a khâtimah; there is also a short notice of it in H. Khalfa iii. p. 560. At any rate, H. Khalfa's statement and description do not agree with the real fact, as exhibited in our copy. This commentary contains the same four makâlas as the original, beginning without any preface at once with the first makâlah, on fol. 190<sup>b</sup>; second, on fol. 214<sup>b</sup>; third, on fol. 288<sup>a</sup>; fourth, on fol. 366<sup>a</sup>. Copied A. H. 893=A. D. 1488, by 'Imâd bin Hâjî Muḥammad alḡummi.

Ff. 190-374<sup>b</sup>, ll. 23; Naskhî; size, 9 $\frac{5}{8}$  in. by 6 $\frac{5}{8}$  in.  
[MARSH 396.]

## 1520

Sharḥ-i-zij-i-jadid-i-Sultânî (شرح زيج جديد سلطاني).

Another commentary on the same tables, by Nizâm-al-din 'Abd-al-'Alî bin Muḥammad bin Ḥusain Barjandî (the same who is mentioned in No. 1506 as commentator of the كتاب بيست باب), see fol. 2<sup>a</sup>, ll. 2 and 3, compiled A. H. 929=A. D. 1523, as a note at the bottom of the last page states; see also Rieu ii. pp. 457 and 458, and the Mélanges Asiatiques v. p. 252. It is likewise divided into four makâlas. Makâlah I, on fol. 2<sup>b</sup>; II, on fol. 45<sup>a</sup>; III, on fol. 124<sup>a</sup>; IV, on fol. 222<sup>b</sup>.

Beginning: اجناس حمد و سپاس معرّا از توّم تناهي و  
انواع شكر بيقياس مبرّا از تخيل تناهي مقدسي را  
سزد الخ.

Dated the 3rd of Rajab, A. H. 1136=A. D. 1724, March 28, by Shaikh Muḥammad Ḥayât bin Shaikh Aḥmad Hâjî of Gujarât.

Ff. 243, ll. 23; Nasta'lik; size, 10 $\frac{1}{4}$  in. by 5 $\frac{3}{4}$  in.  
[FRASER 178.]

## 1521

Tashil-alziz (تسهيل الزيج).

Astronomical tables or calculations about the movements and rotation of the moon, compiled on the basis of Ulughbeg's tables by 'Imâd bin Janâl albukhârî and dedicated to Sultân Abû Sa'id Gurgân, who ascended the throne after the death of Ulughbeg's unnatural son 'Abd-allatîf, A. H. 854=A. D. 1450, and died A. H. 873=A. D. 1469.

Beginning: الحمد لله . . . اما بعد چنين گويد  
اضعف عباد الله تعالى و احوجهم اليه المتوكّل علي  
الملك الباري الخ.

The text fills only four pages, all the rest are tables. No date; ninth century.

Ff. 375<sup>b</sup>-435, ll. 21; Naskhî; size, 9 $\frac{5}{8}$  in. by 6 $\frac{5}{8}$  in.  
[MARSH 396.]

## 1522

Zij-i-jâmi' (زيج جامع).

Comprehensive tables of astronomy (according to the title given in the colophon), that is, a compendium of astronomical and chronological science, extracted as زيج انتخابي from the renowned tables of Maḥmûdshâh Khuljî, the same who wrote a commentary on the زيج ايلخاني, see above under No. 1513. This work was commenced A. H. 852=A. D. 1448, in Cairo, and after a long interruption continued in A. H. 865=A. D. 1460, 1461. A large portion of the author's 'brouillon' was destroyed in A. H. 866=A. D. 1461, 1462. It is incomplete at the beginning, a portion of the introduction being missing. It opens abruptly thus: معلوم چه موضوع آن اشرف  
محسوسات است الخ.

It is divided into a muḥaddimah, two bâbs, and a khâtimah:

مقدمه در چيزها كه لابد است از معرفت آن در اعمال  
نجمي, in thirty-six faṣls, on fol. 3<sup>a</sup>.

باب اول در معرفت تواريخ و استخراج تقويم كواكب در  
طول و عرض و توابع آن, in twenty-two faṣls, on fol. 65<sup>b</sup>.

The second bâb and the khâtimah have been lost in the sacking of Badr, where the author resided, as he states on fol. 1<sup>a</sup>, and are consequently missing here.

Copied A. H. 878=A. D. 1473, 1474.

Ff. 104, ll. 21; Naskhî; ff. 86-93 turned upside down; fol. 73<sup>b</sup> left blank; size, 9 $\frac{5}{8}$  in. by 6 $\frac{1}{2}$  in.  
[GREAVES 6.]

## 1523

Another set of astronomico-chronological tables, dated in the preface the 19th of Rabi'-althânî, A. H. 1063 (twenty-sixth year of Shâhjahân's reign)=A. 1964 Rûmî era, A. 1022 Yazdajird's era, 575 Jalâlî era (A. D. 1653, March 19).

Beginning: باليمن و السعادت و اقبال در سال  
فرخنده فال الخ.

Ff. 13; European handwriting; at the top of the first table marginal remarks written in Dutch; size, 11 $\frac{1}{2}$  in. by 7 in.  
[HUNT. 272.]

## 1524

Sharḥ-i-Mulakhkhaṣ (شرح ملخص).

A Persian paraphrase and explanation of Maḥmûd bin Muḥammad bin 'Umar aljaghminî (البحميني) Khwârizmî's Arabic treatise on simple astronomy, styled ملخص في الهيئة البسيطة, compiled by Ḥusain bin alḡusaini al-khwârizmî, who is probably identical with Ḥusain bin al-Ḥasan Khwârizmî, the translator of the Arabic مقصد الاتمى, or history of Muḥammad and the first Khalifs, see Rieu i. p. 144 sq., and commentator of the



mathnawî, see Rieu ii. p. 588, and Nos. 666 and 667 in this Catalogue (the correct date of his death, according to Rieu iii. p. 1081<sup>a</sup>, is A. H. 839 = A. D. 1435, 1436). It was dedicated to Sultân Ulughbeg. On the Arabic original comp. H. Khalfa vi. p. 113, No. 12886; J. Aumer, Arabic MSS., p. 377; and Loth, Arabic Cat. of the India Office, p. 219, where another, but Arabic, commentary is noticed, by Kâdizâda Rûmî, who assisted Ulughbeg in the *زيج جديد سلطاني*, see above, No. 1515, and dedicated his commentary, A. H. 815 = A. D. 1412, 1413, likewise to that sovereign.

Beginning: *حمد و سپاس و ثنای بی حد و قیاس حضرت حکیم و قدیر و علیم و خبیر را که مدیر سبع طبقات است الخ*.

This paraphrase contains, like the original:

A mukaddimah on the division of the different bodies (در بیان اقسام اجسام بر وجه اجمال), on fol. 20<sup>a</sup>, and

Two makâlas, viz.: 1. در بیان هیأت افلاک و آنچه در بیان, in five bâbs, on fol. 24<sup>b</sup>; 2. در بیان ارض و آنچه متعلق است بدان, in three bâbs, on fol. 56<sup>a</sup>.

No date.

Ff. 17-72<sup>b</sup>, and fol. 16, ll. 23; Nasta'lik; size, 10 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in. [LAUD OR. 313.]

### 1525

Mukhtaṣar dar 'ilm-i-hisâb (مختصر در علم حساب).

A treatise on arithmetic, by Maḥmūd bin Muḥammad bin Kiwâm-alkâdî, commonly called Maḥmūd alharawî, the same who is called in H. Khalfa iv. p. 340, No. 8665, Maḥmūd bin Muḥammad bin Kiwâm alwâsiṭânî and quoted as author of a Persian tract on astronomy, الغیائیة فی الھیئة, dedicated to Ghiyâth-al-din Sayyidi Aḥmad Harawî. He also translated the Arabic manual of geometry, اشکال التأسيس, under the title of فوائد جمالی, into Persian, see Rieu ii. p. 449.

Beginning: *بعد از حمد و ستایش حضرت پروردگار بر خلاصه نتایج هفت و چهار و بر اهل بیت و یاران الخ*.

It is divided into one mukaddimah and two makâlas, viz.:

مقدمه در آنچه پیش از شروع در مقاصد بذکر آن احتیاجست, on fol. 113<sup>b</sup>.

مقاله اول در عمل صحاح و آنچه بدان تعلق دارد, in seven bâbs, on fol. 114<sup>a</sup>.

مقاله دوم در عمل کسور, in five bâbs, on fol. 121<sup>b</sup>.

Copied in the month Muḥarram, A. H. 862 = A. D. 1457, November, December.

Ff. 113<sup>b</sup>-133<sup>b</sup>, ll. 15; small Naskh; size, 6 $\frac{5}{8}$  in. by 3 $\frac{3}{4}$  in. [MARSH 683.]

### 1526

Risâlat-alkirânât (رساله القرات).

A treatise on the conjunction of planets, according to the teaching of the famous Arabic astronomer and

astrologer, Abû Ma'shar Ja'far bin Muḥammad bin 'Umar of Balkh (who died A. H. 272 = A. D. 885, 886).

Beginning: *الحمد لله... جنین گوید ملک الجکما ابو معشر البخی رحمة الله علیه که تأثرات (تأثیرات) کوکب (read تأثیرات) کوکب. بیايد شناخت از قرانات الخ*. Copied about A. H. 868 = A. D. 1463, 1464.

Ff. 88<sup>b</sup>-100<sup>b</sup>, ll. 15; Naskh; size, 6 $\frac{5}{8}$  in. by 3 $\frac{3}{4}$  in.

[MARSH 683.]

### 1527

Other short extracts from Abû Ma'shar in Persian.

A tract, styled کوکب ساعات النهار و الليل, together with the *يوم الاحد*, on fol. 25<sup>b</sup>, beginning with *معرفت کوکب*, together with the *احتسابات* که ابو معشر سلطان ساخته است (Abû Ma'shar's calculations). At the end a *بیان بخورات* from the works of the same Abû Ma'shar.

No date.

Ff. 25-28, ll. 15; small, but clear Nasta'lik; size, 6 $\frac{5}{8}$  in. by 4 $\frac{1}{4}$  in. [BODL. OR. 413.]

### 1528

Risâlah dar 'ilm-i-hisâb (رساله در علم حساب).

Another treatise on arithmetic and geometry, by 'Alî Kûshji, Ulughbeg's assistant and author of the *سلم* (Abû Ma'shar's calculations). At the end a *بیان بخورات* from the works of the same Abû Ma'shar. See above, Nos. 1515 and 1519 (died A. H. 879 = A. D. 1474, 1475).

Beginning: *الحمد لله... اما بعد این کتاب مشتملست بر دو (سه) مقاله الخ*.

The three (not two) makâlas of this treatise are:

*Makâlah I*, on Indian arithmetic (در حساب اهل هند), in a mukaddimah and two bâbs, viz.:

*Mukaddimah* (در صور اعداد و مراتب آن), on fol. 27<sup>b</sup>.

*Bâb I* (در حساب صحاح), in eight faṣls, on fol. 28<sup>a</sup>.

*Bâb II* (در حساب کسور), in a mukaddimah and twelve faṣls, on fol. 39<sup>a</sup>.

*Makâlah II*, on astronomical calculations (در حساب اهل تنجیم), in a mukaddimah and six bâbs, viz.:

*Mukaddimah* (در بیان اصطلاحات منجیمان), arranged alphabetically, on fol. 44<sup>a</sup>.

*Bâb I* (در ضرب شبکه و وضع ارقام شبکه), on fol. 45<sup>a</sup>.

*Bâb II* (در قسمت), on fol. 46<sup>a</sup>.

*Bâb III* (در جذر), on fol. 48<sup>a</sup> (fol. 48<sup>b</sup> is left blank, but the text is uninterrupted).

*Bâb IV* (در معرفت جنس هر يك از حاصل ضرب و خارج قسمت و جذر یعنی دانستن آنکه حاصل ضرب یا خارج قسمت یا جذر از کدام مرتبه است از مراتب مرفوعات), on fol. 50<sup>b</sup>.

*Bâb V* (در میزان), on fol. 52<sup>a</sup>.

*Bâb VI* (در اعمال حسابی که درو برج باشد), on fol. 52<sup>b</sup>.

*Maḳālah III*, on geometrical measurement (در مساحت), on fol. 54<sup>b</sup>, in a muḳaddimah and three bâbs, viz.:

*Muḳaddimah* (در بیان اصطلاحات), on fol. 54<sup>b</sup>.

*Bâb I* (در مساحت خطوط وسطوح مستویه), on fol. 57<sup>a</sup>.

*Bâb II* (در مساحت سطوح غیر مستویه), on fol. 58<sup>b</sup>.

*Bâb III* (در مساحت اجسام), on fol. 58<sup>b</sup>, last line.

Copied the 1st of Dhû-alka'dah, A. H. 932 = A. D. 1526, August 9, by Muḥammad bin Ḥabib-allāh alḥasanī alḥusainī almunajjim.

Ff. 27<sup>b</sup>-59<sup>a</sup>, ll. 19; Nasta'liq; size, 8 in. by 5½ in.

[WALKER 14.]

### 1529

Another copy of 'Alī Kūshjī's arithmetical treatise.

Occasional additions on the margin. *Maḳālah I*, on fol. 65<sup>b</sup>; *II*, on fol. 85<sup>a</sup>; *III*, on fol. 97<sup>b</sup>.

Beginning: الحمد لله . . . . . اما بعد این رساله ایست در حساب الخ.

Copied A. H. 995 = A. D. 1587, by Shams-al-din 'Alī ibn Sayyid Mir Ḥasan alḥusainī.

Ff. 63-103, ll. 15; Nasta'liq; size, 6½ in. by 3½ in.

[FRASER 168.]

### 1530

The same.

*Maḳālah I*, on fol. 1<sup>b</sup>; *II*, on fol. 29<sup>a</sup>; *III*, on fol. 47<sup>a</sup>.

Dated the 1st of Rabi'-alawwal, A. H. 1031 = A. D. 1622, January 14, by 'Abd-al'ali alḥusainī altādwanī (التادوانی).

Ff. 1-56, ll. 15; written by different hands, for the greater part in very careless Nasta'liq, often like Shikasta; size, 8½ in. by 4½ in.

[MARSH 56.]

### 1531

The same.

*Maḳālah I*, on fol. 122<sup>b</sup>; *II*, on fol. 136<sup>b</sup>; *III*, on fol. 145<sup>b</sup>.

Copied in the month Dhû-alka'dah, A. H. 1085 = A. D. 1675, January, February, by Nūr Muḥammad.

Ff. 122-149, ll. 23; Nasta'liq; size, 9½ in. by 5½ in.

[FRASER 180.]

### 1532

The same.

*Maḳālah I*, on fol. 1<sup>b</sup>; *II*, on fol. 16<sup>b</sup>; *III*, on fol. 26<sup>a</sup>.

No date. All the headings left blank, but partly supplied afterwards by the same hand which has written remarks and references on the margin in Latin.

Ff. 1-31, ll. 21; very small, but distinct Nasta'liq; small illuminated frontispiece; size, 6½ in. by 3½ in.

[GREAVES 21 (olim 22).]

### 1533

The same.

A detailed index on ff. 115<sup>b</sup> and 116<sup>a</sup>. *Maḳālah I*,

on fol. 116<sup>b</sup>; *II*, on fol. 127<sup>b</sup>; *III*, on fol. 135<sup>a</sup>, first line. No date.

Ff. 115<sup>b</sup>-138<sup>a</sup>, ll. 23; Nasta'liq; size, 10½ in. by 5½ in.

[LAUD OR. 313.]

### 1534

Risālah dar 'ilm-i-hai'at (رساله در علم هیئت).

The famous astronomical treatise by the same 'Alī Kūshjī.

Beginning: این کتاب مشتملست بریک مقدمه و دو مقاله الخ.

*Muḳaddimah*, on preliminary points of geometry, etc. (در بیان آنچه پیش از شروع درین علم دانستنی است), in two kisms, on fol. 32<sup>b</sup>.

*Maḳālah I*, on the heavenly bodies (در بیان احوال), in six bâbs, on fol. 34<sup>b</sup>.

*Maḳālah II*, on the globe and its division into climates (در بیان هیأت زمین و قسمت او باقالیم), in eleven bâbs, on fol. 50<sup>a</sup>.

*Khâtimah*, on the distances of the planets (در معرفت), on fol. 64<sup>b</sup>.

Comp. H. Khalfa iii. p. 458; Rieu ii. p. 458; Krafft, die orientalischen Handschriften der K. K. Akademie zu Wien, No. 346, p. 139; J. Aumer, p. 137, No. 346; Cat. des MSS. et Xylographes, p. 303; A. F. Mehren, p. 9. A Persian commentary on this treatise by Muṣliḥ-al-din Muḥammad al-Lâri al-Anṣârî (died A. H. 979 = A. D. 1571, 1572) is described by G. Flügel, ii. p. 489. All the headings left blank, but partly supplied afterwards by the same hand which has written remarks and references on the margin in Latin. No date.

Ff. 32<sup>b</sup>-65<sup>a</sup>, ll. 21; very small, but distinct Nasta'liq; small illuminated frontispiece; size, 6½ in. by 3½ in.

[GREAVES 21 (olim 22).]

### 1535

Another copy of 'Alī Kūshjī's astronomical treatise.

*Muḳaddimah*, on fol. 23<sup>b</sup>; *Maḳālah I*, on fol. 25<sup>b</sup>; *II* and *Khâtimah* are not marked. Copied A. H. 1012 = A. D. 1603, 1604, by 'Abd-alwahid Gilânî.

Ff. 23-64, ll. 15-16; small Nasta'liq; size, 6½ in. by 5½ in.

[FRASER 168.]

### 1536

The same.

*Muḳaddimah*, on fol. 139<sup>b</sup>; *Maḳālah I*, on fol. 140<sup>b</sup>; *II*, on fol. 152<sup>b</sup>; *Khâtimah*, on fol. 162<sup>b</sup>. No date.

Ff. 139-163<sup>b</sup>, ll. 23; Nasta'liq; size, 10½ in. by 5½ in.

[LAUD OR. 313.]

### 1537

The same.

*Muḳaddimah*, on fol. 1<sup>b</sup>; *Maḳālah I*, on fol. 3<sup>a</sup>; *II*, on fol. 18<sup>b</sup>; *Khâtimah* (styled here the twelfth bâb of *Maḳālah II*), on fol. 31<sup>a</sup>. As title of the treatise appears in the colophon: رساله هیئت در علم ریاضی.

Copied by 'Alâ-aldin کهور in Ahmadâbâd. No date.

Ff. 1-32<sup>a</sup>, ll. 16; Nasta'liq; size, 9 in. by 6 in. [BODL. OR. 101.]



## 1538

A slightly defective copy of the same.

This copy, although older than the preceding ones, has no *khâtimah*. *Muḥaddimah*, on fol. 1<sup>b</sup>; *Maḳâlah* I, on fol. 5<sup>a</sup>; II, on fol. 34<sup>a</sup>.

Copied by Yâri the scribe in the month Dhû-alhijjah, A. H. 957 = A. D. 1550, December, to 1551, January.

Ff. 1-59, ll. 12; clear Nasta'lik; illuminated frontispiece; size, 7½ in. by 5½ in. [MARSH 230.]

## 1539

*Mukhtaṣar dar ma'rifat-i-taḳwim* (مختصر در معرفت تقویم).

A treatise on the construction of almanacks, by Nizâm-al-din 'Abd-al-'Alî bin Muḥammad al-Barjandî (the author of commentaries on Naṣir-al-din Ṭûsî's *Yâsi* (see above, Nos. 1506 and 1520), compiled A. H. 883 in Jumâdâ-alawwal = A. D. 1478, August; comp. J. Aumer, p. 138, No. 5; and Rieu ii. p. 453. It begins on fol. 60<sup>b</sup>: بسم الله الرحمن الرحيم و بتوفيقك يا كريم، اما بعد این مختصریست در معرفت تقویم تام مشتمل بر بیست باب. The first of the twenty bâbs, into which the treatise is divided, is headed: در معرفت حساب جمل.

Copied by Yâri in A. H. 954 = A. D. 1547.

Ff. 60-89, ll. 12; clear Nasta'lik; illuminated frontispiece; size, 7½ in. by 5½ in. [MARSH 230.]

## 1540

The same.

Beginning the same as in the preceding copy. No date.

Ff. 174<sup>b</sup>-186<sup>a</sup>, ll. 23; Nasta'lik; size, 10½ in. by 5½ in. [LAUD OR. 313.]

## 1541

*Risâla-i-Hai'at* (رساله هیئت).

Another astronomical tract by the same, beginning:

شکرو سپاس و حمد بقیاس مرصاعی را که نقاش قدرت الخ. It is divided into a *muḥaddimah* and four *maḳâlas*:

1. در معرفت مبداء سالها و تواریخ، on fol. 202<sup>a</sup>.
2. در معرفت هیأت افلاک و کواکب بطریق اجمال، on fol. 204<sup>a</sup>.
3. Here wrongly styled again: مقاله دوم در معرفت زمین و اقسام (او) باقالیم، on fol. 210<sup>b</sup>.
4. Here styled: مقاله سیم در تعداد بلاد و ولایات و جبال و بحار و انهار: مقاله سیم الخ، on fol. 229<sup>b</sup>.

No date.

Ff. 201<sup>b</sup>-237<sup>b</sup>, ll. 23; Nasta'lik; size, 10½ in. by 5½ in. [LAUD OR. 313.]

## 1542

Various astronomical treatises.

1. مختصر در معرفت تقویم خالی از اطناب، on ff. 1<sup>b</sup>-13<sup>b</sup>, in a *muḥaddimah* and two bâbs. Beginning: الحمد لله العلی الولی و صلوة علی النبی الامی اما بعد این الخ. The author is 'Abd-alkâdir Rûyânî.

2. Portion of an astronomical treatise on ff. 82<sup>b</sup>-84<sup>a</sup>, comprising a thirty-first bâb (باب سی و یکم در معرفت تقویم قمر و زحل و مشتری الخ)، a thirty-second bâb (باب سی و دوم در معرفت عرض قمر و زحل و مشتری الخ)، and a thirty-ninth bâb (باب سی و نهم در معرفت زاندن کاریز و مساحت زمین الخ).

3. *معارف التقویم*, on ff. 85<sup>b</sup>-101<sup>a</sup>, an essay on almanacks, by 'Alî bin Ḥusain 'Alî Amîrân alḥusain alishfahânî (see fol. 86<sup>a</sup>, ll. 2 and 5), divided into a *muḥaddimah* and nine *maḳâlas*.

Beginning: حمدی بر طبق ادوار افلاک بی عد و شمار: هادی را که بجهت هدایت مسند نشینان الخ.

The scribe (at least of the greater portion of these treatises) was Kâsim bin Ilyâs bin 'Abdallâh, and he finished his task the 15th of Shawwâl, A. H. 937 = A. D. 1531, June 1.

Ff. 1-13<sup>b</sup> and 82<sup>b</sup>-101<sup>a</sup>, ll. 11; Nasta'lik, by different hands; size, 6½ in. by 4½ in. [SELD. SUPERIUS 89.]

## 1543

*Mujmal-aluṣûl* (مجمّل الاصول).

A compendium of the elements of astronomy, imperfect at the beginning. It opens abruptly thus: اندر طبائع ستارگان بدوری و نزدیکیشان بآفتاب الخ. According to H. Khalfâ v. p. 405, No. 11465, the author's name is Abû-alḥasan Kushyâr bin Labbân aljili, but according to another copy of the same in No. 1514 of the India Office Library, fol. 13<sup>a</sup> sq. (which is styled در علم حکمت)، more correctly: Abû-alḥasan Kûshyâr bin Layyân aljabali.

The four *maḳâlas*, into which the treatise is divided, are:

1. An introductory chapter, in twenty-two bâbs, on fol. 1<sup>a</sup>.
2. اندر حکم کردن بر کارهای عالم، in twelve bâbs, on fol. 13<sup>a</sup>.
3. در حکم موالید و تحویل سال، in twenty-one bâbs, on fol. 27<sup>a</sup>.
4. در عمل اختیارات، in three bâbs, on fol. 44<sup>a</sup>, last line.

No date.

Ff. 48, ll. 16; small Nasta'lik; size, 6½ in. by 4½ in. [BODL. OR. 392.]

## 1544

Astronomical tracts and tables.

1. An astronomical treatise, especially dealing with the twelve zodiacal signs and similar matters, on ff. 1<sup>b</sup>-27<sup>b</sup>, beginning: حمدی علی الاطلاق و ثنای باستحقاق: آفریدکاری را که از وجود فیاض جواهر الخ. The author does not reveal his name, he only mentions the three great masters, Khwâjah Zâhir-aldaulah wa-al-din 'Alî,

Khawājah Naṣīr-alḥakḳ wa aldaulah wa-alḍin Muzaḥfar, and Khawājah Sharaf-aldaulah wa-alḍin 'Abd-alsalām. Incomplete at the end.

2. Tables for the apogee and perigee of the moon in the years 600-700 of the Yazdajird era (about A. D. 1231-1331), on ff. 28<sup>b</sup>-36<sup>a</sup>.

Fol. 34<sup>b</sup> left blank. No date.

Ff. 36; size, 10½ in. by 7½ in. [SELD. ARCH. A. 12.]

### 1545

#### Astronomical tracts.

1. رساله در علم و معرفت شانه, on fol. 78<sup>a</sup>, centre and margin, beginning: بدانکه حکما گفته اند که شناختن شانه گوسفند با علم نجوم برابر است اکنون چند کلمه آن.

2. رساله فی الهیئة, on ff. 78<sup>b</sup>-80<sup>a</sup>, centre and margin, in thirty-four short chapters, beginning at once with the باب اول در صفت کره و دوائر و رسوم و علامت آن الخ.

3. رساله فصّ الحاتم فی معرفة هیئة العالم, on ff. 81<sup>b</sup>-115<sup>a</sup>, by Muḥammad Jājarmi, beginning: حمد بی حد و سپاس بی قیاس مر حضرت ذو الجلالی را که وجوب در بیان (بعضی از الفاظ که در علم هیئت مستعمل است در شناخت هیئت آسمان (1) viz.: و آنچه از لوازم آنست در شناخت هیئت زمین و آنچه بدان تعلق (2) viz.: دارد, on fol. 99<sup>a</sup>, also in twelve fasls.

4. رساله رُتبه, on ff. 164<sup>b</sup>-173<sup>b</sup>, a tract on the astronomical quadrant, in twenty-one bâbs (not twenty-two, as the preface states, the last or twenty-first bâb being subdivided into two fasls), beginning: حمد بی حد و علمی را که ربع مسکون مشرف گردانیده بعلم علما و حکمت حکما الخ.

No date.

Ff. 78<sup>a</sup>-114 and 164<sup>b</sup>-173<sup>b</sup>, ll. 23; Nasta'lik; size, 10½ in. by 5½ in. [LAUD OR. 313.]

### 1546

#### Astronomical fragments and tables.

1. A short astronomical piece, on fol. 33<sup>b</sup>, beginning: مواضع الکواکب الثابتة الخ.

2. رساله عرض بلد, tables for the different latitudes, on ff. 34<sup>b</sup>-44<sup>a</sup>.

3. Fragment of a treatise on the astrolabe, on ff. 46<sup>a</sup>-124<sup>a</sup>, beginning with a second kism on the fabrication of the astrolabe, و بیان تسطیحش, with many illustrations; some blanks left for them are not filled in. Incomplete at the end.

4. Fragment of a رساله در حساب تنجیم, on ff. 125<sup>a</sup>-

140, beginning with the مقالة سیوم در حساب درج و دقائق آن هم یازده فصل است الخ.

No date.

Ff. 33-140, ll. 16; Nasta'lik; size, 9 in. by 6 in. [BODL. OR. 101.]

### 1547

#### Another collection of similar fragments.

1. Fragment of an astronomical tract on the different stations of the moon in the zodiac (البروجات), on ff. 7<sup>b</sup>-1<sup>a</sup>. On fol. 6<sup>a</sup> a third bâb appears: در بیان دانستن آنکه هر روزی ماه در کدام برج است; a fourth bâb on fol. 5<sup>b</sup>: در بیان آنکه ماه در هر برجی که باشد چه باید کرد; a fifth bâb on fol. 2<sup>a</sup>: در بیان دانستن آنکه اول هر ماهی چه روز است.

2. Fragment of a tract on alchemy, on fol. 8, treating of زرنیخ, arsenic, etc.

3. Fragment of a treatise on arithmetical divinations, fortune-telling, etc., according to Ja'far Ṣâdîk's (died A. H. 148=A. D. 765) teaching, on ff. 9-24, in several fasls: فصل اول از قول امام ناطق جعفر صادق علیه السلام چون خواهی که بدین نوع عمل مشغول کنی بسط کن اسم طالب و اسم مطلوب را الخ.

4. Fragment of a tract on geomancy (در علم رمل), on ff. 26-39.

Ff. 1-39, much varying in number of lines and in handwriting; the first eight leaves turned upside down; interleaved throughout; size, 8½ in. by 5 in. [MARSH 31.]

### 1548

#### Dar 'ilm-i-nujûm (در علم نجوم).

A tract on astrology by Ishâk Munajjim bin Yûsuf Ṭabib. It is divided into a mukaddimah, three bâbs, and a khâtimah, viz.:

مقدمه در بیان حساب جمل, on fol. 49<sup>a</sup>.

باب اول در علاماتی که تعلق بحروف جمل دارد, on fol. 50<sup>a</sup>.

باب دوم در علاماتی که تعلق بحروف آخر اسمی دارد, on fol. 51<sup>b</sup>.

باب سیوم در آنچه مدار تعیین ساعات خیر و شر و احکام برین بود, on fol. 55<sup>a</sup>.

خاتمه در اختیارات ساعات, on fol. 57<sup>a</sup>.

Beginning: حمد و سپاس ببعث خدایرا سزد که صفائح صحائف افلاک را بخاتمه نقشبند الخ.

Ff. 48<sup>b</sup>-58<sup>b</sup>, ll. 13-20; careless Nasta'lik; size, 8½ in. by 4½ in. [WALKER 55.]

### 1549

#### Madkhal-i-manẓûm (مدخل منظوم).

A mathnawî on astronomical and astrological matters, the planets and the stars, beginning:

مرد دانا سخن ادا نکند - تا بنام حق ابتدا نکند



The title appears on fol. 47<sup>b</sup>, ll. 1 and 10. No author's name. Other copies of the same mathnawī in the British Museum, see Rieu ii. pp. 801, 811, and 871.

No date.

Ff. 47-65, 2 coll., each ll. 11; Nasta'lik; size, 7 $\frac{3}{4}$  in. by 5 in. [HYDE 19.]

### 1550

A short tract on the halo round the moon (خرمن ماه, *Arabic* هاله) and the rainbow (کمان رستم, *Arabic* قوس بعد از), by Muḥammad bin Manṣūr, beginning: تیمن و تبرک بنام مبدعی که بمحض جود ذرات کائنات الخ.

Ff. 126<sup>b</sup>-128<sup>a</sup>, about 30-34 oblique lines in the page, in Nasta'lik; size, 6 $\frac{1}{2}$  in. by 3 $\frac{5}{8}$  in. [FRASER 168.]

### 1551

Tables, in four columns, on the science of the horoscope (tractatus de horoscopis, as is written above).

Ff. 55-71; size, 7 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in. [MARSH 25.]

### 1552

Astronomical tables without any text, styled on fol. 72<sup>a</sup>: کتاب النسبة الستينية, that is, 'Tabula sexagenaria.'

Ff. 72-82; size, 8 $\frac{1}{4}$  in. by 6 in. [MARSH 25.]

### 1553

Lawā'ih-alkamar (الوائح القمر).

The luminous appearances of the moon, a work on astrology, especially on the science of the اختیارات, that is, the proper choice of days and months for the beginning of a work, and the good and bad omens connected with them (comp. H. Khalfa i. p. 198, No. 267, on the term (علم) الاختیارات), composed by the famous Ḥusain bin 'Alī albaiḥaḳī alkāshifī (the author of the Raudat-alshuhadā, the Anwār-i-Suhailī, the Lubb-alal-bāb, the Ṣaḥifa-i-Shāhī, the Makhzan-alinsbā, the Akhlāk-i-Muḥsinī, etc.; see above, Nos. 134, 431 sq., 661, 1357 sq., and 1460 sq., died A.H. 910=A.D. 1504) as a supplement to six former astrological treatises on the same subject, viz.: سواطع, میامن المشتري, مواهب زحل, سواطع, میامن المشتري, مفاتیح الزهرة, لوايح الشمس, المربيع (or مناهج, as in Walker 65, and as a note on the margin of this copy also suggests for the badly-written word in the text), and مناهج عطارد. Ilāhī in his tadhkirah (comp. A. Sprenger, Catal., p. 74) quotes an astrological work by the same Kāshifī on the seven planets, in seven books, dedicated to Mir 'Alishir, and entitled سبعة کاشفیه, which is, no doubt, identical with these seven treatises. According to Ouseley 236, fol. 4<sup>b</sup> (see the following copy), this work was dedicated to the wazīr Āṣaf Jamjāh Majd-al-dīn Muḥammad Kāftāb. At the end of this

copy a European hand has given to this book the title اثر اختیاری (or perhaps آثار اختیاری).

Beginning: الحمد لله الذى بيد حكمته ازمة الاختيار, و بقبضة قدرته اعنة الاقتدار و صلوة على الخ.

The book is divided into an introduction, two maḳālahs, and a conclusion.

مقدمه در تعریف اختیار و موضوع و مبادی آن الخ, in three faṣls, on fol. 3<sup>a</sup>.

مقاله اولی در بیان شرائط کلیه اختیارات و آنچه احتراز از آن لازم باشد الخ, in three faṣls, on fol. 5<sup>a</sup>.

مقاله ثانیه در اختیارات جزئیة الخ, on fol. 16<sup>a</sup>.

مقاله خاتمه در بیان اختیارات متفرقه الخ, in twenty faṣls, on fol. 106<sup>b</sup>.

The whole work comprises only 104 leaves in this copy, for ff. 107<sup>b</sup> and 118<sup>a</sup>-120<sup>a</sup> are left blank, and the whole portion of ff. 24<sup>a</sup>-42<sup>b</sup> belongs to quite another work, written by another hand, and inserted by mere mistake or thoughtlessness into the leaves of this MS. The proper continuation of fol. 23 is fol. 43, as both catchword and contents undoubtedly prove. This inserted fragment deals likewise with the علم الاختیارات, and comprises one maḳālah in seven faṣls.

The first faṣl of this maḳālah (مقاله اولی در بیان آنچه محتاج الیه است در ابواب اختیارات) begins on fol. 41<sup>a</sup>, and is headed: در منسوبات بروج دوازده گانه الخ.

The second faṣl (در منسوبات کواکب سبعة سیاره آنچه مناسب اختیارات باشد) begins on fol. 24<sup>a</sup>.

The third faṣl (در منسوبات مراکز طالع اعنی بیوت) begins on fol. 25<sup>a</sup>.

The fourth faṣl (در بیان درجات بروج از سعد و نحس) begins on fol. 25<sup>b</sup>.

The fifth faṣl (در خطوط کواکب از حدود وجوه الخ) begins on fol. 26<sup>b</sup>.

The sixth faṣl (در قوی و ضعف کواکب الخ) begins on fol. 30<sup>a</sup>.

The seventh faṣl (در معرفت نظر و تناظر و رد و قبول) begins on fol. 34<sup>b</sup>.

The right order of the inserted leaves is consequently 41, 42, 24-40.

In the khātimah of Kāshifī's work several faṣls are missing; for instance, the end of faṣl I, the whole of faṣls II-IV, the beginning of faṣl V, the end of faṣl VII, the whole of faṣls VIII-X, the end of faṣl XI, and a few others besides.

No date. Very incorrect writing; the whole margin is covered with corrections of words wrongly spelt, added by a European hand (probably by Marsh himself).

Ff. 126, ll. 21; Nasta'lik; size, 9 $\frac{5}{8}$  in. by 5 $\frac{3}{4}$  in. [MARSH 126.]

### 1554

The same.

Muḳaddimah, on fol. 6<sup>a</sup>; maḳālah I, on fol. 8<sup>b</sup>; II, on fol. 30<sup>a</sup>; khātimah, on fol. 142<sup>b</sup>. This copy is, like the preceding one, not at all carefully executed, nor is

it complete, as there are many blanks and tables not filled in.

No date. According to a seal on the first page it once belonged to the library of Muḥammad Shāh.

Ff. 173, ll. 15; Nasta'lik; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [OUSELEY 236.]

## 1555

The same.

Muḥaddimah, on fol. 4<sup>b</sup>; makālah I, on fol. 7<sup>b</sup>; II, on fol. 25<sup>b</sup>; khātimah, on fol. 120<sup>a</sup>.

No date.

Ff. 160, ll. 15; Nasta'lik; the whole copy greatly damaged by worms; small illuminated frontispiece; size, 9 $\frac{1}{2}$  in. by 4 $\frac{5}{8}$  in. [WALKER 65.]

## 1556

Sirāj-alistikhrāj (سراج الاستخراج).

A tract on astronomy, compiled A. H. 1006 (=A. D. 1597, 1598; the consonants with diacritical points in the title form the chronogram, comp. fol. 81<sup>b</sup>, l. 11), by Farid, the astronomer of Dihli, that is, Mullā Farid-al-din Mas'ūd bin Ḥafiz Ibrāhīm, the court-astronomer of the emperor Shāhjahān and author of the *زيج*

شاهجهانی, or the astronomical tables of Shāhjahān, who died A. H. 1039=A. D. 1629; see Rieu ii. p. 459 sq., and iii. p. 1088<sup>a</sup>.

Beginning: حمد مبدعی را سزد که مهندس قدرت: کامله اش در ارقام درجات مخلوقات الخ.

It contains a muḥaddimah, nine bābs, and a khātimah. Another copy of the same tract is found in No. 476 of the India Office Library, fol. 118<sup>b</sup> sq.

No date.

Ff. 80-118, ll. 15; Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 $\frac{3}{8}$  in. [FRASER 180.]

## 1557

Majma'-alfadā'il (مجمع الفضائل).

A work on astronomy and astrology, compiled from many older sources, A. H. 1046=A. D. 1636, 1637, by Muḥammad Fāḍil, son of Maulānā 'Abd-alshakūr, and dedicated to the emperor Shāhjahān; see fol. 2<sup>b</sup>, ll. 4 and 9, and fol. 3<sup>a</sup>, ll. 1 and 2. A detailed index on ff. 3<sup>a</sup>-9<sup>b</sup>. The work is divided into three bābs with 159 faṣls altogether (not 156, as is stated on fol. 3<sup>a</sup>, l. 3), 116 in the first, 36 in the second, and 7 in the third bāb.

Beginning: حمد بيمد مر خدا و ثنای بی عد آن شفا بخش دانا را که علت هر صاحب معالجه بی واسطه الخ.

Many tables throughout. The last leaves slightly injured.

Dated the 21st of Sha'bān, in the year 36 (probably the 36th year of 'Ālamgir's reign=A. H. 1104, A. D. 1693, April 27).

Ff. 214, ll. 11; clear and distinct Nasta'lik; size, 9 $\frac{3}{8}$  in. by 6 $\frac{5}{8}$  in. [FRASER 167.]

## 1558

Ghāyat-almurād (غاية المراد).

A detailed work on arithmetical and astronomical calculations, composed by Ṣūfī Kamāl altustarī (see fol. 1<sup>b</sup>, l. 10), and entitled: غایة المراد فی وفق الاعداد.

Beginning: سپاس و ستایش بر وفق اعداد نا متناهی مقرون بتسبیح و تهلیل و تحمید الخ.

It is divided into forty chapters, the first of which is headed: در بحث علم حساب و اثبات آن و پیدا شدن این علم. The heading of the second, on fol. 13<sup>b</sup>, runs thus: در خواص وفق دو در دو و دو در سه; that of the third, on fol. 14<sup>b</sup>, thus: در خواص وفق سه در سه, and so on.

Dated the 9th of Jumādā-althānī, A. H. 1075=A. D. 1664, December 28, by Shaikh Muḥammad Khishti (خشتی).

Ff. 141, ll. 23; Nasta'lik; the first five leaves supplied by a more modern hand; many tables; slight injuries here and there; size, 12 $\frac{3}{4}$  in. by 8 $\frac{1}{2}$  in. [WALKER 116.]

## 1559

Naurūz-nāma (نوروز نامه).

A work of chronological and astrological contents, composed by Muḥammad Bākī Sabzwārī (fol. 2<sup>b</sup>, l. 2) at the command of Shāh Sulaimān Alḥusainī Almuṣawī (fol. 2<sup>a</sup>, l. 12), who reigned over Persia from A. H. 1077 to 1106=A. D. 1666-1694. The title is added on the first page by a later hand; the author himself calls his work (fol. 2<sup>b</sup>, l. 2, in the preface) رساله در تحقیق ایام

وروزهای مبارک و مسعود و منکوس از ایام و شهر اسلامیه و فرس قدیم و رومی و ترکی و آنچه درین ابواب از A treatise about the

days, the blessed, lucky, and unlucky days (in particular), the months of the Muslims, Old-Persians, Greeks, and Turks, and what we learn about these subjects from the noble traditions.

It is divided into a muḥaddimah, three bābs, and a khātimah.

Muḥaddimah, on fol. 4<sup>b</sup>: در بیان روز و شب و ماه و سال و اختلاف تواریخ امم علی سبیل الاجمال.

Bāb I, on fol. 10<sup>b</sup>: در بیان تأریخ هجری و شهر قمری و ایام معینه که در شهر عربیه بحسب خوبی و بدی امتیاز دارند و ذکر بعضی از آنچه در باب ایام هفته وارد شده.

Bāb II, on fol. 21<sup>a</sup>: در تفصیل احکام و اختیار روزهای ماه جهت کارها و سعادت و نحوست آن بحسب بعضی احادیث.

Bāb III, on fol. 41<sup>b</sup>: در ایام فرس و شرح نیک و بد آن و ذکر ایام رومی و ترکی و شرح آن علی سبیل الاجمال.

Khātimah, on fol. 91<sup>a</sup>: در احکام بعضی اوضاع فلکیه که از بعضی احادیث مفهوم میشود و ذکر بعضی امور که دفع آفات نحوست ایام و ساعات و غیر آن میکند.



The first bāb is subdivided into four, the second into two, and the third into six faṣls. The chief authorities, on which the traditions of this book rest, are حضرت صادق (i. e. Imām Ja'far Ṣādiq, see above in No. 1547, 3) for the astrological, and Albīrūnī (Abū Raiḥān Muḥammad, who died A. H. 440 = A. D. 1048) for the chronological part; of the latter he quotes آثار باتیه and قانون مسعودی; see fol. 41<sup>b</sup>, etc.

Not dated.

Ff. 96, ll. 15; Nasta'liq; size, 10 in. by 5½ in.  
[OUSELEY 244.]

### 1560

Kashf-alarār (کشف الاسرار).

Another work by the same Muḥammad Bākīr (see fol. 2<sup>a</sup>, l. 11) on astrology and the science of talismans, entitled: کشف الاسرار فی علم النجوم و الطلسمات, and beginning: آغاز دیباجة هر کتاب و عنوان فهرست هر خطاب الیخ.

It is divided into a muḥaddimah and five maḳālas, the headings of which we quote from the index on ff. 3<sup>a</sup>-4<sup>b</sup>:

مقدمه مشتمل بر سه فصل فصل اول در فضیلت علم فصل دوم در فضائل علم تسخیر و طلسم فصل سیم در شرائط اشتغال درین علم, on fol. 4<sup>b</sup>.

مقاله اولی در تقریر ادله قواعد کلیه علم طلسم و نجوم (without a heading), in six faṣls, on fol. 9<sup>a</sup>.

مقاله ثانیه در ذکر مسائل نجوم که درین علم ضروریست, in eighteen faṣls, on fol. 23<sup>b</sup>.

مقاله ثالثه در طلسمات, in four faṣls (not marked in the text).

مقاله رابعه در علم دعوت اصول کواکب و اصول علمیّه, in five bābs, on fol. 111<sup>a</sup>.

مقاله خامسه در اعمال جزئیّه حبّ و دفع سحر و مانند آن, in five bābs, on fol. 144<sup>b</sup>.

This last maḳālah is incomplete, and breaks off on fol. 160<sup>b</sup>; the rest of the leaves of this MS. (ff. 161-207), written by another hand, seems not at all to belong to Muḥammad Bākīr's work; it contains single treatises on the تسخیر, or the art of subduing the Jīns and the star-spirits, mostly on the authority of Muḥammad Sirāj-al-dīn Sakkākī (with his full name Abū Ya'kūb Yūsuf bin Abī Bakr, commonly known as Sirāj-al-dīn Khwārizmī, who was born A. H. 555 = A. D. 1160, and died A. H. 626 = A. D. 1229; see Beale, Oriental Biography, Dictionary, p. 232, and the complete collection of his treatises in the following copy, Walker 91), and on arithmetical subtilties, in which 'Umar Khayyām (see above, Nos. 524 and 525) is very often quoted. Then follows an incomplete رساله در خواص آیات by Muḥammad bin Shaikh Muḥammad alharawī, entitled تحفة حمد بیحد و ثنا, on fol. 198<sup>a</sup>; and beginning, on fol. 198<sup>a</sup>:

و نثار بارگاه ملک احد تبارک و تعالی و تقدّس که کلام مجید و فرقان حمید الیخ.

Four bābs occur in this fragment, viz.:

باب اول در کشف قلوب, on fol. 199<sup>a</sup>.

باب دوم در جاه و مناصب عالیّه و تسخیر قلوب سلاطین و امرا و عوالم الناس, on fol. 199<sup>b</sup>.

باب سیم در کشایش کارها, on fol. 200<sup>b</sup>.

باب چهارم در دفع امراض, on fol. 201<sup>b</sup>.

It breaks off on fol. 201<sup>b</sup>; the last leaves from fol. 202 to fol. 207 contain the fragment of another treatise on necromancy (رساله نیرنج), defective both at the beginning and end.

Ff. 207, ll. 19; Nasta'liq; size, 9 in. by 5⅝ in.  
[OUSELEY ADD. 14.]

### 1561

Majmū'a-i-Nuskha-i-Sakkākī dar 'ilm-i-da'wat (مجموعه نسخه سکاکی در علم دعوت).

(نسخه سکاکی در علم دعوت).

A collection of various wonderful treatises on astrology, exorcism, etc., by Imām Muḥammad Sirāj-almillāh wa al-dīn alsakkākī (see the preceding copy), especially on the science of تسخیر, or the art of compelling sub-lunar and superlunar spirits to do anything the conjuror wants.

First treatise, on fol. 1<sup>b</sup>, beginning: چون حق جلّ و علا خواست که جنّ را بیافریند تا اوّل خلقی در عالم جنّ باشد الیخ.

Second treatise, on fol. 36<sup>b</sup>, beginning: این کتاب تکلوشاه<sup>1</sup> حکیم است از گفتار هرمس حکیم که آن ادریس نبی است صلوات الله علیه بجهت حاکم کواکب الیخ.

Third treatise, on fol. 52<sup>b</sup>, beginning: قال الشیخ الامام الاجلّ السید الزاهد التحریر لعلاّمه فخر الاثنه تاج الاثمه اخطاب لخطبا افضل الفضلا فرید العصر ابو الفضل محمد بن احمد الطیبی رحمه الله علیه الیخ.

Fourth treatise, on fol. 102<sup>a</sup>, beginning: شکر و سپاس و ستایش مر خدا را عزّ و جلّ که آفریدگار طبائع و ارکانست الیخ.

Fifth treatise, on fol. 135<sup>b</sup>, beginning: الحمد لله خالق الملکین و رازق الخافقین الذی ابدع بقدرته الکامله الیخ.

Sixth treatise, on fol. 182<sup>b</sup>, beginning: بدانکه حق سبحانه و تعالی اوّل فرشته آفرید و آنکه جنّ و آنکه آدمی آفرید الیخ.

<sup>1</sup> Probably Tānkulūshāh the Great, a mythical astrologer; see A. von Gutschmid, Das genethialogische Buch des Thenkelōshā, in Zeitschrift der D. M. G., xv. p. 79 sq., and Rieu ii. p. 486.

No date. A seal with the date A. H. 1200 = A. D. 1786 at the end.

Ff. 211, ll. 19-20; unequal Nasta'liq, written by different hands, as it seems; many tables and small pictures; illuminated frontispiece at the beginning of each treatise, except the second; size, 10½ in. by 6½ in. [WALKER 91.]

## 1562

Kunh-almurād fi wafk-ala'dād (کنه المراد فی وفق) (الأعداد).

A work on the mystical sense and magical influence of numerals distributed in cabalistic squares, composed, according to H. Khalfa v. p. 260, No. 10952, by Ya'qūb bin Muḥammad bin 'Alī Tāūsī (طاوسی), and divided into three الواح, a muḥaddimah, and a khātimah.

لوح اول در بیان وضع اعداد در مرتبعت فرد, on fol. 6<sup>a</sup>.  
لوح دوم در بیان طرق وضع اعداد در مرتبعت زوج الزوج, on fol. 35<sup>b</sup>.

لوح سیوم در بیان وضع اعداد در مرتبعت زوج الفرد, on fol. 53<sup>a</sup>.

خاتمه در بیان وضع حروف و کلمات, on fol. 66<sup>b</sup>.

Beginning: حمدی بر وفق اعداد نامتناهی مقرون بتسبیح افراد و ازواج مکنونات از ماه تا بهامی الخ, agreeing with the beginning, quoted in H. Khalfa. But there the title runs as follows: کنه المراد و خلاصة فی وفق الاعداد. Another work of similar contents is described in Rieu ii. p. 487.

Not dated.

Ff. 84, ll. 25; Nasta'liq; size, 9½ in. by 6½ in. [SELD. SUPERIUS 58.]

## 1563

Ḍiyā-al'uyūn (ضیاء العیون).

A treatise on magic art and talismans, especially on the powerful influence of certain sentences of the Qurān as inscriptions in circles, and the mystic peculiarities of Muḥammad's seal of prophetic mission (مهر نبوت), by Ibn Muḥammad Mahdī Abū-almafākhīr Nizām-al-dīn Muḥammad Ḥādī alḥusainī alṣafawī, called Shāh Mirzā (see fol. 1<sup>b</sup>, ll. 2 and 3), with the epithet Mirzā Mahdī-khān Ṣafawī, beginning: بعد از حمد بحد و ملوة بیعد چنین گوید احقر بندگان الخ.

The title occurs on fol. 2<sup>a</sup>, l. 8. The book is divided into a preface (فائحه) and two chapters (منظر).

منظر اول در تکسیرات بعضی از سوره و آیات قرآن مجید و فرقان حمید و اشکال مکرمة و نقوش معظمة الخ, on fol. 6<sup>a</sup>.

منظر دوم در نقش معظمی که در تمام ایام هفته باید دید و مرتبعت ذو الکتابه که در هر روزی از ایام هفته مرتب مخصوص آنروز را منظور نظر ساخته از فروغ اسمای حسانیش دیده را روشن گرداند الخ, on fol. 32<sup>a</sup>.

According to its last words the treatise was composed at Ḥaidarābād, A. H. 1114 = A. D. 1702, 1703.

Another copy of the same in the India Office Library, No. 2161.

Copied by Muḥammad Ḥusain bin Muḥammad Amin of Mashhad.

Ff. 34, ll. 15; Nasta'liq; many small tables; size, 7½ in. by 4½ in. [FRASER 170.]

## 1564

Three treatises on fortune-telling, the science of making amulets or charms, and other cabalistic matters, by different authors, viz.:

*First* risālah, consisting for the greater part of mathnawi-baits, anonymous, on ff. 1<sup>b</sup>-10<sup>b</sup>. Beginning: در اول کلام حمد کردگار آوردم مالک ملک علّام واحد صمد سلام ملک او سرمد دوام حکم او محکم و مدام اورا حمد مرکردگار عالم را - که دهد راح و روح آدم را

*Second* risālah, a compendium of the science of jafr (مختصر در جفر), i. e. of fortune-telling from the entrails of a lamb, or in general, of making amulets and charms, likewise anonymous, on ff. 12<sup>b</sup>-24<sup>b</sup>. Beginning: رسالۀ دیگر در جفر بعد این مختصر است در علم جفر و تکسیر بر چند فصل در علم ممانلات و مقابلات عداوت الخ.

*Third* risālah, also on جفر, styled زیدة الارواح, by Ibn Muḥammad Maḥmūd, with the takhalluṣ 'Iyānī alḥamd لله رب العالمین, on ff. 25<sup>b</sup>-40. Beginning: العاقبة للمتقين والصلوات والسلام علی سید المرسلین و خاتم النبیین الخ.

No date.

Ff. 1-40, ll. 13-20; partly Nasta'liq, partly Shikasta, written by different hands; size, 8½ in. by 4½ in. [WALKER 55.]

## 1565

1. Ff. 1-6. Another short introductory tract on the science of جفر, containing a مقدمه در بیان وضع جفر, مرتضوی, and beginning: بسم الله .... این مقدمه در بیان الخ.

2. Ff. 7-70. A third, much larger, but incomplete tract on the same subject. Perhaps this is a continuation of the preceding مقدمه. It is defective both at the beginning and end.

No date.

Ff. 1-70, ll. 19; Naskhi for the greater part; size, 9½ in. by 5½ in. [WALKER 81.]

## 1566

Two fālnāmas.

Two treatises on divination, viz.:

1. Ff. 31<sup>a</sup>-36<sup>b</sup>. A فالنامه in form of twenty-nine short ghazals and kit'as with from two to four baits, every one dealing with one letter of the alphabet, beginning with a short preface in prose: الحمد لله ... بدانکه وقتك الله تعالى که این رسالۀ فالنامه از کلام مجید



و فرمان حمید شیخ المشایخ الاکرم الخ  
begins :

الف آمد بقالی ای دل افروز - نیکوتر گردش احوال هرروز

2. Ff. 37<sup>a</sup>-43<sup>b</sup>. A fāl-nāma in prose, beginning : چنین  
آوردند سعد و نحس باریتعالی فرموده است اما در قرعه  
ابجد حساب چهار الخ  
No date.

Ff. 31-43, ll. 13; Nasta'liq; size, 8½ in. by 5½ in.  
[BODL. OR. 695.]

## 1567

Another fāl-nāma.

Another fāl-nāma (or کتاب فالنامه, as it is styled),  
ascribed to Aristotle, and pretended to have been written  
by him for his pupil Alexander the Great; see the initial  
words : این کتابیست که حکیم ارسطاطالیس جهت  
سکندر ذو القرنین جمع کرده است که میان هر دو کس  
که محل خصومت باشد الخ. It contains nine bâbs.  
No date.

Ff. 5, ll. 7; excellent, large and distinct Nasta'liq; margin of  
various colours, powdered with gold; illuminated frontispiece;  
size, 8½ in. by 5½ in. [OUSELEY ADD. 28.]

## 1568

Fragment of a fāl-nāma.

The first portion of an anonymous treatise on divination,  
beginning : در بیان حساب ابجد، خواهد که بداند  
بیمار کدام روز بیمار شده سلطان و سلاطین را حساب  
کند و هفت کان طرح کند الخ. It breaks off on  
fol. 101<sup>b</sup>.

Ff. 95-101, ll. 14; careless Nasta'liq; size, 9 in. by 5 in.  
[BODL. OR. 500.]

## 1569

Fragments, partly incoherent, without beginning or  
end, of treatises on astrology, the choice of lucky or un-  
lucky days, the interpretation of dreams, and similar  
topics.

No date. Bought with the Schlagintweit Tibetan  
Collection in March, 1885.

Ff. 74, ll. 12-19; Nasta'liq, by different hands; size, 7 in. by  
4½ in. [MS. PERS. e. 8.]

## 1570

A work on the interpretation of dreams in fifty-nine  
bâbs, apparently the same which is found in A. F.  
Mehren's Catal., p. 45, No. 113 (styled there خواب  
تعبیر, comp. Fleischer, Catal. Dresd., p. 5, No. 30, and  
p. 13, No. 93), but the preface here has a slightly  
different wording, viz.: اما... الحمد لله رب العالمین  
بعد این کتابیست جمع کرده برگزیده شیخ الامام  
الفاضل الزاهد ابراهیم بن عبد الله الکرمانی محمد بن  
سیرین رحمة الله علیه ترجمه از کتاب مهتر دانیال

پیغمبر علیه السلام و از مهتر یوسف علیه السلام و از  
کتاب جعفر صادق رضی الله عنه الخ

According to these introductory words the author's  
or compiler's name would seem to run thus: Ibrâhîm  
bin 'Abdallâh al-kirmânî Muḥammad bin Sirin; but  
a comparison of this statement with the account given  
in Mehren (where the author is called Sirâj-al-dîn  
Muḥammad bin Sirin) and in Fleischer (where Ibrâhîm  
of Kirmân and Ibn Sirin are two distinct names), as  
well as with the list of authorities in the following  
MS. of the 'Ta'bir-nāma-i-Sultânî' (Nos. 5 and 7), and  
with some of the concluding words of our own copy, کتاب

ابراهیم بن عبد الله کرمانی و محمد بن سیرین  
clearly that either Ibrâhîm bin 'Abdallâh and Mu-  
hammad bin Sirin were joint authors, or that Ibn  
Sirin alone compiled the work; the first name having  
by mistake been added by the transcriber. In the  
latter case we have got, perhaps, in this copy the  
Jawâm'ib ibn Sirin (quoted in the following MS. under  
No. 5). This second conjecture seems confirmed by the  
last words of our copy: متن کتاب تصنیف ابن سیرین

و حواشی عربی مجموع این تعبیر قادر تصنیف امام  
ابو سعید دینوری برای امیر المؤمنین عباس القادر  
بالله و حواشی ابو بکر جاجرمی است.

The Arabic glosses, mentioned here as taken from  
the 'Tahqîq' of Abû Sa'id Dinawarî (or according  
to the following copy under No. 2, Abû Sa'id  
Naṣr bin Ya'kûb aldinawarî) and from Abû Bakr  
Jajarmi, are not found in this copy; they were  
no doubt contained in the original MS., from which  
ours is derived, but left out by the transcriber.  
Another copy of the same work in the India Office  
Library, No. 1360.

Dated the 12th of Rabi'-al-âkhar (a Friday), A.H. 999  
= A.D. 1591, February 8.

Ff. 113, ll. 14; Nasta'liq; size 8½ in. by 5½ in.  
[MARSH 468.]

## 1571

Ta'bir-nāma-i-Sultânî (تعبیرنامه سلطانى).

The royal book of the interpretation of dreams,  
compiled by the Kâdi Isma'il bin Nizâm-almulk, A.H.  
763 = A.D. 1361, 1362, for the Muzaḥfaride Sultân Abû-  
alfawâris Shâh Shujâ' (who reigned A.H. 760-786 =  
A.D. 1359-1384); see the preface, on fol. 1<sup>b</sup>, and H.  
Khalfa ii. p. 311, No. 3067, on the basis of the  
following works:

1. کتاب التخییر فی علم التعبیر, by Imâm almuḥaḳ-  
kîkin Fakhr-alḥaḳḳ wa-al-dîn alrâzi (i.e. Fakhr-al-dîn  
Muḥammad bin 'Umar alrâzi), who died A.H. 606 =  
A.D. 1209, 1210; comp. H. Khalfa ii. p. 248, No.  
2726, and Bland's paper on the Science of Ta'bir in the  
Journal of the Royal Asiatic Soc., vol. xvi. pp. 125  
and 157.

2. کتاب تعبیر قادری, composed by Ḥakîm Abû

Sa'd Naṣr bin Ya'kūb aldinawarī, A. H. 397=A. D. 1006, 1007, for the Khalif Al-Kādir billāh (who reigned A. H. 381-422=A. D. 991-1031); see the preceding copy. This author had before him the sayings of 7500 interpreters of dreams, and selected for his work those of 600. It is divided into fifteen طبقه; comp. H. Khalifa ii. p. 312, No. 3068, and Bland, p. 156.

3. کامل التعبير, composed by Shaikh Abū-alfadl Husain bin Ibrāhīm bin Muḥammad of Tiflis for the Pādishāh of Rūm, 'Izz-al-din Kiliġ Arslan bin Mas'ūd, A. H. 569-588=A. D. 1173-1192; see Bland, pp. 124 and 155. A copy of this work is preserved in the India Office Library, No. 1003.

4. اصول دانیال حکیم.

5. جوامع ابن سیرین.

6. تقسیم امام جعفر.

7. دستور کرمانی.

8. ارشاد مغربی.

9. تعبیر ابن اشعث.

10. کنز الرؤیا مأمونی; comp. on the last seven, Bland, pp. 153 and 154; Fleischer, Catal. Dresd., Nr. 30; H. Khalifa ii. p. 311, and v. p. 254, etc.

This work is a sort of dictionary, arranged alphabetically, and preceded by an explanatory introduction (مقدمه), which is subdivided into two chapters (فصل), viz.:

فصل اول در حقائق اصول و دقائق فروع خواب  
بر قاعده کتاب التخبیر, on fol. 6<sup>a</sup>.

فصل دوم در آداب نائم تا اکثر خوابهای او راست آید,  
on fol. 8<sup>b</sup>. Each faṣl contains ten nuktas.

This introduction closes with an interpretation of those dreams, in which God Himself or the angels, prophets, and other distinguished personages, for instance, Eve, Cain, Mary, etc., appear. The dictionary itself begins on fol. 24<sup>a</sup> with the word آبادانی. Most of the words explained in it are marked on the margin; besides there are many additions. Two leaves are missing after fol. 125.

Beginning: الحمد لله الذي خصّ خواصّ الأنام بالأحلام  
و صلوة على النبي.

Another copy of the same in the India Office Library, No. 2037.

Not dated. This MS. came into Sir Gore Ouseley's library the 4th of Jumādā-althānī, A. H. 1219=A. D. 1804, September 10.

Ff. 321, ll. 17; Nasta'lik; a few pages in the middle of the MS. supplied by a more modern hand; illuminated frontispiece, a little effaced; the first leaves very much injured; size, 8½ in. by 6 in. [ELLIOTT 344.]

## 1572

A Persian almanack, composed in India, as we gather from a passage on fol. 57<sup>a</sup>: طالع تحویل سال: عالم مع تسوية البيوت ومواضع سبعة سيارة وعقدتين

قمر وبعضی از سهام مشهوره بحساب زیج جدید محمد شاهی تحریر یافت. It is for A. H. 1195=A. D. 1780, 1781. To the names of the months is added الهی (فروردین ماه الهی). The Zij-i-jadid-i-Muḥammadshāhī, mentioned in the above passage, were completed by Rājah Jai-Singh Sawā'i, A. H. 1140-1141=A. D. 1728; see Rieu ii. pp. 460 and 461. The Ilāhī era is probably that of Muḥammadshāh, beginning A. H. 1131; another, styled Ilāhī-Shāhjahānī, began A. H. 1037; see Rieu ii. pp. 460 and 462.

Ff. 55-70; Nasta'lik; size, 9 in. by 7 in. [OUSELEY 160.]

## 1573

Another almanack arranged in the same way as the preceding, for A. H. 1210=A. D. 1795, 1796. Here the months are called جلالی (جلالی فروردینماه etc.). The Jalālī era is probably that of the emperor Akbar, which commenced A. H. 963.

Ff. 15; Shikasta; size, 9 in. by 6½ in. [OUSELEY 159.]

## 1574

Another almanack, without date.

Beginning: مر پادشاهان کامگار و ملوک نامدار و  
سلاطین عالیمقدار دلیست (? دلیست) بر عظمت و قوت  
پادشاهان و گذرانیدن اوقات شریف بعیش و عشرت الخ

Ff. 22; Nasta'lik; size, 6½ in. by 4¾ in. [BODL. OR. 440.]

## III. MEDICINE.

## 1575

Nūr-al'uyūn (نور العیون).

A good and old, but defective copy of Abū Rūh Muḥammad bin Maṣṣūr bin Abī 'Abdallāh bin Maṣṣūr alyamānī, known as Zarrīn dast or gold-hand's famous work on the human eye and its diseases, entitled نور العیون (see this title on fol. 2<sup>a</sup>, l. 1), and composed A. H. 480=A. D. 1087, 1088, under the Saljūq Sultān Abū-alfath Malikshāh bin Muḥammad (A. H. 465-485=A. D. 1072-1092); see fol. 1<sup>b</sup>, ll. 16 and 17. The first and one or two of the last leaves are missing; besides, fol. 20 is left blank. The copy begins abruptly in the midst of the preface: که از آن علم داند که الخ

The work is divided into the following ten maḳālas:

1. در علم تشریح و ترکیب و حد و هیأت و مزاج خاص و مزاج عام و شمار طبقات و رطوبات و عضوها الخ on fol. 3<sup>a</sup>.

2. در بیماریها و عارضها که بموقتند در چشم و جفن و غیر آن از اجزاء چشم که آنرا بتوان دید بچشم الخ on fol. 24<sup>a</sup>.



3. در بیماریها که آنرا بچشم نتوان دید الخ، on fol. 45<sup>a</sup>.
4. در علاج بیماریها که آنرا علاج توان کرد و علاج پذیرد الخ، on fol. 74<sup>a</sup>.
5. در بیماریها که در چشم افتد که آنرا علاج نباشد و علاج نپذیرد، on fol. 100<sup>b</sup>.
6. در آنچه باید کرد در اول هر علتی که اول او پدید آید که آنرا علاج توان کرد تا آن علت نباشد الخ، on fol. 104<sup>b</sup>.
7. در صفت دستکاریها که در چشم باید کرد که هر یکی چگونه باید کرد و چون کرده باشد علاج هر یکی چون چگونگی باید کرد و نکند تا بصلاح باز آید الخ، on fol. 119<sup>a</sup>.
8. در آنچه علاج نتوان کرد نه بدارو و نه به دستکاری، on fol. 129<sup>a</sup>.
9. در داروهای مفرد که در علاج چشم بکار دارند و قوت و هر یکی در گرمی و سردی و تری و خشکی الخ، on fol. 131<sup>b</sup>.
10. در داروهای مرکب که در علاج بیماری چشم بکار آید، on fol. 141<sup>a</sup>.

Towards the end of this makālah the MS. breaks off. We have transcribed the headings of the single chapters from the index on ff. 2<sup>a</sup> and 2<sup>b</sup>; they slightly differ sometimes from those in the text itself.

Ff. 161, ll. 25; Nasta'lik; size, 9 in. by 6½ in. [SALE 72.]

## 1576

Dhakhira-i-Khwārizmshāhī (ذخیره خوارزمشاهی).

The treasure of the Khwārizmshāh, the first large and complete thesaurus of the whole medical science in Persian, composed by Isma'il (or, according to the following copies, Laud 155, and Elliott 180, Zain-al-din Abū Ibrāhīm Isma'il) bin al-Ḥasan bin Muḥammad bin Aḥmad (according to Laud 155, bin Aḥmad bin Muḥammad) alḥusaini aljurjānī (see fol. 2<sup>a</sup>, ll. 12-13), who entered the service of the Khwārizmshāh (or rather governor of Khwārizm under the Saljūqs) Arslan Yamin-almulūk wa-alsalāṭin Abū-alfath Muḥammad bin Yamin-almulk Mu'in (in Laud 155, Khwārizmshāh Abū-alfath Muḥammad bin Yamin-al-din Mu'in), A. H. 504=A. D. 1110, 1111, and dedicated this work to his patron; see more details about this ruler in the description of the British Museum copy of this work, Rieu ii. pp. 466 and 467. He died, according to H. Khalfa iii. 330, No. 5794, A. H. 531=A. D. 1136, 1137; in other places H. Khalfa gives A. H. 535=A. D. 1140, 1141 as date of his death. The other statements of H. Khalfa about the author's and his sovereign's names are wrong; equally wrong is his assertion that the work is divided into twelve books. It contains only ten. A Turkish translation of it was made by Abū-alfadl Muḥammad bin Idris aldaftari, who died A. H. 982=

A. D. 1574, 1575. The headings of the ten *kitābs* (or *بخش*) are as follows (we quote them from Laud 155, compared with Elliott 180, since there is inserted between the preface and the first *kitāb* a short index of all ten not found in this copy; all the following *kitābs* are preceded here by a detailed index of all their subdivisions):

1. Definition of medicine and structure of the human body (اندر شناختن حدّ طبّ و منفعت آن و شناختن گوهر تن مردم هر چیزی و چگونگی آن و شناختن مادّتها و خلطها و مزاجها و احوال عادتها و تشریح اندامها و یاد گفتار (کردن قوتها و اندامها), on fol. 2<sup>b</sup>, in six مقاله or گفتار.
2. Health and disease of the human body (اندر شناختن حالها تن مردم از تندرستی و بیماری و انواع واعراض و اسباب آن و شناختن نبض و نفس و شناختن احوال هرچه از تن مردم بیرون آید عرق و گفتر (نفث و بول), on fol. 76<sup>a</sup>, in nine گفتار.
3. Sanitary precautions and general maxims for the preservation of health (اندر نگاه داشتن تندرستی و تدبیر آن و تدبیر هوا و مسکن و شناختن احوال آنها و تدبیر طعام و شراب و خواب و بیداری و تدبیر حرکت و سکون و شناختن احوال کسوتها و عطرها و اسیرغما و بکار داشتن روغنها و تدبیر آن و تدبیر فی کردن و داروی سهل خوردن و تدبیر فصد و حجامت و دیوچه و حقنه و شیاف و تدبیر امراض نفسانی چون شادی و اندوه و اندیشه و غیر آن و تدبیر پروردن اطفال و (و تدبیر پیران و مسافران), on fol. 144<sup>b</sup>, in fourteen مقاله.
4. Diagnosis of diseases, etc. (اندر استخراج مرض) یعنی شناختن هر بیماری که کدام بیماری است و شناختن نصیح و شناختن حال بیماری که آن چگونه باشد یا گفتار (خواهد بود), on fol. 298<sup>a</sup>, in four گفتار.
5. Fevers and their cure (اندر یاد کردن تب و احوال), on fol. 332<sup>b</sup>, in six گفتار.
6. Diseases of the limbs and their cure (اندر علاج (بیماریهای اندامها از سر تا پهای), on fol. 405<sup>b</sup>, in twenty-one گفتار.
7. Tumours, ulcers, wounds, etc., and their cure (اندر علاج آماسها و ریشها و تدبیر آن و شکافتن و داغ کردن و علاج اندامی که تپا شود و تدبیر شکستگی و (آزادگی و زخم و ضرب و مانند آن), on fol. 788<sup>a</sup>, in seven گفتار.
8. Preservation of the external parts of the body (اندر تدبیر پاکیزگی و آراستگی ظاهر تن از سر تا پای), on fol. 839<sup>a</sup>, in three گفتار.

9. Poisons and antidotes (اندر زهرها و پادزهرها), on fol. 853<sup>a</sup>, in five گفتار (و ترابقتها و تدبیر آن).

With the end of this ninth kitâb the work originally concluded, as we learn from ff. 874<sup>b</sup>-876<sup>a</sup>, where the author states the various reasons that prevented him from continuing his task, and rendered him both unwilling and unable to add the necessary chapter on drugs and medicaments. Afterwards he supplied this chapter and gave moreover as introduction to it another supplement on the various medical uses of the different limbs of animals. This latter supplement is the first portion of the *تتمّة کتاب ذخیرة خوارزمشاهی* (that is, the substitute for the tenth kitâb), and is styled: *گفتار اندر منافع اعضاء حیوانات*. It is arranged alphabetically, beginning with انسان, on fol. 876<sup>a</sup>, l. 19. On fol. 882<sup>b</sup> begins the chapter on the drugs, or as it is styled here, *کتاب قرافادین* (otherwise called *اقرافادین* or *قرباذین*, etc.). It is divided into two مقاله: (a) simple drugs (اندر یاد کردن داروها), on fol. 883<sup>a</sup>, in thirty-eight bâbs; (b) compound medicaments (اندر یاد کردن معجونها و داروها), on fol. 922<sup>a</sup>, in thirty-one bâbs.

Beginning of the whole work: الحمد لله رب العالمین و حمد الشاکرین و الصلوة علی النبی المصطفی محمد و آله اجمعین، اما بعد چون تقدیر ایزد تعالی چنان بود که جمع کنندۀ این کتاب بنده دعاگو آیم.

Another vast and elaborate thesaurus of medical science, by the same author, is the *اغراض الطب*, compiled partly on the basis of this work, but enriched and enlarged in many directions; a complete copy of these *Aghrâd-i-tibb* is preserved in the India Office Library, No. 1778.

This copy was finished the 26th of Rabi'-alâkhar, A. H. 1134 = A. D. 1722, February 13. On the fly-leaves at the end six anatomical pictures are added, showing the structure of the human body in both sexes.

No. 200, ff. 1-404; No. 201, ff. 405-1005, ll. 23; large, clear, and distinct Nasta'liq; illuminated frontispieces on ff. 1<sup>b</sup> and 405<sup>b</sup>; size, 12½ in. by 7¾ in. [FRASER 200, 201.]

### 1577

Another, but very defective copy of the same.

This copy differs a little from the preceding one, both in the preface and the arrangement of the last two kitâbs. It begins: الحمد لله رب العالمین و الصلوة علی محمد و آله اجمعین، سید امام اجل زین الدین نجم الاسلام تاج الغرة شفاء الارواح فخر السادة ابو ابراهيم اسمعيل بن حسن بن احمد بن محمد الحسینی الجرجانی رحمة الله علیه میگوید چون تقدیر آیم.

The author's name, which appears here immediately at the beginning, is omitted in Fraser 200 and given there only on the second page. On the other hand,

the title of the work (distinctly written in Fraser 200, fol. 1<sup>b</sup>, l. 13) is wanting here; about the index compare the preceding copy.

Kitâb I begins on fol. 2<sup>b</sup>, but it breaks suddenly off on fol. 29<sup>b</sup> in the eighth bâb of the second جزو of the fourth گفتار, corresponding to Fraser 200, fol. 35<sup>b</sup>, l. 21. The last word is رستمت, and then follows an extremely large lacuna, corresponding to Fraser 200, fol. 35<sup>b</sup>, l. 21 to fol. 263<sup>a</sup>, l. 6. Fol. 30<sup>a</sup> in this copy corresponds to Fraser, fol. 263<sup>a</sup>, l. 7 (in the fifteenth bâb of the fourth جزو of the second بخش of the first مقاله or گفتار of the third kitâb). There are consequently missing here large portions of the *first* and *third* kitâbs and the whole *second* kitâb.

Kitâb IV, on fol. 56<sup>b</sup>; V, on fol. 86<sup>b</sup>; VI, on fol. 153<sup>b</sup>; VII, on fol. 476<sup>b</sup>; VIII, on fol. 520<sup>b</sup>; IX, on fol. 533<sup>b</sup>. The fifth مقاله of the ninth kitâb, which begins in Fraser 201, on fol. 871<sup>a</sup> (styled there fifth گفتار), and is subdivided there into eleven bâbs, has here only seven; and after the conclusion of the seventh follows immediately the supplementary chapter on the احوال منافع حیوانات, on fol. 542<sup>a</sup>, in alphabetical order (comp. Fraser 201, fol. 876<sup>a</sup>, l. 19 sq.). The author's statement about the reasons of the delay in the continuation of his work is entirely missing here. The chapter on the drugs, *کتاب قرافادین* (or, as is written here, *قربادی*), forms here the tenth kitâb (کتاب دهم), on fol. 547<sup>b</sup>, divided as in Fraser 201 into two makâlas (on ff. 547<sup>b</sup> and 571<sup>b</sup>). In the beginning of this tenth kitâb the author says a few words about the completion of his book, and refers the reader to the end, where he intends to give the necessary explanations; but this promise is not fulfilled. The copy ends, on fol. 628<sup>a</sup>, simply with the end of the second makâlah of the tenth kitâb.

No date.

Ff. 1-628, ll. 25; Nasta'liq; size, 14-15½ in. by 9-9½ in. (the size of the leaves differing considerably). [LAUD OR. 155.]

### 1578

Another copy of the first half or the first five kitâbs of the same work.

This copy, the oldest of all, begins in the same manner as Laud 155, but contains only the first *five* kitâbs. A general index on ff. 1<sup>b</sup>-14<sup>a</sup>, stating that the whole work comprises ten kitâbs; but in the preface and even in the beginning of the index there are enumerated only nine. The preface begins on fol. 14<sup>b</sup>. Kitâb I, on fol. 15<sup>b</sup>; II, on fol. 43<sup>b</sup>; III, on fol. 66<sup>a</sup>; IV, on fol. 122<sup>a</sup>; V, on fol. 139<sup>b</sup>. A special table of contents prefixed to each kitâb. The fourth kitâb was finished the 6th of Ramadân, A. H. 743 = A. D. 1343, February 2; the whole copy the 5th of Shawwâl, A. H. 744 = A. D. 1344, February 20, a Friday, by Isma'il bin Ibrâhîm bin Shaikh Ahmad altabrizi altabib.

Ff. 178, ll. 41 on ff. 1-71, 77-82, and 106-122; ll. 29 on ff. 72-76, 83-105, and 123-178; small Naskhi, written by two different hands; worm-eaten; waterspots; illuminated frontispiece on fol. 14<sup>b</sup>; size, 14¾ in. by 9¾ in. [ELLIOTT 180.]



## 1579

Miftāḥ-alkhazā'in (مفتاح الخزان).

The key of the treasures, that is, the first and original redaction of the *Materia Medica*, by 'Alī bin al-Husain alansāri, commonly called Ḥājī Zain-al-aṭṭār (see fol. 2<sup>b</sup>, margin, and fol. 3<sup>a</sup>, l. 5), completed the 14th of Dhū-alka'dah, A. H. 767 = A. D. 1366, July 23 (comp. the colophon), and divided into three maḳālas (or risālas); the *first*, on fol. 4<sup>a</sup>, on simple medicaments (در ادویه مفردة); the *second*, on fol. 154<sup>b</sup>, on the exchanging and improving of the same simple medicaments (در ابدال و اصلاح آن); the *third*, on fol. 178<sup>a</sup>, on compound medicaments (در مرکبات). The first two risālas are in alphabetical order; the third contains in this original redaction only twelve bābs, concluding with the different kinds of مرهم.

Beginning: حمد و ثنای که روائج عطر آن مجالس خلوت عالم ملکوت را معطر گرداند الخ.

This copy is Zain-al-aṭṭār's autograph (هذا خط المصنف), as a note, written by another hand, states at the end of the copy. It is dated from the middle of the month Ṣafar, A. H. 769 = A. D. 1367, October. From this original work the author himself made, three years after its completion, an extract, styled اختيارات بدیعی (comp. the following copies), in which he left out entirely the *second risālah*, and divided the whole work into two *maḳālas* only, the latter of which was increased from twelve to sixteen bābs in that way, that two bābs were formed out of the second and three entirely new ones inserted, one after the fifth and two after the ninth.

The author was born, according to Rieu ii. p. 469, A. H. 730 = A. D. 1329, 1330, and died A. H. 806 = A. D. 1403, 1404.

Ff. 221, ll. 15; Naskhi; illuminated frontispiece; size, 7½ in. by 4¾ in. [MARSH 491.]

## 1580

Another copy of the same.

Beginning as in the preceding copy. Maḳālah I, on fol. 90<sup>b</sup>; II, on fol. 136<sup>a</sup>; III, on fol. 145<sup>b</sup>. No date.

Ff. 89-184, ll. 21; Nasta'liq; size, 13½ in. by 7½ in. [MARSH 454.]

## 1581

Ikhtiyārāt-i-badī'i (اختيارات بدیعی).

The first and original edition of the shorter extract from the Miftāḥ-alkhazā'in, made by the author himself, A. H. 770 = A. D. 1368, 1369, and entitled: اختيارات بدیعی; comp. H. Khalfa i. p. 197, No. 266; Rieu ii. p. 469; A. F. Mehren, p. 13; Cat. Codd. Or. Lugd. Batav. iii. pp. 277-278 and note, etc.

Beginning: امداد حمد بیعد و اعداد سیاس بیقیاس مبدعی را که آثار ابداع بر هر ورقی الخ.

*First* maḳālah, on fol. 2<sup>a</sup>; *second* maḳālah, on fol. 287<sup>a</sup>, in sixteen bābs (styled here with reference to the larger work رسالة سیم the *third risālah*, comp. the pre-

ceding copies; but at the end the proper title occurs: تتمت المقالة الثاني).

Not dated.

Ff. 332, ll. 17; Nasta'liq; illuminated frontispiece; size, 9¾ in. by 5 in. [HYDE 14.]

## 1582

The same.

This edition of the اختيارات بدیعی is already a little enlarged, and begins thus: حمد بیعد و سیاس بیقیاس مبدعی را که آثار کمال ابداع او بر هر ورقی الخ.

*First* maḳālah, in alphabetical order, on ff. 1-196<sup>b</sup> (with the exception of ff. 184-191); *second* maḳālah, on ff. 196<sup>b</sup>-199, 184-191, and 200-204, in sixteen bābs.

Dated the 7th of Rabi'-althānī, A. H. 1118 = A. D. 1706, July 19.

Ff. 204, ll. 25; Nasta'liq; size, 11½ in. by 8 in. [FRASER 198.]

## 1583

The *second* maḳālah of the same work in a more modern and enlarged redaction.

An index on ff. 1<sup>b</sup> and 2<sup>a</sup>. Beginning: الحمد لله رب العالمین... اما بعد بدانکه این مقاله دوم است از کتاب اختيارات بدیعی الخ.

This edition is enlarged by a muḳaddimah in three faṣls, and the number of bābs is increased from sixteen to thirty. The *first* bāb begins on fol. 4<sup>b</sup>. In the midst of the sixteenth bāb (on fol. 52<sup>a</sup>, l. 16), just at the end of those words with which Fraser 198 closes, a colophon is found, stating that the copyist Muḥammad bin 'Alī alḥusaini alastarābādi had done with the transcription of this portion the 19th of Ramadān, A. H. 919 = A. D. 1513, November 18. This is a distinct proof that the original author came only as far as this part in writing his work, and that the rest, found in this copy, was afterwards supplied by somebody else. It explains at the same time the difference in the text of this and the preceding copies. The continuator probably revised the whole *second* maḳālah, and made additions to the original work. The text continues after the colophon without any interruption. The last two leaves are very much damaged.

Ff. 96, ll. 25; written by two different hands in Nasta'liq (first hand on ff. 1-59, second on ff. 60-96); size, 11 in. by 6¼ in. [FRASER 210.]

## 1584

The same *second* maḳālah.

Another still more enlarged redaction of the same *second* maḳālah of the اختيارات, three times as large as Fraser 210, edited by Ḥājī Jalāl bin Amin alṭabib almurshidi alkāzarūni (see fol. 1<sup>b</sup>), and beginning like the original edition: الحمد لله رب العالمین... اما بعد بدانکه این مقالت دوم از کتاب اختيارات بدیعی که ذکر کرده در مرکبات... بدانکه مؤلف کتاب اختيارات بدیعی الخ.

This redaction comprises thirty-three bābs, partly

mere amplifications of the original bâbs, partly new and genuine additions, founded chiefly on the famous ذخيرة خوارزمشاهی (see above, Nos. 1576-1578).

This copy is apparently the redactor's autograph, finished the 18th of Muharram, A. H. 1071, at Lâhûr (A. D. 1660, September 23).

Ff. 333, ll. 20; Nasta'lik; size, 9½ in. by 6 in. [FRASER 202.]

### 1585

Shifâ'-alkhâlî (شفاء الخالي).

A work on all branches of medical science, composed by Shihâb 'Abd-alkarîm Kîwâm Nâgûrî, A. H. 794=A. D. 1392, and dedicated to Sultân Zafarkhân.

It begins: سزد حمد و ثنا اورا (؟) بمشتی خاک بخشد جان (؟) گزیند دین اسلام و دهد تشریف خوش ایمان الخ, and is divided into fourteen bâbs, viz.

1. diseases of the head, on fol. 6<sup>a</sup>; 2. diseases of the eye, on fol. 22<sup>b</sup>; 3. diseases of ear, nose, mouth, tongue, teeth, throat, etc., on fol. 35<sup>b</sup>; 4. diseases of breast, bosom (peripneumony), heart, and stomach, on fol. 51<sup>a</sup>; 5. diseases of liver, milt, and the intestines, on fol. 72<sup>b</sup>; 6. diseases of the bladder, yard, and testicles, on fol. 84<sup>a</sup>; 7. diseases of the womb, on fol. 98<sup>a</sup>; 8. diseases in the joints, upper part of the foot, and the loins, on fol. 114<sup>b</sup>; 9. diseases of the skin, on fol. 120<sup>b</sup>; 10. different kinds of fever, on fol. 141<sup>a</sup>; 11. de coitu, on fol. 149<sup>b</sup>; 12. antidotes against vegetable and animal poisons, on fol. 164<sup>b</sup>; 13. on the diagnosis (شناختن علت), on fol. 171<sup>b</sup>; 14. on miscellaneous matters, for instance, air, movement, rest, sleep, water, etc. It ends on fol. 195<sup>b</sup>. The remaining portion of fol. 195<sup>b</sup> and fol. 196 are filled with fâ'idās about different things, liquefied mercury, etc. At the end نعمت فرہنگ. Collated.

No date.

Ff. 196, ll. 25; Nasta'lik; size, 11 in. by 6½ in. [FRASER 204.]

### 1586

Risâlah dar tashrih-i-badan-i-insân wa kaifiyyat-i-audâ'-i-ân (رساله در تشریح بدن انسان و کیفیت اوضاع آن).

A treatise on the anatomy of the human body, by Mansûr bin Muḥammad bin Aḥmad bin Yûsuf bin Faḳih Ilyâs, who flourished towards the end of the eighth and in the first half of the ninth century of the Hijrah, dedicated to Amirzâda Pir Muḥyi (read Muḥammad) Bahâdurkhân, who is identical either with Timûr's grandson, Mirzâ Pir Muḥammad, who was murdered A. H. 809=A. D. 1407, or with Mirzâ Pir Muḥammad bin 'Umar Shaikh, who was likewise a grandson of Timûr, and reigned over Fârs from A. H. 796 to A. H. 812=A. D. 1394-1409; comp. Rieu ii. pp. 467 and 468, where another copy of this treatise is described. A third copy of the same, with full-sized anatomical illustrations, is No. 1379 of the India Office Library. The names both of author and patron appear here on fol. 630<sup>b</sup>, l. 18, and fol. 631<sup>a</sup>, l. 6.

It is divided into a muḥaddimah, five maḳâlas (on bones, nerves, muscles, veins, and arteries respectively), and a khâtimah.

المقدمة در تعریف اعضا و تقسیمات او, on fol. 631<sup>a</sup>.

المقالة الأولى في العظام, on fol. 633<sup>b</sup>.

المقالة الثانية في العصب, on fol. 638<sup>b</sup>.

المقالة الثالثة في العضلات, on fol. 642<sup>a</sup>.

المقالة الرابعة في الوريد, on fol. 643<sup>b</sup>.

المقالة الخامسة في الشرايين, on fol. 647<sup>a</sup>.

الخاتمة في ذكر الاعضاء المركبة, on fol. 648<sup>b</sup>.

No date. A note on the first fly-leaf says: 'This MS. did not originally belong to Archbishop Laud's collection.' The treatise has been lithographed at Delhi, A. H. 1264, under the title of تشریح منصوری.

Ff. 630-654, ll. 25; Nasta'lik; size, 15½ in. by 9¾ in. [LAUD OR. 155.]

### 1587

Kifâyat-i-Mujâhdat-almanşûrî (کفایت مجاہدہ المنصوری).

A larger work on the whole medical science, by the same Manşûr bin Muḥammad bin Aḥmad bin Yûsuf bin Faḳih Ilyâs (see fol. 1<sup>b</sup>, ll. 9 and 10), divided into two فن. The first فن, on fol. 5<sup>a</sup>, contains theoretical and practical medicine (طب نظری و عملی), in two قسم, the first of which (در طب نظری), on fol. 5<sup>b</sup>, is subdivided into a muḥaddimah and four maḳâlas; the second (در طب عملی), on fol. 46<sup>b</sup>, into five maḳâlas. The second فن contains the materia medica, or the science of simple and compound medicaments, aliments, and drinks (در ادویه و اغذیه و اشربة), on fol. 204<sup>b</sup>, in two مقاله, the first (در ادویه مفردة و اغذیه) on fol. 204<sup>b</sup>, the second (در ادویه مرکبة و کیفیت ترکیب) on fol. 214<sup>a</sup>.

The first leaf is missing; the copy begins at the end of the praise of God and Muḥammad abruptly thus: مصطفی علیه من الصلوات افضلها و من التحیات اکملها و برآل و اصحاب و اتباع او . . . اما بعد بر نظر اصحاب بصیرت و بصر ارباب سیرت پوشیده نماند الخ.

This work, usually styled Kifâya-i-Mujâhidiyyah (کفایة مجاہدیت), and sometimes also كفاية منصوری (see this title on fol. 1<sup>a</sup> in a copy of the India Office Library, No. 2230, on the fly-leaf of another one in the same collection, No. 2368, and in the lithographed edition, Lucknow, A. H. 1290), was dedicated to Sultân Zain-alâbidin of Kashmir (A. H. 826-877=A. D. 1423-1472), not to 'Alâ-aldin Muḥammad Khilji, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 states; see Rieu ii. p. 470.

This copy, not dated, is severely damaged and greatly worm-eaten in many places.

Ff. 1-255, ll. 14; Nasta'lik; size, 8½ in. by 5½ in. [FRASER 192.]



## 1588

(رسالة في وجع مفاصل) Risālah fī waja'-i-mafāsil.

A medical treatise on rheumatics or pains in the joints, and their treatment (در وجع مفاصل و تدبير آن), by Ghiyāth-al-din Muḥammad al-ṭabīb, or with his full name Muḥammad 'Alā'-al-din bin Hibat-allāh Sabzwāri, called Ghiyāth-al-ṭabīb, who also wrote a treatise on therapeutics (رسالة در معالجات امراض بدن), dated A. H. 871 = A. D. 1466; see Rieu ii. pp. 477 and 478. The present treatise begins: الحمد لله الذي لم يخلق داء الاّ وخلق له شفاء و الصلوة على شفيع العالمين الخ.

No date.

Ff. 41<sup>a</sup>-46<sup>a</sup>, ll. 25; Nasta'liq; size, 11 in. by 6½ in.

[FRASER 205.]

## 1589

(مناهل الانظار) Manāhil-alanzār.

Materia Medica, compiled at the request of Sultān Maḥmūdshāh bin Muḥammadshah bin Aḥmadshāh (i. e. Maḥmūdshāh I of Gujārāt, who reigned A. H. 863-917 = A. D. 1459-1511) by Muḥammad bin 'Abdallāh allārī, A. H. 893 = A. D. 1488. It contains according to the preface a muḥaddimah, two maḳālas, and a khātimah; but in this copy there are only found the muḥaddimah, dealing with simple medicines ادوية مفردة in general, and the first maḳalah, which comprises a very large dictionary of the same medicines in alphabetical order (according to the first letter).

المقدمة مشتمل برسة فصل فصل اولی در بیان شناختن ادوية مفردة, on fol. 2<sup>b</sup>.

فصل دوم در بیان افعال ادوية, on fol. 6<sup>a</sup>.

فصل سوم در بیان اشیائی که چند (چندان) که عارض ادوية میشود, on fol. 7<sup>a</sup>.

المقالة الاولى في مفردات الادوية, اين مقالة مشتمل تحقیق بر ادوية مفردة بترتيب حروف تهجی, on fol. 7<sup>b</sup>.

This copy was finished the 10th of Shawwāl, A. H. 1016 (سنه ١٠١٦), in the madrasah of Shāh Wajih-al-din (= A. D. 1608, January 28).

Ff. 143, ll. 23; Nasta'liq; the first two pages damaged; size, 9½ in. by 5½ in.

[WALKER 76.]

## 1590

(جواهر اللغة) Jawāhir-allughat.

An Arabic dictionary of medical terms, explained partly in Arabic, partly in Persian, by Muḥammad bin Yūsuf al-ṭabīb alharawī, who is no doubt the father of the more famous physician Yūsuf bin Muḥammad of Harāt, with the takhalluṣ Yūsufi, the author of the immediately following الفوائد جامع, and contemporary of Sultāns Bābar and Humāyūn. As to his object the author says in the preface, on fol. 1<sup>a</sup>: فافتقرت الى تحقیق ما يبحث فيه عنه من بدن الانسان کلاً وجزاً و من الادوية و الاغذية المفردة و المركبة و درجاتها و بعض فوائدها المجربة و من الامراض اسماً و حدّاً و من الالفاظ المستعملة. He drew from the following sources:

القانون و شروحه و الشفاء و المنهاج و الجامع و التقويم و مجموع اللغة و النبايع و الحاوی الكبير و الموجز و شروحه و نزهة الارواح و القاموس و الدستور و المغرب و المهذب و التاج و الديوان و الصحاح و الصراح. He has also inserted the names of some scholars with short biographies.

The work is dedicated to a nobleman, Jalāl-al-din Malik Dinār, see fol. 1<sup>a</sup>: وجعلتها وسيلة الى تقبيل عتبة اعدل سلاطين العالم مولى ملوك الترك و العجم و اضع مراسم العدل و الاحسان ناصر عباد الله حافظ بلاد الله ظل الله الارض مالک ازمنة البسط و القبض نور حدقة الخلال و نور حديقة محاسن الخلال سماء المجد و الجود و الكرم خلاصة اولاد آدم بن سيد الاخبار و سند الابرار جلال الدولة و السلطنة و الخلافة و الدين ملك دينار لا زال وجوه الدهرم و الدينار الخ. That this Malik Dinār could not in any way be identical with the famous prince of the Ghuzz tribe, who put an end to the dynasty of the Saljūks of Kirmān, and reigned from A. H. 582-591 = A. D. 1186-1195, is clear both from the character of the epithets added to his name, and from the sources enumerated above; the author of the Kāmūs, for instance, Firūzabādi, died A. H. 817 = A. D. 1414, see below, No. 1674.

The dictionary is arranged alphabetically, according to the first and second letters.

Beginning: حمداً لعالم اعطى ذوى الافهام تحقیق دقائق اللغات العربیة و شكر الوهاب ابدی الخ.

A second hand has written on the first page the title بحر الجواهر. The same title is given to our dictionary in Loth, Arabic MSS. of the India Office Library, p. 283. It has been edited in Calcutta, 1830; see Zenker i. 158.

No date.

Ff. 261, ll. 16; Nasta'liq; size, 8½ in. by 5 in.

[OUSELEY 174.]

## 1591

(جامع الفوائد) Jāmi'-alfawā'id.

Prescriptions and remedies for all diseases of the human body from the head downwards, by Yūsuf bin Muḥammad bin Yūsuf al-ṭabīb, with the takhalluṣ Yūsufi, composed A. H. 917 = A. D. 1511, 1512; see fol. 1<sup>b</sup>, last line, fol. 2<sup>a</sup>, ll. 1 and 10, and fol. 73<sup>a</sup>, l. 2. According to the preface this little work is a mere supplement and amplification of another larger work by the same author, entitled علاج الامراض (see fol. 2<sup>a</sup>, l. 2).

The author flourished under Bābar (A. H. 899-937 = A. D. 1494-1530) and Humāyūn (A. H. 937-963 = A. D. 1530-1556); see Rieu ii. p. 475. Another copy of the same work in the India Office Library, No. 1375, gives A. H. 910 (نهصد و ده) as date of composition instead of 917.

Beginning: حمد نامحدود حکیمی را که بقانون حکمت و کامل الصناعة الخ.

No date. Probably the compiler's autograph.

Ff. 73, ll. 15; Naskhi; size, 7½ in. by 3½ in. [FRASER 210.]

## 1592

Ma'din-alshifā - i - Sikandarshāhi (معدن الشفاء - سکندرشاهی).

A standard work on medicine, compiled from Indian sources by Bhūwah bin Khawāṣṣkhān (بهووه بن خواصخان), A. H. 918=A. D. 1512, 1513, and dedicated by the author to his patron Abū-almuẓaffar Sikandarshāh bin Bahlūlshāh Lūdi (who reigned A. H. 894-923=A. D. 1489-1517); see fol. 11<sup>a</sup>, l. 14, fol. 12<sup>a</sup>, l. 9, and fol. 13<sup>a</sup>, ll. 5 and 6. It is divided into a muḳaddimah (در تعریف علم طب و شرف و مبادئ طب), on fol. 13<sup>b</sup>, and three bābs.

1. در مقدمات علاج, introduction to therapeutics (called in Sanskrit استهان), in thirty-two faṣls, on fol. 17<sup>a</sup>.

2. در کیفیت خلقت انسان و تشریح اعضاء آن, anatomy of the human body (called in Sanskrit ساریرک), in nine faṣls, on fol. 169<sup>a</sup>.

3. در بیان علامات امراض و علاجهای آن, diagnosis and cure of diseases (called in Sanskrit چکیتسا ندان), in eighty-seven faṣls, on fol. 220<sup>b</sup>.

Beginning, on fol. 10<sup>b</sup>: حمد مرخدائی را که بحکمت بالغه و قدرت کامله صاحبان بستر عدم و فنا را از داروخانه ایجاد و احیا ماده حیات جاودانی الخ.

A complete index arranged, (1) according to the different diseases of which the book treats (1167 altogether), and (2) according to the bābs and faṣls, on ff. 1<sup>b</sup>-9<sup>b</sup>. Other copies of the same in Rieu ii. pp. 471 and 472; A. F. Mehren, p. 10, No. XXI; and the India Office Library, No. 871. Comp. also Dr. Haas in Zeitschrift der D. M. G. xxx. pp. 630-642.

The original part is dated by Pir Muḥammad ibn Shaikh Farid 'Cishti the 14th of Sha'bān, A. H. 1010=A. D. 1602, February 7. A lacuna of two leaves after fol. 224.

No. 196, ff. 1-400; No. 197, ff. 401-836, ll. 17; large Nasta'liq, many parts later supplied by different hands (viz. ff. 90-161, 415-496, 729, 731-738, 741-744, 770-785); size of No. 196, 11½ in. by 7¼ in.; of No. 197, 11 in. by 7 in. [FRASER 196, 197.]

## 1593

Dastūr-al'ilāj (دستور العلاج).

Another large and detailed work on medicine, composed by Sulṭān 'Alī Tabīb Khurāsānī alharawī (see fol. 1<sup>b</sup>, ll. 14 and 15, and fol. 90<sup>b</sup>, ll. 13 and 14); comp. Rieu ii. p. 473, and Cat. Codd. Or. Lugd. Batav. iii. p. 277, where it is erroneously stated that the work was dedicated to Abū Sa'id Bahādurkhān Ilkhānī (who reigned A. H. 716-736=A. D. 1316-1335). It consists of a muḳaddimah and two maḳālas.

The muḳaddimah (در بیان حفظ و بیان حدّ طب و (احوال تندرستی و بیماری), in sixteen bābs, begins on fol. 2<sup>b</sup>, and is dedicated to Abū-alghāzī Sulṭān Abū Sa'id Bahādurkhān (see fol. 2<sup>b</sup>, first line), that is, the Uzbekkhān Abū Sa'id, who succeeded his father Abū-

almanṣūr Kūckūnjikhān (see further below), A. H. 936=A. D. 1529, 1530. Beginning of the preface to this first part of the work, on fol. 1<sup>b</sup>: جوامر حمد و ثنا خدایا عز و جل که حکیم حاذق است و ستایش شکر بی قیاس ریحیمی را که الخ.

There is no special date of composition given for this muḳaddimah, but it appears from the preface that the muḳaddimah was added later as a sort of supplement, and that the original work contained only the two maḳālas (see fol. 91<sup>a</sup>).

First maḳālah (در امراض مختصه بعضو معین), on local diseases, in twenty-five bābs, begins on fol. 91<sup>a</sup>. Beginning of the preface to this maḳālah (that is, the original beginning of the whole work), on fol. 89<sup>b</sup>: سپاس و ستایش حضرت علیمی را که نسخه بی سقم الذی انزل الداء انزل الدواء الخ.

The author commenced its composition after forty years of medical experience, A. H. 933 (A. D. 1526, 1527), when he was in the service of Abū-almanṣūr Kūckūnjikhān (who reigned at Samarḳand A. H. 916-936=A. D. 1510-1529, 1530), at the request of Abū-almuẓaffar Mahmūdshāh Sulṭān (see fol. 90<sup>b</sup>, ll. 11 and 12), who sent for him in a serious illness, and was cured of it by his skilful and clever treatment.

Second maḳālah (در امراض غیر معین بعضو), on general diseases, in eight bābs, begins on fol. 285<sup>b</sup>.

No date. But the colophon (محرره و مؤلفه فقیر حقیر) proves that we have got in this copy the author's autograph. A detailed index, comprising twenty-one pages, is found on the fly-leaves.

Ff. 355, ll. 16-19; Naskhī; size, 10 in. by 7 in.

[FRASER 189.]

## 1594

Ṭibb-i-Shifā'i (طب شفائی).

A pharmacopaea or description of drugs, arranged alphabetically according to the first letter, by Muẓaffar bin Muḥammad Alḥusaini Alshifā'i (الشفائی), who was a native of Kāshān, and died, according to Taḳī Kāshī (see A. Sprenger, Cat. Oudh, p. 22, No. 236), A. H. 963=A. D. 1556. It was compiled and translated from older sources.

Beginning: الحمد لله للحکیم العظیم والصلوة علی من اوتی الحکمة والکتاب الخ اما بعد پوشیده نماند که فقیر حقیر مظفر بن محمد الحسینی الشفائی در مدتی مدید ترکیب چند که در معالجات امراض از آن الخ.

Sir W. Ouseley states that it was translated into Latin by Father Angelo (recte Ange de St. Joseph), under the title 'Pharmacopaea Persica' (Paris, 1681); comp. Rieu ii. p. 474; J. Aumer, p. 135; and A. F. Mehren, p. 15. The above title, which does not appear in our copy, is taken from another in the India Office Library, No. 1208. In No. 1949 of the same collection the book is styled قرابادین شفائی.

Copied by Darwish Muḥammad the son of Dūst Muḥammad Hamadānī; the date is imperfect, 'the



6 Muharram,' not mentioning the year. The MS. is collated throughout, and the margin is covered with numerous additions by different hands.

Ff. 104, ll. 23; Naskhi; size, 9½ in. by 5½ in.  
[OUSELEY 266.]

## 1595

Treatises by 'Imâd-aldin Maḥmûd.

I. Ff. 1-60: A treatise on poisons and antidotes, by Hakim 'Imâd-aldin Maḥmûd bin Mas'ûd bin Maḥmûd Ṭabib of Shirâz, who flourished, according to Rieu ii. p. 474<sup>a</sup>, at the close of the reign of Shâh Tahmâsp (who died A. H. 984 = A. D. 1576), and under his immediate successors. It is divided into a muḥaddimah (در تعریف دوا و غذا و سم و تریاق), on fol. 1<sup>b</sup>, and two bâbs, viz. 1. علامات سموم از مأكولات و مشروبات, on fol. 2<sup>a</sup>; 2. در علاج ادویه سمیه, on fol. 4<sup>b</sup>.

II. Ff. 61-67: A shorter tract on some compound medicines (در بیان بعضی ترکیب), probably by the same author. It begins with حَبِّ الثَّقَا.

No date.

Ff. 1-67, ll. 17; careless Nasta'lik; size, 9 in. by 5 in.  
[FRASER 211½.]

## 1596

Risâla-i-mujarrabât (رساله مجربات).

Another treatise by the same 'Imâd-aldin Maḥmûd, entitled experienced or tested cures, containing medical advices and prescriptions for many diseases, headed: رساله مجربات سلطان الحکما حکیم عماد الدین محمود. رحمه الله الخ.

No date.

Ff. 1-30, ll. 11; careless Naskhi; size, 6½ in. by 4¼ in.  
[FRASER 211.]

## 1597

Risâla-i-bikh-i-ċini (رساله بیخ چینی).

A treatise on China-root, by the same 'Imâd-aldin Maḥmûd, beginning: الحمد لله . . . اما بعد این رساله ایست مختصر و مقاله ایست معتبر الخ.

No date. Other copies of the same in Rieu ii. p. 844<sup>b</sup>; A. F. Mehren, p. 44<sup>b</sup>; Fleischer, Cat. Lips. p. 513; India Office Library, No. 957, etc.

Ff. 68-80, ll. 17; Nasta'lik; size, 9 in. by 5 in.  
[FRASER 211½.]

## 1598

Risâla-i-ċub-i-ċini (رساله چوب چینی).

Another treatise on China-root (بیخ or چوب چینی), coffee (قهوه), and tea (چای خطای or simply چای), compiled by Kâdî bin Kâshif-aldin Muḥammad Yazdî for Shâh 'Abbâs I (who reigned A. H. 996-1038 = A. D. 1588-1629).

It begins: الحمد لله . . . چون بتوجه خاطر آفتاب مآثر اشرف اقدس کلب آستان خیر البشر الخ and is divided into three bâbs, viz. 1. China-root, its natural

and physical uses, and the method of preparing it for a diet-drink, in fourteen faṣls, on fol. 2<sup>a</sup>; 2. coffee, on fol. 38<sup>b</sup>; 3. tea, on fol. 41<sup>a</sup>.

The author died A. H. 1075 = A. D. 1664, 1665; see Rieu ii. p. 844<sup>a</sup>.

Dated the 22nd of Šafar in the fourth year (of whose reign is not stated).

Ff. 42, ll. 12; Nasta'lik; size, 6¼ in. by 4 in. [FRASER 191.]

## 1599

An incomplete copy of the same.

Another, but defective copy of the same treatise, containing only the first twelve faṣls of the *first bâb* (with the exception of the last six or seven lines of the twelfth faṣl) and the end of the *third bâb*, in consequence of a large lacuna after fol. 96, which corresponds to ff. 31<sup>b</sup>, l. 1-41<sup>a</sup>, l. 7 in the preceding copy, and comprises the end of the twelfth faṣl, the thirteenth and fourteenth faṣls of the first bâb, the whole second bâb and the beginning of the third bâb.

No date.

Ff. 81-97, ll. 17; careless Nasta'lik; size, 9 in. by 5 in.  
[FRASER 211½.]

## 1600

Ṭibb-i-Faridî (طب فریدی).

A work on medicine, by 'Abdallâh Ṭabib (the physician), so he calls himself in the preface (on fol. 1<sup>b</sup>). At the end, where the last two leaves are added by a more recent hand, he is called 'Abdallâh Yazdî. In the preface (fol. 2<sup>a</sup>) the book is entitled فرید, at the end طب فریدی. As it is dedicated to Abû-almuẓaffar Muḥammad Kuli Kuṭbshâh (the fourth ruler of Gulkundah, A. H. 988-1020 = A. D. 1580-1612), the author must have lived in the second half of the tenth and the beginning of the eleventh century of the Hijrah.

Beginning: الحمد لله رب العالمین والعاقبة للمتقين و البتة للموحدین والنار للملحدین الخ.

It is divided into a

Muḥaddimah, وکفیات و خصوصیات, on fol. 2<sup>b</sup>.

Abwâb (local and general diseases), the chief part on fol. 15<sup>a</sup>, در بیان امراض مختصه وعامه از سر تا قدم است.

Khâtimah, in three bâbs. Bâb I, باب النوادر, on fol. 188<sup>b</sup>; II, باب الخواص, on fol. 211<sup>a</sup>; III, باب الزیادة, on fol. 213<sup>b</sup>.

The work is very rich in quotations of sages and physicians, whose names are distinguished by red ink, for instance, محمد طیب طبری, ابقرط, زکریای رازی, حکیم بطریق هند, افلاطون, جالینوس, موسی بن زهر, ذیمقراطیس, محمد یعقوب کلینی, etc., ثابت بن قره, ابن رضوان, میمون.

This copy is carefully made and collated. It is not dated, but may be about two centuries old.

Ff. 215, ll. 14; Nasta'lik; size, 7½ in. by 4½ in. [OUSELEY 76.]

## 1601

Dastûr-alatibbâ (دستور الاطبا).

A work on simple and compound medicaments, together with a general introduction into anatomy, physiology, and practical medicine, entitled دستور الاطبا (see fol. 62<sup>b</sup>, l. 2, and fol. 149<sup>a</sup>, last line) or اختيارات قاسمی (see fol. 2<sup>a</sup>, margin), and composed by Muḥammad Kâsim Hindûshâh, commonly styled Firishta, the well-known author of the famous history of India گلشن ابراهيمی (see above, No. 217), who died after A. H. 1033 = A. D. 1624; see Rieu i. p. 225<sup>b</sup>, and iii. p. 1055<sup>a</sup>, where the Dastûr-alatibbâ and the Ikhtiyârât-i-Kâsimi appear by mistake as two separate works. H. Khalfa iii. p. 225, No. 5059, only quotes the title دستور الاطبا without any further notice; see also A. F. Mehren, p. 11<sup>a</sup>. Other copies of the same work are found in the India Office Library, Nos. 1025, 2063, 2364, etc.

Beginning: حمد مريد خداي را كه بر حكم وما ارسلناك الا رحمة للعالمين رايات شوكت محمد صلى الله عليه وسلم مرتفع ساخته الخ.

It is divided into a muḥaddimah, three maḳâlas, and a khâtimah.

مقدمه در ذکر ارکان بدن و اخلاط او (arranged alphabetically), on fol. 16<sup>b</sup>, last line.

مقاله دوم در مرکبات مشهوره, in fifteen bâbs, on fol. 62<sup>b</sup>.

مقاله سیوم در معالجات علل بطریق اجمال, in one hundred and sixty faṣls, on fol. 103<sup>a</sup>.

خاتمه در شرح انواع مَرّه و قسمت ممالک ربع مسکون, on fol. 149<sup>a</sup>, last line.

No date. Many leaves severely injured.

Ff. 150; written in Nasta'lik by two entirely different hands; the first on ff. 1-102, ll. 19; the second on ff. 103-150, ll. 25; size, 11 in. by 6 in. [FRASER 203.]

## 1602

Mizân-i-Ḳuṭbshâhi (میزان قطبشاهی).

A shorter treatise on the Materia Medica, compiled by Taḳī-al-din Muḥammad bin Ṣadr-al-din 'Alī, and dedicated to Sultân Muḥammad Ḳuṭbshâh (the fifth ruler of Gulkundah, A. H. 1020-1035 = A. D. 1612-1626); see Rieu i. p. 186<sup>b</sup>.

Beginning: زیب دیباچه هر رساله بستایش مانع حکیمی رواست که قلوب ارباب عقول را بشناخت الخ.

There is no alphabetical arrangement in this work. The chief part of it ends on fol. 157<sup>a</sup>, but on ff. 161<sup>b</sup>-163<sup>b</sup> there is added a short appendix, entitled سخنهای متفرقه که خارج کتاب است, apparently by the same hand.

Dated the 27th of Jumâdâ-alawwal, A. H. 1152 = A. D. 1739, September 1, by 'Abd-alraḥim.

Ff. 163, ll. 15; clear and distinct Nasta'lik; size, 8½ in. by 4½ in. [FRASER 190.]

## 1603

Alfâz-i-adwiyah (الفاظ ادویه).

A description of drugs, by Nûr-al-din Muḥammad 'Abdallâh bin Ḥakīm 'Ain-almulk Shirâzi (see fol. 4<sup>a</sup>, ll. 9 and 10), dedicated to the emperor Shâhjahân (Abû-almuẓaffar Shihâb-al-din Muḥammad Pâdishâh Shâhjahân). The title الفاظ ادویه is the ta'rikh for the composition of this work, viz. A. H. 1038 = A. D. 1628, 1629; see fol. 4<sup>b</sup>, ll. 14.

Beginning: هو الله الاحد الله الصمد که پایه حقیقت بچونش از دائره دریافت و احاطه شناخت برتراست الخ.

It is divided into a مقدمه, in four فائده, on fol. 5<sup>a</sup>; a تئیه (description of the drugs in alphabetical order, according to the first and second letters of each word), on fol. 9<sup>b</sup>; and a خاتمه (در بیان ادویه سته), on fol. 139<sup>a</sup>.

This copy is probably the author's autograph, or made at least shortly after the completion of the work, for its date is A. H. 1040 = A. D. 1630, 1631; see this chronogram:

از لغت گربرون کنی مشکل - سال ختم رقوم گردد حل  
(1430 = لغت = 390 taken away from 1400 = مشکل)

It was lithographed in Dibli and Madras, A. H. 1265; see Zenker ii. 76. Other copies in the India Office Library, Nos. 812, 1928, and 2366. Nûr-al-din Muḥammad edited besides the letters of Shaikh Faiḍi and Abû-alfaḍl's familiar correspondence, as well as letters of his own; see Rieu ii. pp. 792, 838<sup>b</sup>, and 843<sup>a</sup>.

Ff. 162, ll. 17; excellent Nasta'lik; illuminated frontispiece; size, 8½ in. by 5½ in. [FRASER 195.]

## 1604

Another copy of the same.

A modern copy of the same, with the rather incorrect title الفاظ الادویه (instead of the correct الفاظ ادویه), on fol. 10<sup>b</sup>, l. 6.

Muḥaddimah, on fol. 11<sup>b</sup>; natijah, on fol. 27<sup>b</sup>; khâtimah, on fol. 475<sup>a</sup>.

Beginning the same as in Fraser 195.

This copy was made for Sir Robert Chambers, Chief-Justice of Bengal (died 1803). It is a splendid specimen of eastern penmanship, and the illuminations on the first pages are executed with great taste and care.

Ff. 522, ll. 8; Nasta'lik; size, 10½ in. by 7½ in.

[OUSELEY 295.]

## 1605

Tuḥfat-almu'minin (تحفة المؤمنین).

A work on the Materia Medica, by Muḥammad Mu'min Ḥusaini, the son of Amir Muḥammad Zamân Tanakâbuni (تنکابنی) Dailami, and dedicated to Shâh Sulaimân Ṣafawî, king of Persia (A. H. 1077-1105 = A. D. 1666-1694), to whose court both father and son were attached. Comp. on the authorities, on which the book is based, the full statement given in Rieu ii. p. 477; other copies are noticed in A. F. Mehren, p. 13; J. Aumer, p. 134; and Cat. Codd. Or. Lugd. Batav. iii. p. 280. The India Office possesses also



several more or less complete copies, viz. Nos. 337, 636, 1416, 1524, 2226, 2246, 2696, etc.

The work is divided into two parts, the *first* comprising the five Tashkhiṣât (تشخیصات), the *second* the Dastûrât (دستورات), in three قسم, of which, however, the third and last is not found in any copy known as yet, and has probably never been written.

*First part:*

تشخیص اول در بیان سبب اختلاف اقوال اطباء در ماهیة و خواص و قدر شربت ادویه و شرط اخذ آن, different opinions of physicians on the nature, peculiarities, and quantity of doses, on fol. 2<sup>b</sup>.

تشخیص ثانی در ذکر صفات ادویة مفردة و اغذیة مفردة, quality of simple medicaments and simple and compound aliments, on fol. 3<sup>b</sup>.

تشخیص ثالث در بیان ماهیة و کیفیة و خواص ادویة, nature and peculiarities of simple medicaments, and of simple and compound aliments, in alphabetical arrangement, on fol. 6<sup>b</sup>.

تشخیص رابعه در مداوای سموم, treatment of poisons, on fol. 240<sup>b</sup>.

تشخیص پنجم در اوزان, weights, on fol. 246<sup>a</sup>.

قسم اول در بیان اعمال که مطلق متعلق است بادویة مفردة, application of simple medicaments, subdivided into five طریق, on fol. 247<sup>b</sup>.

قسم ثانی در بیان اعمالی که متعلق است بادویة مرکبة, application of compound medicaments, subdivided into twenty-four باب, on fol. 271<sup>a</sup>.

Beginning: سبحانک اللهم یا قدوس یا طیب النّفوس و اذقنا حلاوة مغفرتک الخ. انعم لنا انوار معرفتک و اذقنا حلاوة مغفرتک الخ.

Printed Dihlī A. H. 1266, Iṣfahān A. H. 1274.

Dated the 6th of Rabī' al-thānī, A. H. 1194=A. D. 1780, April 11.

On the Arabic translation, see H. Khalfā ii. p. 546.

Ff. 345, ll. 23; Nasta'lik; size, 12½ in. by 9 in. [OUSELEY 378.]

### 1606

An incomplete copy of the same.

This copy contains the five Tashkhiṣât and the second kism of the Dastûrât; the first kism is missing. The dedication to Shāh Sulaimān is found here on fol. 3<sup>a</sup>.

Tashkhiṣ I, Ouseley 351, fol. 3<sup>b</sup>; II, Ouseley 351, fol. 6<sup>b</sup>; III, Ouseley 351, fol. 10<sup>b</sup>; the whole of Ouseley 349 and Ouseley 350, ff. 1-93<sup>a</sup>; IV, Ouseley 350, fol. 93<sup>a</sup>; V, Ouseley 350, fol. 104<sup>a</sup>.

Kism II of the Dastûrât, Ouseley 352.

Beginning as in the preceding copy.

The whole MS. is written by one hand; the first part (i. e. the five Tashkhiṣât) is dated the 11th of Jumādā al-thānī, A. H. 1197=A. D. 1783, May 14; the second part (i. e. the second kism of the Dastûrât in Ouseley 352) the 19th of Muḥarram, A. H. 1199=A. D. 1784, December 2. It was copied at the command of Justice

Sir Robert Chambers (who died 1803); see the words of the colophon: بحسب الفرمودة صاحب الاشان جستس سر رابرت چمبرز صاحب ادم اقباله.

No. 351, ff. 175; No. 349, ff. 192; No. 350, ff. 107; No. 352, ff. 141, ll. 19; Nasta'lik; size, 14 in. by 8½ in. [OUSELEY 351, 349, 350, 352.]

### 1607

Another still more incomplete copy of the same.

This copy contains only the first three Tashkhiṣât, I on fol. 3<sup>a</sup>, II on fol. 5<sup>a</sup>, III on fol. 9<sup>b</sup>. It was finished in 'Azimābād the 22nd of Muḥarram, A. H. 1194 (twenty-first year of Shāh 'Ālam's reign)=A. D. 1780, January 29.

Ff. 323, ll. 22; Nasta'lik; size, 12 in. by 7½ in.

[CAPS. OR. A. 6.]

### 1608

Fragments of the same.

This MS. contains fragments of the first part (the تشخیصات) and of the second part (the دستورات) of the Tuhfat-almu'minin.

Fol. 1 begins in the middle of the nineteenth bâb of the second kism of the Dastûrât: طرفین است تناکر بقدر وسع ومهره اطبا اتفاق نموده اند که الخ (comp. Ouseley 352, fol. 121<sup>a</sup>); fol. 3<sup>b</sup> the twentieth bâb; fol. 7<sup>a</sup> the twenty-first bâb; fol. 8<sup>b</sup> the twenty-second bâb; fol. 12<sup>b</sup> the twenty-third bâb; fol. 14<sup>b</sup> the twenty-fourth bâb.

On fol. 19<sup>a</sup> sq. the fourth tashkhiṣ, در مداوای سموم, in five faṣls:

فصل 1 در تدبیر منع تأثیر سموم واحتراز ازان, on fol. 19<sup>a</sup>.

فصل 2 در تدبیر مشترکه سموم, on fol. 20<sup>a</sup>.

فصل 3 در تدبیر سموم مشروبه, on fol. 21<sup>b</sup>.

فصل 4 در تدبیر سموم ملدوغة, on fol. 23<sup>b</sup>.

فصل 5 در تدبیر بیان آنچه حشرات ازو گرزند, on fol. 28<sup>b</sup>.

On fol. 29<sup>a</sup> the fifth tashkhiṣ, in three faṣls:

فصل 1 در اوزان صغار, on fol. 29<sup>a</sup>.

فصل 2 در اوزان كبار, on fol. 30<sup>b</sup>.

فصل 3 در تحویل بعضی اوزان ببعضی, on fol. 31<sup>b</sup>.

On fol. 32<sup>a</sup> the first kism of the Dastûrât, divided into five ʔarīks:

طریق 1 در تدبیر ادویة مفردة مخصوصه, on fol. 32<sup>a</sup>.

طریق 2 در بیان دستور استعمال بعضی از ادویة مثل چوب چینی وغشیه (?) و مانند آن, on fol. 39<sup>a</sup>.

طریق 3 در گرفتن عرقها وآبها وما یترقی بها, on fol. 44<sup>a</sup>.

طریق 4 در بیان ساختن کل حکمت و شنجرف وسائر ادویة مفردة مصنوعة و آنچه بان تعلق دارد, on fol. 47<sup>b</sup>.

طریق 5 در اعمال غریبه و اصول کلیة صناعت, on fol. 51<sup>b</sup>.

Ff. 67, ll. 19; Nasta'lik; writing and paper the same as that of Ouseley 349-352 (No. 1606); size, 15 in. by 9½ in. [OUSELEY 395.]

## 1609

Jawāhir-almakāl (جواهر المقال).

A compendium of medicine, composed by 'Alī bin Shaikh Muḥammad bin 'Abd-alrahmān. The preface is written in prose, the body of the work in metre (رمل); beginning of the former: وفور حمد وثنا حضرت خالقی و نور حمد و ثنا حضرت خالقی. Beginning of the metrical part:

درد سر گر باشد از پیش سر  
فصد کن کز خون بود ای تاج سر

It is divided into two مقاله:

مقاله اول در بیان معالجات امراض از سر تا قدم ظاهرا و باطنا, on fol. 295<sup>a</sup>.

مقاله ثانیة در بیان مأكولات ومشروبات اختیار واحتراز زیانکار, on fol. 324<sup>b</sup>.

On fol. 337<sup>b</sup> follow ملحقات 'appendices,' an alphabetical list of drugs; to the foreign words the Persian equivalents are added, being written under them, on ff. 338<sup>a</sup>-367<sup>a</sup>. Then follow recipes:

فصل در بیان مسوحات مُلَدَّد, on fol. 357<sup>a</sup>.

فصل در دوائی که مائع حمل است, on fol. 359<sup>a</sup>.

فصل در دوائی که حمل مهیا کند, on fol. 360<sup>a</sup>.

H. Khalfa, vi. p. 585, mentions one 'Alī bin Shaikh Muḥammad (died A. H. 1112 = A. D. 1700, 1701), the author of a Turkish poem; whether he is identical with the author of the جواهر المقال we cannot ascertain. In the preface (fol. 294<sup>a</sup>, l. 2) he mentions one محمود الباس شیرازی.

Not dated; it may be as old as 200 years. Acquired by Sir W. Ouseley at Shirāz, A. D. 1811.

Ff. 293-360, ll. 17; Nasta'liq; size, 6½ in. by 5 in.

[OUSELEY 125.]

## 1610

Tuḥfa-i-Shāhī (تحفة شاهی).

A medical tract on instantaneous cures, being a Persian translation of Muḥammad bin Zakariyyā Rāzī's (died A. H. 311 = A. D. 922) Arabic treatise بر السّاعة, or with its full title: دستور الطب في سر الصناعة و بر السّاعة, by Shaikh Ḥusain Jābirī alansāri, made for the benefit of Sultān Muḥammad A'zamshāh (who died A. H. 1119 = A. D. 1707), and entitled تحفة شاهی, in twenty-four fasls.

Beginning: حمد بقیاس صانع حکیمی را رواست که قلوب اصحاب عقول را بهدایت شناخت حکمت علمی و عملی الخ.

A more modern Persian version of the same treatise is noticed in Rieu ii. p. 815<sup>a</sup>.

Not dated.

Ff. 11, ll. 12; Nasta'liq; illuminated frontispiece; size, 4½ in. by 3 in.

[FRASER 194.]

## 1611

Another incomplete tract of the same kind.

Fragment of another medical tract on instantaneous cures, beginning with the second fasl and going down to the ninth.

فصل دوم در منافع بر شعشا، معنی این لفظ بر السّاعة است و لفظ بر شعشا ثریانی (sic!) است و لفظ ایشان سین را بشین تبدیل میکنند و تا را بشا شواهد این در کتاب حمزة اصفهانی الخ.

Ff. 98-105, ll. 17; careless Nasta'liq; size, 9 in. by 5 in.

[FRASER 211½.]

## 1612

Mizān-i-ṭibb (میزان طب).

A handbook of medicine, by Mir Muḥammad Akbar, commonly called Muḥammad Arzāni, son of Mir Hājī Muḥammad Muḥim, written with the special view of facilitating the study of medicine to beginners. The author, who is renowned by a large number of medical works, among others the Tibb-al-Akbar (completed A. H. 1112 = A. D. 1700, 1701), the Mujarrabāt-i-Akbari, and the Karābādīn-i-Kādirī (composed in A. H. 1130 = A. D. 1718), himself calls this work مختصر.

Beginning: الحمد لله رب العالمین . . . اما بعد العبد الجانی محمد ارزانی المسمی بمحمد اکبر میگوید که چون اطفال الخ.

It is divided into three makālas, viz.:

مقاله اول در علامت کیفیات چهارگانه یعنی حرارت و برودت و رطوبت و بیوست, on fol. 1<sup>b</sup>.

مقاله دوم در بیان ادویه مفردة و مرکبة, on fol. 2<sup>b</sup>.

مقاله سیوم در بیان امراض و علاج آن, on fol. 18<sup>a</sup>.

Compare Rieu ii. p. 479. Lithographed Calcutta 1836, Cawnpore 1874, and Lucknow (no date).

This copy was finished A. H. 1184, the 16th of Rajab = A. D. 1770, November 5, by Sayyid 'Alī, son of Mir Haidar 'Alī.

Ff. 121, ll. 17; Nasta'liq; size, 8½ in. by 5½ in.

[OUSELEY 41.]

## 1613

Kānūn-i-Iskandari (قانون اسکندری).

A medical work on diseases, giving a description of them, and of the means and methods of curing them. It is imperfect at the beginning, opening abruptly thus:

امراض الصداع یعنی درد سر، درد سر چه چیز است و از کدام علامات در یافته میشود در ظاهر جلد است یا در اجماع لحم الخ; but although there is no author's name or title mentioned anywhere, a comparison with No. 1801 of the India Office Library proves the correctness of the above title, assigned to this MS. by Sir William Ouseley in his hand-list. The Kānūn-i-Iskandari was composed by Ḥakim Sikandar bin Ḥakim Isma'il, the Greek, of Constantinople, who had gone to India and become physician to the Nawwāb Muḥammad 'Alikhān



of Arcot (i. e. Arkât اركأت), A. H. 1160 (the thirtieth year of Muḥammadshāh's reign)=A. D. 1747. There seems to be no systematical division made by the author, except the one common to most Persian medical books, beginning with the diseases of the head and ending with those of the feet.

No date.

Ff. 176, ll. 25; Nasta'lik; size, 14 in. by 8½ in. [OUSELEY 347.]

### 1614

Mukhtaṣar dar 'ilm-al-ṭibb (مختصر در علم الطب).

A compendium of medicine, compiled from the works of physicians of India, Rûm, and Arabia, in four makâlas:

1. در علم نظری طب, in seventeen bâbs, on fol. 5b.
2. در علم عملی طب, in fifty-nine bâbs, on fol. 26b.
3. در ذکر ادویه مفردة, in alphabetical arrangement, on fol. 57a.

4. در ذکر ادویه مرکبة, in twenty-two bâbs, on fol. 70b.

It ends on fol. 92b. Attached to it is, on ff. 93b-99b, the fragment of another مختصر در علم طب, beginning exactly in the same manner as the first, but with another subdivision. There occur in it the following three bâbs:

1. باب صفت خلق و خلقت, on fol. 93b.
2. باب صفت دماغ, on fol. 94b.
3. باب در بیان شناختن آب تاختن و قاروره آب, on fol. 97b. The last page damaged.

Beginning of the first مختصر: الحمد لله رب العالمين... بدانکه این مختصرست در علم طب و جمع کرده اند الخ

A full index of the first treatise on ff. 1b-5b. In the hand-list of Sale's MSS. it is ascribed to Shihâb-al-din of Damascus, but on what authority we do not know, since no author's name occurs in the text.

Ff. 99, ll. 13; Nasta'lik; size, 6½ in. by 5 in. [SALE 71.]

### 1615

Treatises on medical science.

1. A treatise on the different kinds of fever and their cures, incomplete at the beginning. It seems to be translated from Sanskrit, as many words appear on the margin in Devanâgarî characters (fol. 1a). The abrupt beginning (in the middle of the first of the four faṣls which form this tract) runs thus: وعطسه واستفراغ. بوقت حاجت نگاه دارد الخ

2. Another incomplete treatise on the same subject, beginning, on fol. 53a, with some mathnawi-baits, the first of which runs thus:

حکیمان واثق که در پرده اند  
چنین در کتابی خود آوردند

3. A compendium of the Materia Medica in alphabetical arrangement, with Arabic, Persian, and Indian nomenclature, on fol. 63b. It begins, without a preface,

at once with ابریشم بپارسی ابریشم و بهندی ابریشم الخ.

No date.

Ff. 142, ll. 12; Nasta'lik; size, 6½ in. by 4½ in. [MARSH 19.]

### 1616

Two medical treatises.

1. Ff. 175a-186b, ll. 9; careless Nasta'lik, mixed with Shikasta. A short tract, giving medical advices and an explanation of various diseases, by Ḥakim 'Alî Akbar, beginning: هرگاه شخصی را عارض شود سستی اعضا و کاهلی الخ

2. Ff. 193a-203a, ll. 15; Nasta'lik. Another medical tract (رساله طبابت), written for Tipû Sultân (who succeeded his father Ḥaidar 'Alîkhân as ruler of Mysore, A. H. 1197=A. D. 1782, and was killed in the defence of his capital against the British troops, A. H. 1213=A. D. 1799), and containing lists and tables of the different sorts of victuals, fruits, beverages, drugs, etc., with a short specification of their respective advantages and disadvantages, and of antidotes against bad consequences following their consumption.

Beginning: الحمد لله... برای دانشمندان اولو الابصار مخفی نیست که حضرت رب العزیز جلت عظمتہ انسانرا در احسن تقویم خلقت فرمود الخ

The tables are divided into four columns; the first on the right-hand side is headed اسم, the second منفعت, the third مضرت, the fourth دفع مضرت.

Not dated.

Ff. 175a-203; size, 8½ in. by 4½ in. [BODL. OR. 451.]

### 1617

An anatomical and physiological treatise, chiefly containing an explanatory description of the seven species of امور طبیعی, viz. ارکان, مزاج, اخلاط, اعضا, روح, and قوت. The seventh is missing, as this copy breaks off suddenly on fol. 34. Ff. 35-37 deal with other matters, especially with the science of the pulse (نبض), and therefore on the fly-leaf the Hindûstânî title نسخه نازی (that is, نبض شناسی examination of the pulse) is given to the whole treatise.

Beginning: امور طبیعی یعنی آن چیزها که اصل آفرینش آدمی و مادّه وجود اوست الخ

Ff. 37, ll. 13-18; partly Nasta'lik, partly Shikasta, by different hands; size, 8½ in. by 5 in. [WALKER 37.]

### 1618

Miscellanies, relating to medical science.

1. A list of Arabic, Persian, and Hindi names of diseases, with interlinear Persian paraphrase, on fol. 1b, in fourteen short chapters.

2. An alphabetical list of Arabic, Greek, Persian, and Hindi names of drugs and medicines, on fol. 7a.

3. An incomplete alphabetical list of plants and herbs (a sort of synopsis herbarum), also comprising Persian, Hindi, Greek, and Arabic names, on fol. 24<sup>b</sup>. It breaks off in the letter س.

Ff. 31, ll. 7 (on ff. 1-23), ll. 15 (on ff. 24-31); Nasta'liq; size, 6½ in. by 4½ in. [FRASER 193.]

## 1619

Mukhtaṣar (مختصر).

A small collection of prescriptions against all sorts of diseases, headache, toothache, melancholy, etc. The chief ingredient is a ماء شریف. The heading does not seem to be complete: شرح خواص عرق که گیرد.

Beginning: اگر کسی درد سرد داشته باشد ازین ماء المبارک

و شرح این ماء شریف بسیار است در آنجا مختصر: شد والله اعلم.

Ff. 1-3, ll. 22; Nasta'liq; size, 6½ in. by 4½ in. [OUSELEY 125.]

## 1620

Superstitious prognosis of diseases (باب دانستن), beginning on fol. 95<sup>b</sup>: منقولست از امیر المؤمنین علی رضی الله عنه: که هر روز (هر روز) را در حساب آوردن و از ستاره استخراج آید.

No date.

Ff. 95-98, ll. 16; Nasta'liq; size, 8½ in. by 4½ in. [LAUD OR. 205.]

## 1621

Risāla-i-hifz-alṣiḥḥah (رساله حفظ الصحة).

A small treatise containing rules and advices for the preservation of health. The preface contains the following apocryphal story: When 'the Khalif' ascended the throne, he wished to have translated the books of ancient sages on medicine, astronomy, etc. He called the learned together, and asked who among them would be the most competent to do the work. Husain bin Ishāk being pointed out to him, he was charged with the task. After having finished, Husain composed at the Khalif's request this mukhtaṣar regarding the best means of preserving health, with the view to render superfluous the help of a physician. This story is apparently made up from reminiscences of the Khalif Ma'mūn; Husain bin Ishāk is probably a mistake for Hunain bin Ishāk, the famous translator of Syriac and Greek literature at the time of Ma'mūn and Mutawakkil. The name of the real author of this book does not occur. For Hunain bin Ishāk, see Wenrich, *De auctorum Graecorum versionibus*, etc., p. 16.

Beginning: الحمد لله رب العالمين آما چنین گویند: که چون خلیفه بسلطنت نشست خواست که آید.

It is divided into ابواب, which generally begin with a quotation of Galenus, Hippocrates, Aristotle, Muḥammad Zakariyyā, etc.

At the end it is called کتاب اختیارات تقویم, whilst the above-given title occurs on the first page.

Not dated.

Ff. 76-86, ll. 15; Nasta'liq; size, 7 in. by 3½ in. [OUSELEY 120.]

## 1622

Treatises on sexual intercourse.

(a) 'Ishrat-almulūk (عشرة الملوك).

Ff. 33<sup>a</sup>-43<sup>b</sup>. A treatise on sexual intercourse, translated from the old Sanskrit or Hindi work Kokā Śāstra (usually styled in Persian Kōk Shāstar), which is ascribed to the Ḥakīm Kokā or Kokāpandit (کوکاپندت), as he is called in No. 1626; comp. on the class of works called Kōk Shāstar, Garcin de Tassy, *Histoire de la Littérature hindouie* etc., 2nd edit., i. p. 187, and Aufrecht, *Sanskrit Catal. of the Bodl. Libr.*, p. 404. The translator was Diyā Nakhshabī (see fol. 35<sup>b</sup>), the well-known author of the *Tūṭināma*, who died A. H. 751 = A. D. 1350; see above, Nos. 444-448; comp. also Rieu ii. pp. 680 and 740, last line; W. Pertsch, *Zeitschrift der D. M. G.* xxi. p. 511; A. F. Mehren, p. 15, No. XXXVII. 1; and A. Sprenger, *Catal.*, p. 80, ll. 12 and 13. In all the last-named works it is styled لذت النساء, see the last part of the title given to it here: هذه رسالة عشرة الملوك. من تصانیف کوکای حکیم در دانش لذت النساء.

It contains ten chapters (باب), the contents of which are enumerated on fol. 36<sup>a</sup>.

The Hindi original is noted by C. Stewart, p. 181.

(b) Ff. 43<sup>b</sup>-46<sup>a</sup>. The last two chapters of a medical work, الباب السادس في الاشرية, on fol. 43<sup>b</sup>; باب في السنونات, on fol. 45<sup>b</sup>.

Beginning: شربت عناب سرد وتر بود جهت سرفه و غلبه خون بغایت نافع بود.

(c) Nuzhat-almulūk (نزهة الملوك).

Ff. 46<sup>a</sup>-57<sup>a</sup>. A treatise on sexual intercourse, with medical advices regarding this subject. The title occurs only in the colophon. It is divided into seventeen chapters (باب), the contents of which are enumerated at the beginning.

باب ۱ در مقدمه کتاب ودلائل امزجة مختلفة

باب ۲ در غذاهای مفرد که این کار را شاید و نافع باشد, on fol. 50<sup>b</sup>.

باب ۳ در داروها که شایسته مجامعت بود

باب ۴ در غذاهای که از برای مجامعت نیک بود, on fol. 50<sup>b</sup>.

باب ۵ در اشریه که موافق طبع اهل این شغل بود, on fol. 51<sup>b</sup>.

باب ۶ در گوارشها و معجزنها که قوت و حرکت دهد, on fol. 52<sup>a</sup>.

باب ۷ در آنچه قضیب را محکم کند وقوت دهد, on fol. 53<sup>a</sup>.

باب ۸ در آنچه در دهان گیرند .... برای مجامعت مفید باشد, on fol. 54<sup>b</sup>.



باب ۹ در بند زبرجامه کمرنندها که نیک باشد on fol. 54<sup>b</sup>.

باب ۱۰ در آنچه در قضیب وآلات مالد on fol. 54<sup>b</sup>.

باب ۱۱ در چیزها که لذت جماع زیاده کند on fol. 55<sup>a</sup>.

باب ۱۲ در شانها که مجامعت را قوت دهد on fol. 55<sup>b</sup>.

باب ۱۳ در اشکال مجامعت محمود ومذموم on fol. 56<sup>a</sup>.

باب ۱۴ در چیزها که ذکر را بزرگ و سطیر گرداند on fol. 56<sup>b</sup>.

باب ۱۵ در چیزها که زنانرا حامله گرداند بزودی on fol. 56<sup>b</sup>.

باب ۱۶ در چیزها که منع آستنی کند on fol. 56<sup>b</sup>.

باب ۱۷ در چیزها که فرج زنانرا تنگ کند on fol. 56<sup>b</sup>.

Dated Rabi' II, A. H. 1019=A. D. 1610, June, July.

Fol. 57<sup>b</sup> is filled up with some verses of Šā'ib (see above, Nos. 1131-1137).

Ff. 33-57, ll. 20-25; Nasta'liq; size, 7 $\frac{1}{4}$  in. by 3 $\frac{3}{8}$  in. [OUSELEY 120.]

### 1623

Other treatises on sexual intercourse and similar matters in prose and verse.

1. رجوع الشیخ الی صباه فی تقویة الباه, the returning of the old man to the vigour of youth, etc., a tract, originally written in Arabic by Ahmad bin Yūsuf al-Sharīf, and translated into Persian by Muḥammad Sa'id al-ṭabīb bin Muḥammad Šādiq of Isfahān. It consists of two parts (جزو), each subdivided according to the index into thirty bābs, but the second part contains in this copy only twenty-four.

الجزء الأول در اموری که متعلق است به احوال مردان on fol. 1<sup>b</sup>.

الجزء الثاني در آنچه مختص است به زنان on fol. 48<sup>a</sup>.

Beginning of the first part: الحمد لله الذي خلق الانسان

من ماء مهين ثم جعل نطفه في قرار مكين

الحمد لله حق حمده و: Beginning of the second part: الصلوة والسلام على اشرف الخلق سيدنا محمد وآله

Another copy of this treatise in Rieu ii. p. 471, which breaks off already in the twenty-second bāb of the second جزو. A Turkish translation of the same (compiled A. H. 940=A. D. 1533, 1534) is mentioned by H. Khalifa iii. p. 349.

Copied A. H. 1141=A. D. 1728, 1729.

2. The first page of the same tract درباه, which follows under No. 4, on fol. 86<sup>b</sup>.

3. A later Persian translation in mathnawī-baits of the same Kôk Shâstar, which Diyâ Nakshabî paraphrased in his عشرة الملوك or لذت النساء (see the preceding MS.), beginning, on fol. 90<sup>b</sup> (in four columns):

کنم ابتدای بنام خدا - که پیداست از قدرتش دو سرا  
The translator was Muḥammad Kuli, with the takhalluṣ Jâmi (which appears several times at the end of chapters), who wrote it A. H. 1036=A. D. 1626, 1627, and dedicated it to 'Abdallâh Kuṭubshâh, who reigned over Gulkundah

from A. H. 1035 to 1083=A. D. 1626-1672; see Rieu ii. p. 680.

4. A tract in prose on the same subject (درباه), by Ḥaidar 'Ali bin Shaikh Jamâl-al-din, beginning, on fol. 97<sup>b</sup>: عالم عالم حمد و ثنا پادشاهی را سزد که: هیچوجه تغییر و تبدیل و زوال الخ

قصه يوسف حجام و منصور. on ff. 141<sup>b</sup> and 142<sup>a</sup>.

6. گلشن خیالات, by Mir Tâhir Naṣrâbâdi (probably identical with the author of the well-known tadhkirah, see above, No. 373), beginning, on fol. 172<sup>a</sup>: بنام گلشن آرای خیالات الخ

7. Another short risâlah, on ff. 174<sup>b</sup> and 175<sup>a</sup>. Ff. 46<sup>b</sup>, 47, 86<sup>a</sup>, 87<sup>a</sup>-90<sup>a</sup>, 96<sup>b</sup>, 97<sup>a</sup>, 101<sup>a</sup>-141<sup>a</sup>, 142<sup>b</sup>-171<sup>b</sup>, and 174<sup>a</sup> are left entirely blank.

Ff. 175, ll. 19-25; written for the greatest part in Shikasta, the rest in Nasta'liq; size, 11 $\frac{1}{2}$  in. by 7 in. [FRASER 206.]

### 1624

Another copy of the first and fourth treatises of the preceding MS.

1. رساله درباه, by Ḥaidar 'Ali. Beginning on fol. 1<sup>b</sup>.

2. رجوع الشیخ الی صباه, by Muḥammad Sa'id al-ṭabīb, styled here لذت النساء 'the pleasure of women' (on fol. 17<sup>a</sup>). The first part begins here on fol. 17<sup>b</sup>, and contains bābs 7, 24, 25, 28, 29, and 30; the second part begins on fol. 48<sup>b</sup>, and contains bābs 1, 2, 11-21, 23, and 24. With the twenty-fourth bāb of the second part this copy closes just as the preceding one.

Ff. 127, ll. 13; Nasta'liq; illuminated frontispieces on ff. 1<sup>b</sup>, 17<sup>b</sup>, and 48<sup>b</sup>; size, 5 $\frac{5}{8}$  in. by 3 $\frac{3}{8}$  in. [FRASER 209.]

### 1625

Another copy of the Kôk Shâstar.

The same poetical version of the Kôk Shâstar by Muḥammad Kuli Jâmi as in Fraser 206, No. 3. Beginning the same as there.

Not dated.

Ff. 1-18, 2 coll., each ll. 13; Nasta'liq; illuminated frontispiece; size, 6 in. by 3 $\frac{1}{4}$  in. [FRASER 263.]

### 1626

Another Persian translation of the same.

This treatise, styled رساله در عورت, and translated from the original work of Kôkâpandit, according to the preface, seems to be simply another version of the Kôk Shâstar. Like Diyâ Nakshabî's translation it contains ten bābs, and begins: بدانکه اسعدك الله تعالى في: الدارين این کتاب اول هندی بود به تصنیف کورکابندت نام مردی بود الخ

Not dated.

Ff. 50, ll. 11; large Nasta'liq; size, 6 $\frac{1}{2}$  in. by 4 $\frac{1}{4}$  in. [FRASER 208.]

## 1627

Kânûnâ dar 'ilm-i-tibb (قانونچه در علم طب).

A treatise on sexual intercourse, beginning without any introduction: فصل ساختن مرد عورت را, بیارد، گلہای الخ.

It is divided into several faṣls, and dated the 29th of Ramaḍân, A. H. 1090=A. D. 1679, November 3.

Ff. 23, ll. 13; careless Nasta'liq; size, 7 $\frac{7}{8}$  in. by 4 $\frac{7}{8}$  in. [WALKER 69.]

## 1628

Four detailed works on sexual intercourse.

1. Ff. 1-288, ll. 14-15. Khulâṣat-al-'aish-i-'âlamshâhi (خلاصۃ العیش عالمشاهی), a comprehensive work on all that is connected with sexual intercourse, dedicated to the emperor Shâh 'Âlam, in the fifth year of whose reign (that is, A. H. 1177-1178=A. D. 1764) this work was composed; see fol. 3<sup>b</sup>, ll. 13 and 14, and fol. 5<sup>a</sup>, last line. It is divided into two maṭlabs, each of which contains twenty bâbs (see the complete index on ff. 5<sup>b</sup>-8<sup>b</sup>).

مطلب اول مبنی بر احوال و صفات آرایش مردان و حسن معاشرت و مباشرت ایشان با زنان و بیان مقویات و باهیة از ادویه و اغذیه و غیر آن، on fol. 8<sup>b</sup>.

مطلب ثانی مسطره موعده که متعلق بوده از برای زنان و منوط و مربوط بر بیست باب مرقومه، on fol. 100<sup>a</sup>.

The last two bâbs are missing. No author's name.

حمد بقیاس و ستایش با سپاس آفریدگاری، را سزد که الخ.

Copied A. D. 1825.

2. Ff. 289-337, ll. 13. Fawâ'id-i-bâhiyyah (فوائد باهیة), another instructive work on the same subject, composed by Hasan bin 'Alî alṭabib, the author of a risâlah ستة ضروریة, and dedicated to Abû-alghâzi 'Abd-alkarim Bahâdurkhân. It is divided into twenty-four bâbs, the first of which is headed thus: باب اول در بیان حکمت در تسلط شهوت مباشرت بر نوع بنی آدم الخ.

تحف حمد و سپاس و شکر بقیاس نثار، یارگاہ حکیمی که الخ.

Dated the 2nd of November, A. D. 1825.

3. Ff. 339-369, ll. 13. Kôknâma (کوکنامه), a third work de coitu with Indian terminology, otherwise styled لذت النساء (but entirely different from the treatises of the same title in the preceding MSS.); see the colophon on fol. 269<sup>a</sup>: تمام شد نسخه لذت النساء عرف کوکنامه. According to the index at the beginning it is divided into five faṣls, but the last نوع of the fourth and the whole fifth faṣl are entirely missing in this copy.

فصل اول در معرفت اقسام استری یعنی زن به حسب، قرار داد، on fol. 339<sup>b</sup>.

فصل دوم در معرفت اقسام پرکھے و شکل و شمائل و، علامت آنها، on fol. 343<sup>a</sup>.

فصل سیوم در بیان گھت بیس مستی و جوش جوانی، و ذکر بعضی لواحق بدان، on fol. 345<sup>b</sup>.

فصل چهارم در بیان آداب خلوت و مباشرت، on fol. 353<sup>b</sup>.

Beginning: در بیان علم کون یعنی معرفت اقسام زن و مرد و صحبت داشتن و مباشرت کردن با زنان الخ.

Dated the 7th of November, A. D. 1825.

4. Ff. 371-384, ll. 14. Dilafrûz (دل افروز), a mathnawî on women and sexual intercourse with them, composed by Himmat Bahâdur of 'Azimâbâd, and completed the 7th of Sha'bân, A. H. 1225=A. D. 1810, September 7.

Beginning:

چو بر داشتیم خامه مشکبار - که سازم رقم حمد پروردگار

Dated the 14th of November, A. D. 1825=A. H. 1241, 3rd of Rabi'-althânî.

Ff. 384, ll. 13-15; Nasta'liq; gilt edges; binding in red and gold; size, 8 $\frac{3}{4}$  in. by 5 $\frac{3}{4}$  in. [ELLIOTT 182.]

## 1629

Another copy of the Dilafrûz.

Another copy of the same mathnawî on women as in the preceding copy, No. 4. Beginning the same.

This copy was finished the 13th of January, A. D. 1845=A. H. 1261, 4th of Muḥarram.

Ff. 23, 2 coll., each ll. 9; Nasta'liq; size, 6 $\frac{3}{4}$  in. by 5 in. [OUSELEY ADD. 94.]

#### IV. LEXICOGRAPHY AND GRAMMAR OF THE ARABIC, PERSIAN, TURKISH, AND SEVERAL INDIAN LANGUAGES.

(a) *Arabic-Persian and Persian-Arabic.*

## 1630

Kitâb-i-Maṣâdir (کتاب مصادر).

The book of Arabic infinitives, explained in Persian by Kâḍî Imâm Abû 'Abdallâh alḥusain bin Aḥmad Al-Zûzani (who died A. H. 486=A. D. 1093), and beginning: لحمد لله على سوانغ آلائه المتسابقة افواجاً الخ; comp. Rieu ii. p. 505; Fleischer, Catal. Lips. p. 331; J. Aumer, p. 111; G. Flügel i. p. 105; Catal. des MSS. et Xyl. p. 203, etc. The title given to it here on the first leaf, as well as in the colophon, is تاج المصادر, and the same name appears in the hand-list of Sale's MSS. (comp. Sale 4), and in the colophon of the following copy, Fraser 15; but that is a mere mistake caused by confounding this work with that of Abû Ja'far Aḥmad bin 'Alî almaḥḥarî albaihaki, see further below, No. 1635. Tornberg in the Upsala Catal. p. 9 calls it لغة المصادر, and quotes the text of the whole Arabic preface; H. Khalfa v. p. 574, No. 12138, styles it merely مصادر.

This copy was finished in the month Dhû-alḥa'dah, A. H. 1039=A. D. 1630, June-July.

Ff. 187-316, ll. 19; Nasta'liq; size, 8 $\frac{1}{2}$  in. by 5 $\frac{3}{4}$  in. [FRASER 20.]



## 1631

The same.

Another copy of the same, older than the preceding one, but rather injured, and exhibiting the preface not only in a very confused state, but also in a greatly abridged form. Beginning the same. It ends on fol. 225<sup>a</sup>, and the remaining portion of this MS. from fol. 225<sup>a</sup> to fol. 229<sup>b</sup> is filled with the well-known *ḡasidah* *فيمّا يمدّ* by Shaikh Abū Bakr Muḥammad ibn alḥasan bin Duraid alazdī albaṣrī, usually called Ibn Duraid (who died A.H. 321=A.D. 933), together with an Arabic commentary; comp. G. Flügel i. p. 149; J. Aumer, Die arabischen Handschriften, p. 239.

Ff. 1-229, ll. 20-28; very irregular Naskhī; worm-eaten; size, 10 in. by 5½ in. [FRASER 15.]

## 1632

The same.

Beginning the same as in the preceding copies.

Not dated.

Ff. 145, centre-column, ll. 17; Nasta'lik; size, 8½ in. by 5½ in. [SALE 4.]

## 1633

Muḡaddimat-aladab (مقدمة الادب).

The second kism of Abū-alḡāsim Maḡmūd bin 'Umar al-Zamakhsharī Jār-allāh's (died A. H. 538=A. D. 1143-1144) famous 'Introduction to the study of Arabic,' comp. Rieu ii. pp. 505 and 506; H. Khalfa vi. p. 76; Fleischer, Catal. Lips. p. 332; G. Flügel i. p. 96 (where a Turkish translation of the same is noticed), etc. It contains a vocabulary of verbal roots and their derivatives, with a rather scanty and often missing interlinear Persian paraphrase, arranged in bābs, according to the different classes of Arabic conjugations. Every bāb is arranged in alphabetical order according to the last letter.

Beginning: *باب فَعَلَ يَفْعُلُ فَعْلًا فِي الْمُتَعَدَّى وَفَعُولًا*  
*فِي الْإِزْمَاتِ غَالِبًا أَمْ هُنَا الطَّعَامُ يَهْنُئُ وَيَهْنُؤُ الْخ.*

This copy includes the contents of pp. ٨٦-٢٨٦ in J. G. Wetzstein's 'Samachsharii Lexicon Arabicum Persicum,' Leipzig, 1850. The whole work was divided into five kisms; see Rieu, loc. cit.

Ff. 30-155, ll. 11; Nasta'lik; size, 8½ in. by 5½ in. [POCOCKE 210.]

## 1634

Tāj-alasāmī (تاج الاسامي).

An Arabic-Persian dictionary, the author of which is not mentioned anywhere in the text, but which (on what authority we do not know) has been ascribed in Fraser's hand-list to the same Zamakhsharī. It is arranged in alphabetical order, so that the *first* letter constitutes the bāb, and the *last* the faṣl.

Beginning: *الحمد لله المحمود لجميع الاوصاف والاسماء*  
*الموصوف بانواع الكرم والنعماء والصلوة على رسوله الخ*

This copy was finished the 22nd of Jumādā-alawwal, A. H. 1040=A. D. 1630, December 27, by Shaikh Maḡmūd of Patna.

Ff. 1-186, ll. 19; Naskhī; several pages severely injured; size, 8½ in. by 5½ in. [FRASER 20.]

## 1635

Tāj-almaṣādir (تاج المصادر).

A Persian dictionary of Arabic infinitives, drawn chiefly from the Qurān, the Ḥadith, and old poetry; the author enumerates the different forms, and adds their meaning in Persian, without quoting passages. Composed by Abū Ja'far Aḡmad bin 'Alī Almaḡkari Albahakī (البهقي), no doubt a mistake for Albaihakī), called Ja'farak, who died A. H. 544=A. D. 1149, 1150, according to H. Khalfa ii. p. 93.

Beginning: *الحمد لله رب العالمين حمداً يفوق حمد*  
*الشاكرين نحمده على الصفاء والسراء ونشكره على الخ*

Contents:

Verbs of the form *فَعَلَ يَفْعُلُ*, on fol. 2<sup>a</sup>.

*فَعَلَ يَفْعُلُ*, on fol. 39<sup>a</sup>.

*فَعَلَ يَفْعُلُ*, on fol. 70<sup>a</sup>.

*فَعَلَ يَفْعُلُ*, on fol. 85<sup>b</sup>.

*فَعَلَ يَفْعُلُ*, on fol. 106<sup>b</sup>.

*فَعَلَ يَفْعُلُ*, on fol. 111<sup>b</sup>.

*فَعَلَ يَفْعُلُ*, on fol. 112<sup>a</sup>.

Further contents:

*باب الإفعال*, on fol. 112<sup>a</sup>.

*باب التفعيل*, on fol. 148<sup>b</sup>.

*باب المفاعلة*, on fol. 176<sup>b</sup>.

*باب الافتعال*, on fol. 190<sup>a</sup>.

*باب الانفعال*, on fol. 205<sup>a</sup>.

*باب الاستفعال*, on fol. 209<sup>a</sup>.

*باب التفعّل*, on fol. 218<sup>b</sup>.

*باب التفاعل*, on fol. 235<sup>b</sup>.

*باب الافعال*, on fol. 243<sup>b</sup>.

*باب الافعال*, on fol. 244<sup>a</sup>.

*باب الفعلة*, on fol. 244<sup>b</sup>.

*باب التفعّل*, on fol. 252<sup>a</sup>.

*باب الافعال*, on fol. 254<sup>a</sup>.

*باب الافعال*, on fol. 254<sup>b</sup>.

*باب الافعال*, on fol. 255<sup>b</sup>.

Within the single classes the arrangement is this:  
*المهموز - الناقص - الأجوف - المضاعف - الفعل الصحيح*

Not dated.

Ff. 256, ll. 19; Nasta'lik; size, 10¾ in. by 6½ in. [OUSELEY 283.]

## 1636

Niṣāb-alṣibyān (نصاب الصبيان).

The famous metrical Arabic-Persian dictionary for young people, a common text-book in Oriental schools, by Abū Naṣr Farāhī Maṣ'ūd bin Ḥasan bin Ḥusain aladabi (so appears the name here on fol. 1<sup>b</sup>, l. 3; comp. G. Flügel i. p. 112, where the author's full name is given as Abū Naṣr Maṣ'ūd bin Abī Bakr bin Ḥusain bin Ja'far alfarāhī; see also H. Khalfa vi. p. 346, No. 13801; ii. p. 559; Rieu ii. p. 504; Blochmann, Contributions,

etc., p. 7; Fleischer, Catal. Lips., p. 333; J. Aumer, p. 299; and W. Pertsch, No. III, 2, p. 5). The author flourished about A. H. 617=A. D. 1220, and this book was printed in Calcutta, 1819.

Beginning: الحمد لله رب العالمين والعاقبة للمتقين و الصلوة والسلام على محمد وآله اجمعين اما بعد چنین گوید .... حسد حافده و حقد حاسده الخ

The first kit'ah, on fol. 2<sup>b</sup>, l. 2.

Copied A. H. 1097=A. D. 1686.

Ff. 1-33, ll. 10; large Naskhi; many pages greatly damaged by worms; size, 9½ in. by 6½ in. [FRASER 30.]

### 1637

The same.

Another copy of the same, beginning: همیگوید ابو نصر فراهی حسد حافده الخ

The first kit'ah, on fol. 2<sup>a</sup>. English paraphrases of many words occurring in the text are written in pencil on the margin.

No date.

Ff. 27, ll. 10; Nasta'lik; worm-eaten; size, 8½ in. by 5½ in. [CAPS. OR. C. 5.]

### 1638

The same.

This copy begins without a preface at once with the first kit'ah (styled here: القطعة الحادي (!) في بحر المتقارب: اله است الله رحمن خدای الخ: (فعلون فعلون فعلون agreeing with Fraser 30, fol. 2<sup>b</sup>, l. 3.

Many interlinear paraphrases both in Latin and Danish, especially on the first and last leaves.

No date.

Ff. 1-46, ll. 8; European handwriting; size, 10½ in. by 5½ in. [MARSH 267.]

### 1639

An incomplete copy of the same.

This copy breaks off at the end of the ninth kit'ah. The catchword on the last page is القطعة العاشرة.

Beginning: همیگوید ابو نصر فراهی نصاب ما بخوان. گر علم خواهی حسد حافده الخ

Ff. 230<sup>b</sup>-244<sup>b</sup>, ll. 10-12; careless Nasta'lik; size, 10 in. by 5½ in. [FRASER 15.]

### 1640

Sharh-i-Niṣāb-al-shibyān (شرح نصاب الصبيان).

A commentary on Abū Naṣr Farāhī's work, by Nizām bin Kamāl bin Jamāl bin Husām of Harāt, commonly called Ibn Husām (see fol. 1<sup>b</sup>). According to the beginning, سپاس بی قیاس مر قادی را که اساس حیوة اناس, it seems not to be identical with the نصاب المتعلم by the same author, quoted in Fleischer's Catal. Lips. p. 333, No. III. The full name of Abū Naṣr is given here thus: Abū Naṣr Muḥammad Badr-al-din, and the nisbah Farāhī is explained exactly

in the same manner as in Fleischer (فراهی منسوب بفره) (است والف زائد است در فره الخ).  
Not dated.

Ff. 1-62, ll. 27; Naskhi; size, 8½ in. by 6 in. [SALE 2.]

### 1641

Another Persian commentary on the Niṣāb-al-shibyān.

This commentary is compiled by 'Alī bin 'Umar bin 'Alī alnaẓẓār, and begins: رب تتم بالخیر الحمد لله الذی خلق الانسان علّمه البیان و نصب اعلام الدرایة فهدی الی نور العرفان الخ

On fol. 134<sup>b</sup>, l. 12, the author of the preceding commentary is quoted under this name: Kamāl-al-din bin almarḥūm ibn Husām alharawī (comp. H. Khalfā vi. p. 346, No. 13801). This copy is incomplete, and breaks off, on fol. 180<sup>b</sup>, in the explanation of the following verse:

اعصار گردباد چون نکبا کر (کج or) شمال  
بالا جنوب ضد و صبا پس دبور پیش

(corresponding to Fraser 30, fol. 23<sup>a</sup>, ll. 3 and 4).

The last page of this copy (fol. 181<sup>a</sup>) contains the fragment of another treatise, and is not connected at all with the commentary.

Written probably between A. H. 860 and 868=A. D. 1456-1464.

Ff. 134<sup>a</sup>-180<sup>b</sup>, ll. 15; Naskhi; size, 6½ in. by 3½ in. [MARSH 683.]

### 1642

A third commentary on the same work.

A third, anonymous, commentary, beginning: الحمد لله رب العالمين .... اما بعد چنین گوید ابو نصر فراهی حسد حافده و حقد حاسده .... بدانکه حسد اول بمعنی نیک خواهی است الخ

Dated the 15th of Rajab, A. H. 1097=A. D. 1686, June 7, by Shīr 'Alī.

Ff. 34-103, ll. 12; large Naskhi; size, 9½ in. by 6½ in. [FRASER 30.]

### 1643

A fourth commentary on the same.

This commentary is compiled by Muḥammad bin Jalāl bin Sulaimān of Kūhistān (see fol. 1<sup>b</sup>, ll. 3 and 4), and begins: بعد از شرح نصاب زواهر حمد مجمل و سبج: صحاح جواهر صلوة مفصل میگوید بنده محتاج بغفران سبحانی محمد .... که بر صفحات ضمائر ارباب استقراء الخ

The commentary itself begins, on fol. 3<sup>b</sup>, with the explanation of the initial words بسم الله الرحمن الرحيم, and proceeds, on fol. 4<sup>a</sup>, with همیگوید ابو نصر فراهی. Farāhī is here (against Sale 2 and Fleischer) stated to be a nisbah of فره (not of فره), a town between Sijistān and Harāt, and the commentator adds: یکی از دو یاء نسبت جهت ضرورت شعری حذف شده و الف عوض



از یاء نسبت نیست چنانچه بعضی گفته اند بلکه جزو علم است چنانکه از دفاتر قدیمه و جدیده معلوم میگردد.

Not dated.

Ff. 184, ll. 13; large Naskhī; illuminated frontispiece; size, 9½ in. by 5 in. [FRASER 31.]

## 1644

Fragment of a fifth commentary on the same.

A fragment of a fifth commentary on the نصاب الصبیان, different from all the preceding ones, beginning: الحمد لله.... اما بعد اول باید دانستن که چرا این کتاب را نصاب الصبیان نام کرد و چرا نصاب الاطفال یا نصاب الشبان نام نکرد الخ.

A sixth commentary, by Faṣṭḥ bin Muḥammad, known as Karīm Dasht-i-Bayāḍī Kūhistānī, who lived in Akbar's time, is preserved in the India Office Library, No. 521.

Ff. 1-21, ll. 15; small Nasta'liq; size, 7½ in. by 5 in. [FRASER 57.]

## 1645

Alṣurāḥ min al-Ṣaḥāḥ (الصراح من الصحاح).

The oldest, most valuable, and excellent copy of the Ṣurāḥ, that is, the Persian translation and abridgment of Aljauharī's Ṣaḥāḥ by Abū-alfadl Muḥammad bin 'Umar bin Khālid, commonly called Jamāl al-Kurashī, who relates in the preface (written in Arabic) that he found a correct copy of the Ṣaḥāḥ in four volumes in the library of a certain madrasah at Kāshghar (بخزانة) (كتب المدرسة صاحبة البرهانية المسعودية بكاشغر), and that he made it at once the basis of his translation. This copy is an autograph of the compiler himself, who gives moreover at the end the exact date of the completion of his work (unknown even to H. Khalfa, see iv. p. 102), viz. the 16th of Ṣafar, A. H. 681=A. D. 1282, May 26, in Kāshghar: الفراغ من تأليفه وتسويده بيمين توفيق الله و تأييده ظهيرة السادس عشر من صفر سنة احدى و ثمانين و ستمائة بكاشغر الله عمره. From that brouillon he afterwards made (A. H. 700) this copy, and finished it the 23rd of Dhū-alka'dah=A. D. 1301, July 30. All the margin is covered with an endless number of extensive glosses and additions, likewise by the author himself.

Beginning: (قال الفقير الى مولا الغنى به عمن سواء) الوائق بالمتعالي عن الولد و الوالد ابو الفضل محمد بن عمر بن خالد المدعو بجمال القرشي الخ. p. 507; Catal. Codd. Or. Lugd. Bat. i. p. 69; O. Loth, Arabic MSS. of the India Off. Libr., p. 282, etc. On the double pronunciation Ṣaḥāḥ and Ṣiḥāḥ, comp. G. Flügel, Die grammatischen Schulen der Araber, p. 254, note.

The last letter constitutes the باب, the first the فصل. Of the poetical quotations of the original a good many are retained in this translation. This copy was offered to the Bodleian Library, 1859, by Jules Mohl. The work has been edited in Calcutta, 'The Soorah,' 1812, in two volumes, and in Lucknow, A. H. 1289.

Ff. 287, ll. 35; splendid Naskhī; illuminated frontispiece; size, 11½ in. by 6½ in. [BODL. OR. 642.]

## 1646

The same.

Another copy of the same dictionary, dated the 16th of Sha'bān, A. H. 1098=A. D. 1687, June 27.

Beginning the same as in the preceding copy. The inner corners of the first pages a little effaced. Many other slight injuries here and there.

Ff. 618, ll. 15; very unequal Nasta'liq, written by several hands; binding with flowers; size, 10½ in. by 6½ in. [OUSELEY ADD. 110.]

## 1647

The same.

This copy is not dated.

Ff. 537, ll. 21; unequal Nasta'liq; illuminated frontispiece; size, 10 in. by 6 in. [FRASER 44.]

## 1648

The same.

Not dated. At the beginning the bottom of several leaves is destroyed; in some places slightly injured by worms.

Ff. 266, ll. 30; Nasta'liq, in some parts Shikasta; size, 11½ in. by 7½ in. [OUSELEY 321.]

## 1649

An abridged edition of the Ṣurāḥ.

This curious MS. contains an abridged version of the Ṣurāḥ, in which all the remaining Arabic phrases have been turned into Persian. But instead of the legitimate preface of the Ṣurāḥ, this copy exhibits, on ff. 1<sup>b</sup>-34<sup>b</sup>, that of the Farhang-i-Jahāngiri (see further below, Nos. 1734-1746), with the usual beginning: آنکه بر لوح زبانها الخ, for which reason the incorrect title فرهنگ جهانگیری has been given to it on the fly-leaf. Immediately after the conclusion of the twelfth آئين, on fol. 34<sup>b</sup>, the Ṣurāḥ begins with the word آجاء, corresponding to the preceding copy (Ouseley 321), fol. 2<sup>a</sup>, l. 4.

No date.

Ff. 634, ll. 15; large Nasta'liq; size, 10½ in. by 6½ in. [BODL. OR. 744.]

## 1650

Four Arabic-Persian vocabularies in verse.

Four vocabularies in poetical form, viz.:

1. از پس حمد, on fol. 1<sup>b</sup>, beginning: خداوند زمین و آسمان الخ.
  2. اوان و حین, on fol. 10<sup>b</sup>, beginning: نصاب اخوان.
  3. نام بر نام, on fol. 19<sup>b</sup>, beginning: نصیب اخوان.
- Composed A. H. 776=A. D. 1374, 1375. In the sixth bait Farāhī's Niṣāb-alṣibyān is quoted.

4. نصاب حُسْتَى, on fol. 29<sup>b</sup>, beginning: **نحمد الله** **الاله وال خدای بندگان الخ**. Composed (according to a statement in the following copy, Fraser 29, fol. 20<sup>a</sup>) A. H. 896=A. D. 1490, 1491.

Ff. 37, 2 coll., each ll. 13; Nasta'lik; many interlinear glosses; size, 9½ in. by 5¼ in. [FRASER 28.]

## 1651

The same four vocabularies in prose.

A prose version of the same vocabularies:

1. لغات نصاب بدیعی, on fol. 1<sup>b</sup>, agreeing with No. 1 in the preceding copy. Beginning the same.

2. لغات نصاب حُسْتَى, on fol. 6<sup>a</sup>, agreeing with No. 4. Beginning: **الحمد لله رب العالمين والعاقبة للمتقين والصلوة الخ**.

3. نصاب اخوان, on fol. 21<sup>b</sup>, agreeing with No. 2. Beginning: **آن وقت جمع اوان وانان الخ**.

4. نصاب اخوان, on fol. 31<sup>b</sup>, agreeing with No. 3. Beginning: **عقل خرد لب بضم اول خرد الخ**.

Comp. the eighth bait of the poetical version.

Ff. 41, ll. 13; Nasta'lik; two illuminated frontispieces on ff. 1<sup>b</sup> and 21<sup>b</sup>; size, 7¾ in. by 4½ in. [FRASER 29.]

## 1652

Farhang-i-Mir Sayyid 'Ali (فرهنگ میر سید علی).

A short Persian dictionary for the Kur'ān, by Mir Sayyid 'Ali of Hamadān, the author of the Khulāṣat-almanākib (see above, No. 1264), of the Dhakhīrat-almulūk (see above, Nos. 1451-1453), and of a treatise on physiognomy (see above, No. 1241, 28), who died A. H. 786 or 787=A. D. 1384 or 1385, beginning: **الحمد لله الغنى آلائه والصلوة على محمد وآله اجمعين وبعد** **بدان اسعدك الله تعالى في الدارين اين كتابيست در تحرير مفردات قران الخ**.

It is divided into twenty-eight bâbs, arranged alphabetically according to the first letter, so that all the derivatives are put under the rubric of the root, just as in European Arabic dictionaries, and six short faṣls, three of which are only found here, on ff. 31<sup>a</sup>-32<sup>a</sup>, viz.: 1. در بيان بعضی ادوات. 2. در بيان اسماء ضماير. 3. در بيان اسماء اشاره و موصولات.

No date.

Ff. 32, ll. 23; Nasta'lik; size, 9 in. by 5¼ in. [FRASER 24.]

## 1653

Şarf-i-Mir (صرف میر).

An Arabic grammar, explained in Persian, by Mir Sayyid Sharif Jurjāni, who was born A. H. 740=A. D. 1339, 1340, and died A. H. 816=A. D. 1413, 1414; see Rieu ii. p. 522; H. Khalfa ii. p. 304; Notices et Extraits, x. p. 4 sq. H. Khalfa styles it **تصريف السيد الشريف**; at the top of the first page of Fraser 10 (see

the next copy but one) it also bears the title **جامع القوانين**.

Beginning: **الحمد لله رب العالمين... بدان ايدك الله تعالى في الدارين كه كلمات لغت عربى بر سه گونه است اسم است و فعل است و حرف است اسم چون رجل و فريں و فعل چون ضرب و دحرج و حرف چون من و الى الخ**.

Occasional glosses on the margin. Between the last two pages there are inserted by mistake two blank leaves; but the text of the treatise is coherent. As date the 18th of Ramadān is only given, but no year. This work has been printed in Calcutta, 1805, in a collection of grammatical treatises, pp. 122-164; lithographed in Lucknow, A. D. 1844 and A. H. 1288.

Ff. 46, ll. 9; Nasta'lik; size, 9½ in. by 5½ in. [FRASER 9.]

## 1654

The same.

Another copy of the same Arabic grammar, beginning: **بدان ايدك الله تعالى الخ**.

The margin of the first twenty-eight leaves is entirely, and the margin of most of the other leaves partly, covered with fuller explanations and examples of the text in the centre column, beginning: **نَصَرَ يَنْصُرُ تَمَرًا الخ**.

No date.

Ff. 45, written by three different hands; the original handwriting goes from fol. 5 to fol. 28, and from fol. 35 to the end; the second from fol. 29 to fol. 34 (both ll. 8), and the third (a quite modern one) from fol. 1 to fol. 4 (ll. 10); Nasta'lik; the first four leaves in the original handwriting, which were lost and therefore later supplied by the modern hand, we have succeeded in finding in another MS. of the Fraser Collection and put into this copy; size, 8¾ in. by 5½ in. [FRASER 8.]

## 1655

An incomplete copy of the same.

Beginning the same as in the preceding copy. One page and a half are missing at the end; the last word of this copy corresponds to Fraser 8, fol. 45<sup>a</sup>, l. 4.

Ff. 27, ll. 9; Nasta'lik; size, 8¾ in. by 5½ in. [FRASER 10.]

## 1656

Another still more incomplete copy of the same.

This copy begins: **بدان ايدك الله تعالى كه كلمات لغت عرب بر سه گونه است اسم و فعل و حرف اسم چون لغت عرب بر سه گونه است اسم و فعل و حرف اسم چون رجل و علم الخ**. It breaks off on fol. 14<sup>b</sup> in the beginning of the chapter on the **مصدر ميمي**, the **اسم زمان**, and **اسم مكان**; the last words correspond to Fraser 8, fol. 31<sup>b</sup>, l. 4.

Ff. 1-14, ll. 16-17; Nasta'lik; much damaged; size, 9½ in. by 5½ in. [BODL. OR. 781.]

## 1657

Zubdat-fi-'ilm-alşarf (نسخة زبدة في علم الصرف).

Treatise on the inflexion of the four classes of the Arabic verbs, the sound (صحیح), the hamzatae (مهموز),



the mediae and tertiae infirmae (معتل), and the mediae geminatae (مضاعف), by Zāhīr bin Maḥmūd bin Mas'ūd al'alawī; see fol. 142<sup>b</sup>, l. 2, and comp. Rieu ii. p. 524<sup>a</sup>.

Beginning: الحمد لله الموصوف بالتصريف المعنوت بالتخفيف الخ.

It is edited in the Collection of grammatical treatises, Calcutta, 1805, pp. 113-122, under the title of زبدة.

Copied by Aḥmad-allāh, the owner of Muḥammad-ābād, and finished on the 15th of Ramaḍān of the Fasli era, 1187 = A. D. 1779, the twentieth year of the reign of Shāh 'Ālam (دام ملکه).

Many additional notes on the margin and between the lines. On fol. 140<sup>b</sup> is put in a vignette with the title, زبدة النحو شرح مائة عامل, evidently in the wrong place, this being the title of Ouseley 71 (see No. 1659).

Ff. 141<sup>b</sup>-151<sup>a</sup>, ll. 10; Nasta'liq; size, 8½ in. by 6 in. [OUSELEY 158.]

### 1658

Mi'at-āmil (مائة عامل).

Text of Jurjānī's (i. e. Abū Bakr 'Abd-al-qāhīr bin 'Abd-alraḥmān, who died A. H. 471 = A. D. 1078, 1079) hundred 'awāmil in Persian verse. Beginning:

بعد توحید خداوند درود مصطفی  
نعت آل پاک پیغمبر رسول مجتبی

On fol. 154<sup>b</sup> the following note: منقول از قاضی شهاب الدین صرّی که در علم صرف کمال مهارت میداشتند. See the same in J. Aumer, p. 52, No. 2; comp. for the Arabic original G. Flügel i. p. 149 sq.

Ff. 151<sup>b</sup>-154, ll. 10; Nasta'liq; size, 8½ in. by 6 in. [OUSELEY 158.]

### 1659

Zubdat-alnahw (زبدة النحو).

A commentary to the Mi'at-āmil, divided into sixteen chapters (thirteen نوع, two فصل, and a تذیل). The title occurs on fol. 4<sup>a</sup>, l. 4. It is dedicated to سر جستیس رابرت جمبرس (Sir Justice Robert Chambers, Lord Chief Justice of Bengal, who died A. D. 1803). The author's name does not occur.

Beginning: اللهم حرف سمت اسمك فعلنا وحرفنا  
تحریرًا وصرف نحو كلمتك الخ.

Dated the 29th of the first Rabī', A. H. 1196 = A. D. 1782, March 14.

Ff. 40, ll. 13; Nasta'liq; size, 8½ in. by 5½ in. [OUSELEY 71.]

### 1660

Panj-ganj (پنج گنج).

Treatise, chiefly consisting of paradigms, on the three classes of the Arabic verbs, the mediae infirmae, tertiae infirmae, and mediae geminatae. In the preface the anonymous author divides it into five باب, each of five فصل (fol. 1<sup>b</sup>, l. 7); but this division is not carried out in the book itself.

Beginning: الحمد لله على ما خلق الانسان وانطق له  
اللسان بكلمات الخ. Comp. Rieu ii. p. 523. It is published in the Collection of grammatical treatises, Calcutta, 1805, pp. 38-112, and styled there simply تصريف (accidence).

Copied by Shaikh Aḥmad-allāh, son of Shaikh Nūr-allāh, the owner of Muḥammadābād, A. H. 1190 = A. D. 1776, 1777, 'in the place of Mir 'Abdallāh Sāhib' (بمکان میر عبد الله صاحب). Occasional notes are added.

Ff. 45; handwriting and paper the same as in Nos. 1657 and 1658 above. [OUSELEY 265.]

### 1661

A fragment of the same Panj-ganj.

In this copy of the Panj-ganj there are marked:

باب اول در شناختن مجارّی صرف افعال, on fol. 1<sup>b</sup> (but only the title of this bāb is given, because its contents are to be found in another treatise by the same author, styled فائحه مصادر, and

باب دوم در شناختن اجناس افعال و اسماء صرف و خاصّیت ابواب, on fol. 2<sup>a</sup>. With the end of the fourth fasl of this bāb the copy breaks off.

Ff. 17, ll. 15; Nasta'liq; size, 8½ in. by 4½ in. [FRASER 18.]

### 1662

Persian tracts in prose and verse on Arabic grammar.

1. A treatise in verse on the Arabic verb, by Sharifi (see fol. 16<sup>a</sup>, ll. 1 and 11), beginning, on fol. 1<sup>b</sup>:

ای صفات برون زوهم وخیال - وی بوصفت زبان ناطقه لال  
Dated the 2nd of Jumādā-alawwal, A. H. 1137 = A. D. 1725, January 17.

2. نسخه در صرف, on declension and conjugation, by Mullā Jāmī, according to the colophon on fol. 21<sup>b</sup>, likewise in verse, with a short introduction in prose, beginning, on fol. 16<sup>b</sup>: وعطف  
اللسان نحو ثیابه (?)  
المیان الى نعت خاتم الانبیاء الخ.

3. Another short collection of mathnawī-baits on the same subject, beginning, on fol. 21<sup>b</sup>:

بعد از حمد خدا و نعت زین انبیا  
میکنم مضموم میزان را درین منظم ادا

4. قوانین صرف, the rules of declension and conjugation, being a collection of مسائل or questions and answers on Arabic grammar in prose, beginning, on fol. 26<sup>a</sup>: الحمد لله رب العالمین . . . بدان اسعدك الله فی  
الدارین که چند قوانین علم تصريف که صبیانرا ضبط آن  
لابد الخ. The author, whose name does not occur, composed this treatise for the benefit of his nephew, 'Atā-allāh bin Zārif Muḥammad, as he states in the preface; comp. Rieu ii. p. 523. Printed Calcutta, A. H. 1244, under the title: 'A grammar in questions and answers by 'Atā-allāh.' It is copied by Muḥammad Rashīd, and dated the 3rd of Jumādā-alākhar, A. H. 1137 = A. D. 1725, February 17.

5. Another, much shorter treatise of the same kind, consisting likewise of questions and answers, beginning, on fol. 52<sup>b</sup>, with the question: *جاء لفظ است*. Copied in the month Rajab, A. H. 1137 = A. D. 1725, March, April.

6. *مرآت*, an Arabic grammar in verse, styled the mirror, because it is, as fol. 117<sup>b</sup>, l. 1, explains: *أئيمّة رموز ونكات*. According to another title given to this work on fol. 57<sup>b</sup>, viz. *كافية فارسي در نظم*, it seems to be a paraphrase of Ibn Ḥājjib's *Kāfiyah* in Persian verse. Beginning, on fol. 57<sup>b</sup>:

کلمه لا سواء کافیه - لذوی مشکلات وافیہ

Written by two different hands, and dated A. H. 1183 = A. D. 1769, 1770.

7. A tract on Arabic grammar in prose, containing seventeen short bābs, beginning, on fol. 119<sup>b</sup>: *الحمد لله رب العالمين . . . بدان اسعدك الله تعالى في الدارين* که *کلام عرب بر سه نوعست اسم فعل وحرف الخ*. It ends on fol. 136<sup>b</sup>, and is followed on ff. 136<sup>b</sup>–139<sup>a</sup> by a short appendix on the *اعراب*, written in Arabic, and beginning: *الحمد لله . . . فاعلم يا ابني اطات الله عمرک: وعطاک علماً الخ*.

Ff. 139, ll. 13–15; different Nasta'liq, written by various hands; size, 8½ in. by 5 in. [FRASER 13.]

### 1663

*Kawānin-i-Ṣarf* (قوانین صرف).

Another copy of the fourth treatise in the preceding collection; beginning the same.

No date.

Ff. 201<sup>b</sup>–219<sup>a</sup>, margin-column, ll. 35–39; Nasta'liq.

[FRASER 7.]

### 1664

*Uṣūl-alṣarf* (اصول الصرف).

Five prose tracts, on the Arabic grammar, by an anonymous author:

1. *First* treatise, on the Arabic conjugations, beginning, on fol. 1<sup>b</sup>: *الحمد لله . . . بدانکه اسعدك الله تعالى في الدارين* که *جملة افعال بنی آدم بر چهار نوعست* ماضی و مستقبل و امر و نهی الخ; see another copy of the same in Rieu ii. p. 524<sup>b</sup>.

2. *Second* treatise, on the triliteral and quadriliteral verbs in Arabic, styled (as another copy of the same in Ouseley 388, see below, No. 1666, proves) *نسخة منشعبة*, and beginning, on fol. 19<sup>b</sup>: *الحمد لله . . . بدان اسعدك الله تعالى في الدارين* که *جملة افعال متصرفه بر دو گونه* است ثلاثی و رباعی الخ; see the same treatise in Rieu ii. p. 524<sup>a</sup>.

3. *Third* treatise, a grammatical tract in verse, styled *نظم سراجی*, and subdivided into several *فصل* *قانون اول* و *او ساکن*, beginning, on fol. 30<sup>b</sup>:

قبل او مکسور باشد هر کجا یا بگردد غیر مدغم الخ.  
Many marginal glosses and additions.

4. *Fourth* treatise, on Arabic syntax, beginning, on fol. 36<sup>b</sup>: *الحمد لله . . . اما بعد بدان ارشدك الله تعالى* که *این مختصر است مضبوط در علم نحو که مبتدی را الخ*.

5. *Fifth* treatise, in Arabic, beginning, on fol. 55<sup>b</sup>: *الحمد لمن له التصرف في الصحة والعدل والتعرف عن الزيادة والذف والادغام والابدال الخ*.

The text in very large characters, only three lines in a page; innumerable marginal and interlinear glosses and amplifications in smaller handwriting, but also in Arabic.

Copied by 'Abdallāh ibn Shaikh 'Ināyat-allāh in *Sûratbandar*, A. H. 1160 (thirtieth year of Muḥammad-shāh's reign) = A. D. 1747.

Ff. 90, ll. 13 in Nasta'liq characters (on ff. 1–54); ll. 3 in very large Naskhi characters (on ff. 55–90); size, 10¼ in. by 5¼ in. [FRASER 14.]

### 1665

Another copy of the *first* treatise of the *Uṣūl-alṣarf*. Beginning the same. No date.

Ff. 1–18, ll. 15; Nasta'liq; size, 8½ in. by 5 in.

[FRASER 12.]

### 1666

Another copy of the *second* treatise of the *Uṣūl*.

The same Nuskha-i-munsha'ibah as in No. 1664, 2.

Copied by Shaikh Aḥmad-allāh ibn Shaikh Nûr-allāh, about A. H. 1187 = A. D. 1773, 1774.

Ff. 15, ll. 10; Nasta'liq; size, 8¾ in. by 6 in. [OUSELEY 388.]

### 1667

The same.

A third copy of the Nuskha-i-munsha'ibah, not dated.

Ff. 19–25, ll. 15; Nasta'liq; size, 8½ in. by 5 in.

[FRASER 12.]

### 1668

Another copy of the *fourth* treatise of the *Uṣūl-alṣarf*.

The same tract on Arabic syntax (مختصر در نحو) as in No. 1664, 4. Beginning the same.

Copied by Muẓaffar Ridāwī, A. D. 1812.

Ff. 199–207, ll. 16–19; careless Nasta'liq; size, 9¼ in. by 6½ in. [BODL. OR. 780.]

### 1669

*Mizân dar 'ilm-i-ṣarf* (میزان در علم صرف).

Conjugation of the regular Arabic verb, mostly consisting of paradigms. Beginning, after *الحمد لله الخ*: *بدان اسعدك الله تعالى في الدارين* که *جملة افعال متصرفه* بر سه گونه است ماضی و مستقبل و حال الخ. Comp. Rieu ii. pp. 523 and 524.



It is edited under the title *میزان صرف* in the Collection of grammatical treatises, printed Calcutta, 1805; lithographed in the Muḥammadi press, A. H. 1258.

This copy was transcribed by Shaikh Aḥmad-allāh, the owner of the Pargana of هلاور, probably the same who copied Ouseley 388 (No. 1666 above). Both have in some places additional notes on the margin and between the lines; comp. also Nos. 1657 and 1660. On the first page the following (misleading) note appears: *نسخة میزان تصنیف ملا شیخ سعدی شیرازی قدس سره العزیز*.

Ff. 159-174, ll. 10; Nasta'lik; size, 8½ in. by 6 in.  
[OUSELEY 158.]

## 1670

Kanz-allughât (کنز اللغات).

An Arabic-Persian dictionary, by Muḥammad bin 'Abd-alkhâlik bin Ma'rûf of Gilân; comp. Rieu ii. pp. 507 and 508; H. Khalfa v. p. 256; Catal. des MSS. et Xylographes, p. 202; and J. Aumer, p. 109, Nos. 292-294.

Beginning: ابتدای سخن آن خوبتر در هر مقام کو بود  
حمد معبود خدای نیکام جواهر کنوز لغات حمد و  
ستایش نثار بارگاه حضرت متکلمی که زبان اصناف آدمیان  
را کلید گنج خانه سخن گردانید الخ

The words are arranged in the first instance according to the first radical (کتاب), and in the second according to the last (باب). Every bâb begins with the nomina actionis or infinitives; after these follow the other words (غير المصادر). The work is dedicated to Kârgiyâ Sultân Muḥammad, who reigned over Gilân from A. H. 851 = A. D. 1447 to A. H. 883 = A. D. 1478, 1479.

This copy was finished in Sha'bân, A. H. 1003 = A. D. 1595, April, May, by Muḥammad Sâlih bin Ghiyâth-al-din Muḥammad alḥusainî. The MS. is throughout collated and richly annotated. Besides the original glosses there are many remarks and explanations added on the margin by Golius, who also gives on the fly-leaves a great number of extracts from this work. Lithographed in Persia, A. H. 1283.

Ff. 230, ll. 25; irregular Naskhî; size, 9½ in. by 7 in.  
[MARSH 329.]

## 1671

Khulâṣat-allughât u tafsir-almushkilât (خلاصة اللغات  
(و) تفسیر المشکلات).

A dictionary of all the Arabic words which are generally used in the Persian language, explained in Persian. This MS. is incomplete at the beginning, and the author's name is missing. According to Rieu ii. p. 508, the author was Isma'il bin Luṭf-allāh albâkharzî alḥanafî, who also wrote a popular treatise on religious duties (see ib. ii. p. 807), styled خلاصة الاسلام. There is besides a large lacuna after fol. 50 (going down from the middle of the letter ع to the end of the letter ه). It opens abruptly thus: متکاتر و مکاتبات متواتر بالفاظ فارسی تصنیف فرموده الخ. The title appears on fol. 1<sup>a</sup>,

l. 4. The arrangement is alphabetical, in European manner, the first letter constitutes the kitâb, the second the bâb. The dictionary must have been compiled before A. H. 916 = A. D. 1510, the date of the completion of the تحفة السعادة by Maḥmûd bin Shaikh Diyâ, in which the present work is quoted as authority; see Rieu ii. pp. 493 and 494.

Copied by Kilâb Râi, and finished the 14th of Dhû-alḥijjah, A. H. 1116 (forty-ninth year of 'Âlamgir's reign) = A. D. 1705, April 9, at Aḥmadâbâd.

Ff. 52, ll. 17; Nasta'lik; size, 11¼ in. by 5½ in.  
[OUSELEY ADD. 84.]

## 1672

Muntakhab-allughât (منتخب اللغات شاهجهانی).

An Arabic dictionary explained in Persian, being an extract from the Kâmûs and Şahâh, according to the author's own statement on fol. 6<sup>a</sup>, l. 10. Composed by 'Abd-alraḥîd alḥusainî almadanî Altatawî, fol. 6<sup>a</sup>, l. 9 عبد الرشید الحسینی المذنی اصلاً والتتوی مولداً (i. e. born in Tattah, in Sind, his family originating from Madinah). He dedicated it to the emperor Shâhjahân, see fol. 6<sup>b</sup>. At the end (fol. 267<sup>b</sup>) we find a chronogram of the author himself, مؤلفه فی تاریخ الكتاب:

تأرخش بی قال وقیل - گفت خرد منتخب بی بدیل

The words منتخب بی بدیل give A. H. 1046 = A. D. 1636, 1637, as the date of its composition; see Rieu ii. p. 510.

This dictionary is arranged thus, that the first letter gives the باب, and the last the فصل.

The date of the transcript is incomplete, the day of the month (19th of Jumâdâ I) being indicated, but not the year. It is collated throughout; in many places slightly injured by the worms.

Beginning: ستایش و سپاس مالک الملکی که تذکار آلائی  
بی احصا و نعمای بی منتهایش و تعداد الخ

Printed in Calcutta, 1808, 1816, and 1836; in Lucknow, 1835, 1845, and A. H. 1286. Lithographed at Bombay, 1862; see Trübner's Record, No. 37, p. 272.

Ff. 267, ll. 23; Nasta'lik; size, 11½ in. by 7½ in.  
[OUSELEY 319.]

## 1673

Another copy of the same.

This copy begins thus: اما بعد چنین گوید بنده  
افقرو ذرة احقر عبد الرشید الحسینی المذنی الخ  
corresponding to fol. 4<sup>a</sup>, l. 8, in the preceding copy.

On the fly-leaves is added:

1. حاشیة ثالث المعلمین امیر محمد باقر داماد بر  
صحیفة کامله.

2. عبارة شافیه فی قلب الواو والیاء.

3. خلاصة کلام مصنف شافیه.

4. عبارات شارح الصحیفة از ترجمه صحیفة سیّد فاضل  
میر محمد هاشم.

Not dated.

Ff. 446, ll. 18; large and clear Nasta'lik; size, 12¾ in. by 7¼ in.  
[FRASER 41.]

## 1674

Kâbûs (قابوس).

A large portion of the Persian translation of Majd-aldin Muḥammad Firūzābādī's (died A.H. 817=A.D. 1414) famous Arabic dictionary, the Kāmūs, completed by Muḥammad Ḥabīb-allāh (see fol. 2<sup>a</sup>, l. 1), A.H. 1149=A.D. 1736, 1737; see Rieu ii. p. 511. Beginning:

حمد و نیایش کوناگون معروض حضرت علیم و علامی که  
تعلیم کُل اسماء از صفات خاصه اوست الخ

The mukaddimah, dealing with Firūzābādī's life, begins on fol. 2<sup>a</sup>. Beginning of the dictionary itself on fol. 13<sup>b</sup>, l. 6, with the word اباء. The bābs are arranged according to the last, the faṣls according to the first letter. It breaks off, on fol. 553<sup>b</sup>, in the middle of the bāb ع ق faṣl, the last word being عرق. Besides, there are four large lacunas, the first (of twenty leaves) after fol. 76, the second after fol. 383, the third after fol. 391, the fourth after fol. 399 (breaking off with the word قحط, bāb ط ق faṣl). The first volume ends, on fol. 245<sup>a</sup>, with زمرة; the second begins, on fol. 246<sup>a</sup>, with سور (bāb ر ر faṣl); the third begins, on fol. 400<sup>b</sup>, with bāb ع ق faṣl. Ff. 554-561 are a duplicate of ff. 454-461.

Ff. 561, ll. 29; distinct Nasta'liq; size, 15-15½ in. by 9-9½ in. [BODL. OR. 783.]

## 1675

A vocabulary of all the Arabic words used in the higher style of Persian conversation, Persian letter-writing, etc., explained in Persian (styled, on fol. 1<sup>a</sup>, clavis linguae Arabicae et Persicae). It is arranged alphabetically according to the first letter, every bāb divided into three chapters, according to the three different vowels, which can occur in the first syllable of a word: مضمومة, مكسورة, مفتوحة.

Beginning: بعد از ستایش و سپاس و درود بیکد و قیاس  
این کتاب در بیان معانی الفاظ تازی که در محاورات و  
مراسلات پارسی اکابر و افاضل متداول الخ

Not dated.

Ff. 1-26, ll. 15; Naskhi; size, 8½ in. by 6¼ in. [MARSH 42.]

## 1676

‘Aqd-aljawāhir (عقد الجواهر).

The string of jewels, an Arabic-Persian vocabulary in verse by Murtād Moghul ibn ‘Alī Muḥammadkhān (title and author's name occur only on fol. 1<sup>a</sup>, not in the work itself), with a prose preface, beginning: ابتدا  
و افتتاح و فاتحه آغاز کار استمالت دل خوشی الخ

Not dated. An older vocabulary of the same description and with a similar title, viz. عقود الجواهر, composed in the first half of the ninth century of the Hijrah, is described in Rieu ii. p. 507; see also H. Khalfā iv. p. 239.

Ff. 70, ll. 9; Nasta'liq; size, 8½ in. by 4¾ in. [FRASER 27.]

## 1677

Another anonymous Arabic-Persian vocabulary.

This little dictionary, defective at the beginning, is divided into the following twelve bābs:

1. في ذكر المبادئ و الاعضا, on fol. 1<sup>a</sup>.
2. في اصناف الناس و ذكر الحرف, on fol. 11<sup>a</sup>.
3. في ذكر الادواء و الامراض, on fol. 23<sup>b</sup>.
4. في ذكر الاطعمة و الاشرية, on fol. 25<sup>a</sup>.
5. في ذكر الامتعة و الاقمشة و الاسلحة, on fol. 27<sup>a</sup>.
6. فيما يلبس و يُقرش, on fol. 30<sup>a</sup>.
7. في سائر الحيوان من السباع والطيور والبهائم والحشرات  
في سائر الحيوان من السباع والطيور والبهائم والحشرات, on fol. 32<sup>b</sup>.
8. في ذكر السماء و ما يتعلق بها, on fol. 41<sup>a</sup>.
9. في ذكر الارض و ما يتصل بها, on fol. 45<sup>a</sup>.
10. في ذكر النبات و الشجر, on fol. 47<sup>b</sup>.
11. في الابنية و الامكنة, on fol. 52<sup>a</sup>.
12. في فصول منفردة و متفرقة, on fol. 55<sup>b</sup>.

It opens in the middle of the preface, or rather of the index, with الباب السادس فيما يلبس الخ.

Interlinear Turkish glosses scattered throughout.

No date.

Ff. 59, ll. 13; Nasta'liq; size, 7½ in. by 5¼ in. [FRASER 33.]

## 1678

A third Arabic-Persian vocabulary.

An anonymous Arabic-Persian vocabulary, arranged in alphabetical order according to the first and last letters (the first denoting the bāb, the last the faṣl). It begins with اصطفا (= برگزیدن). The Persian paraphrase is an interlinear one and written in red ink.

No date.

Ff. 104, ll. 16; Nasta'liq; size, 8½ in. by 4¾ in. [FRASER 26.]

## 1679

A fourth Arabic-Persian vocabulary.

A shorter Arabic-Persian vocabulary, anonymous like the preceding ones, explaining the common Arabic words and forms appearing in Persian writers. It begins thus: ابتدا پسران اتقيا پرهيزگاران الخ.

The last letter constitutes the bāb, the first the faṣl. One leaf seems to be missing at the end.

Ff. 281<sup>b</sup>-311<sup>b</sup>, ll. 9; Nasta'liq; size, 8 in. by 4½ in. [BODL. OR. 479.]

## 1680

Ḳawā'id-alfurs (قواعد الفرس).

A short grammar of the Persian language, composed in Arabic.

Beginning: الحمد لله الذي منحني من تواتر نعمائه



تدوين قواعد الفرس بكرام الطافه الخ وبعد فهذه رسالة مشتملة على قواعد الفرسية ومكتفية لمن حفظها بعرفة لسان الفارسية.

The title occurs on fol. 3<sup>a</sup>, l. 6; the author is not mentioned; comp. G. Flügel i. p. 196.

It is divided into four bâbs:

الباب ١ في احوال الاسم, on fol. 3<sup>b</sup>.

الباب ٢ في الفعل, on fol. 21<sup>a</sup>.

الباب ٣ في احوال الحروف, on fol. 33<sup>a</sup>.

الباب ٤ في تعداد الاسم و ترجمته بالتركية سواء كان عينا او معنى, on fol. 42<sup>b</sup>.

This last chapter is written in Turkish.

It is dated Šafar, A. H. 1148 = A. D. 1735, June, July, by Ḥusain bin Sulaimân. Colophon: قد وقع الفراغ عن يد اضعف العباد حسين بن سليمان في صفر الحير من شهر سنة ثمان واربعين ومائة والف الخ.

Ff. 48, ll. 9; Naskhî; size, 6½ in. by 4¾ in. [OUSELEY 134.]

### 1681

Al-Šaḥâh-al-ʿajamiyyah (المصاح العجمية).

A Persian vocabulary, written in Arabic with interlinear Turkish paraphrase, by Hindûshâh Nakhjawânî (هندوشاه نخجوانی); comp. H. Khalfa iv. p. 91, No. 7712; Tornberg, Cat. Upsal., pp. 16 and 17; Cat. Codd. Or. Lugd. Batav. i. p. 100. The title appears on fol. 2<sup>b</sup>, l. 5 (the book is also styled in a shorter way sometimes 'Šaḥâh-al-ʿajam,' مصاح العجم, and is given to it on account of its close resemblance to the صحاح عربية. According to Rieu ii. pp. 515<sup>a</sup> and 790<sup>a</sup> and H. Khalfa, loc. cit., there exist two redactions of this work, a shorter and a larger one; the present, by Hindûshâh, must needs be the older, that is the shorter one, as the date of our copy, A. H. 913, proves; the later redaction is that by Muḥammad bin Pir 'Alī al-Birgawī, who died A. H. 981 = A. D. 1573, 1574. It is divided into two kisms, the first containing the nouns and phrases (القسم الأول في الاسماء), on fol. 3<sup>a</sup>, the second the verbs (القسم الثاني في الأفعال), on fol. 93<sup>a</sup>. A conclusion or تتمه, on fol. 106<sup>b</sup>, gives an outline of Persian grammar (القواعد والامثلة); see Rieu ii. p. 790<sup>a</sup>.

Beginning: الحمد لله الذي الهمنا اللغات والعبارات و يسر جريانها على اللسان الخ.

The introductory words, quoted by H. Khalfa, are found here, almost verbatim, on fol. 1<sup>b</sup>, l. 5 sq. Marginal glosses and annotations, both in Persian and Turkish.

Copied A. H. 913 = A. D. 1507, 1508. The last three pages after the conclusion of the vocabulary, on fol. 123<sup>a</sup>, are filled with Turkish poetry, for instance, a

مدح ماه رمضان سنة ٩١٨

Ff. 124, ll. 7; Nasta'lik; size, 7¾ in. by 5¼ in. [HYDE 21.]

### 1682

The same.

The same vocabulary, dated by Muḥammad ibn Bustân in the beginning of Shawwâl, A. H. 1037 = A. D. 1628, June, in the reign of Sultân Murâd ibn Sultân Aḥmadkhân, i. e. Murâd IV (A. H. 1032-1049 = A. D. 1623-1640).

Kism I, on fol. 2<sup>b</sup>; II, on fol. 111<sup>a</sup>. Conclusion, on fol. 121<sup>a</sup>.

Ff. 137, ll. 7-10; Nasta'lik; size, 8 in. by 5¾ in. [HYDE 23.]

### 1683

A fragment of the same.

A portion of the first kism of the same vocabulary, going down to bâb ج and faṣl ش (the bâb is formed by the last, the faṣl by the first letter), and filling eighteen pages. On the first pages Turkish and Latin interlinear paraphrases; afterwards only the Persian words, with short remarks as to their vowels, but without any explanation or paraphrase.

Ff. 1-9; European handwriting; size, 7½ in. by 5½ in. [S. CLERIC, 11.]

### 1684

Tuḥfat-al-shibyân (تحفة الصبيان).

An Arabic-Persian glossary for the young, with an interlinear Turkish paraphrase, compiled by Yûsuf the Shaikh (يوسف الشيخ); see fol. 2<sup>a</sup>, l. 2 (the title appears on fol. 2<sup>b</sup>, l. 2). It is arranged according to the first letter in this way, that first the Arabic word is given, marked by a red line above, then follows the Persian equivalent, and that again is accompanied by an interlinear Turkish paraphrase.

Beginning: حمد و ثنا شكر دخی اوكمك ممدع بمثال مثالسر درجيه و مخترع بى غرض و علت دخی غرضسر و علتسر درجيه الخ.

The first bâb (باب الف) opens, on fol. 2<sup>b</sup>, with ابتدا و افتتاح و انشا آغاز کار کردن اشه بشملق الخ.

From fol. 25 on the Turkish paraphrase is written in red ink. No date.

Ff. 44, ll. 8; Nasta'lik; size, 7¾ in. by 5¼ in. [BODL. OR. 431.]

(b) Turkish-Persian and Persian-Turkish.

### 1685

A short Turkish-Persian dictionary, incomplete at the beginning, middle, and end, and very much injured in many places. It is divided into two martabas:

مرتبة اول در الفاظ مركبة كه مدلول آن جز افعال و اقوال و احوال نبود و مفيد معنى ماضوى و استقبال و اخوات. آنها باشد و اين مرتبه را ابواب بعدد حروف تهجى است. مرتبة دوم در الفاظ مفردة كه دلالت آن بر معنى واحد (or according to

در الفاظ مفردة : 33<sup>a</sup> fol. که مدلول آن جز ذات و صفات نبود و این مرتبه را نیز (بعدد حروف تہجی ابوابست).

Each martabah, as we learn from these headings, is arranged alphabetically according to the *first* letter of the words. The second martabah begins, on fol. 33<sup>a</sup>, and closes, on fol. 36<sup>b</sup>, with a khâtimah (در بیان الفاظی) که دلالت آن بر اشارت و جماعت و غیرها باشد همچون (ضمائر و اسماء اشارت است).

An interlinear Persian paraphrase in red ink accompanies every Turkish word. At the end of this incomplete dictionary (on ff. 37-48) follows a collection of phrases in Turkish and Persian, likewise without beginning and end. In this collection the Turkish words are written in red, the Persian ones in black ink. Many lacunas; several leaves misplaced, for instance, ff. 39, 41, etc.

Ff. 1-48, ll. 22-24; Nasta'liq; size, 8½ in. by 5¼ in. [WALKER 39.]

## 1686

Ukūm-i-'ajam (اقتوم عجم).

The old Persian-Turkish glossary, which was used, together with the Şahâh-al-'ajamiyyah (see above, Nos. 1681-1683) and the two immediately following dictionaries (Nos. 1687-1690), as chief authority by Ni'mat-allâh (see below, Nos. 1697-1699), entitled اقتوم عجم (see fol. 2<sup>a</sup>, l. 3), or according to H. Khalfa i. p. 386, No. 1084, لغت اقتوم, beginning: الحمد لله الذى اعطى كل شئ خلقه ثم هدى الخ vol. 31, p. 487.

It is arranged alphabetically according to the first letter, and each bâb contains three faṣls with regard to the three possible vowels in the first syllable of a word, المضمومة, المكسورة, and المفتوحة.

Copied by 'Alī ibn 'Abd-alkarīm in Adrianople (اردن), in the month Rabi'-alawwal, A. H. 898 = A. D. 1492, December, to 1493, January. It closes on fol. 93<sup>a</sup>, and the rest of the leaves contain two curious, but interesting appendices, viz.:

1. On ff. 93<sup>b</sup>-96<sup>b</sup>, written by the same hand, another short glossary of those words which are equally used in Persian, Turkish, etc., explained in Persian and beginning: این لغتها در زبان پارسی و ترکی می گفتند و بعضی در زبان تاتار تعبیر گردد چنانکه حضرت رسول را به پارسی پیغمبر می گفتند و بترکی همچنان اما اصل ترکی در زبان تاتار است ویرا یلّوآج گویند الخ

2. The second, on ff. 97<sup>a</sup>-104<sup>a</sup>, is again a short Persian-Turkish glossary, explaining Persian words and phrases by an interlinear Turkish paraphrase; but this Turkish paraphrase is omitted on ff. 100<sup>a</sup>-104<sup>a</sup>. An interesting feature in it is, that always the synonymous words or the different forms of the same word in Persian or in Persian and Arabic are enumerated

together in one and the same place, especially from fol. 100 down to the end, where no Turkish interlinear version is found. Beginning: ای بار خدایا ای چلم تنکری الخ

On fol. 1<sup>a</sup> this MS. is wrongly styled: 'Ni'mat-allâh, lexicon Turcico-Persicum.'

Ff. 104, ll. 17; small Nasta'liq, the last pages in larger handwriting; size, 7½ in. by 5½ in. [MARSH 710.]

## 1687

Wasilat-almakâsid (وسيلة المقاصد).

A Persian-Turkish vocabulary with a Persian grammar in Turkish verse, compiled by Khaṭīb Rustam alnawlawī. Its full title is: Wasilat-almakâsid ilâ aḥsan almarâsid (وسيلة المقاصد الى احسن المراد). As date of composition appears at the end A. H. 903 = A. D. 1497, 1498; see the ta'riḫ منیر برات. Comp. also G. Flügel i. p. 197; Rieu ii. p. 515<sup>a</sup>; and H. Khalfa vi. p. 441, No. 14239. It is divided into three bâbs and a khâtimah, viz.:

باب اول در ترتیب مصادر و اوزان و حالات آنها on fol. 2<sup>b</sup>, in twenty faṣls.

باب دوم در ترتیب امثلة من المختلفة و المطرودة و تغییرات و ابدالات آنها (انواع) on fol. 25<sup>a</sup>, in nine kisms and fifty-two nau's.

باب سوم در ترتیب اسماء موجودات من الاصول و المختصرات on fol. 53<sup>b</sup>, in twenty faṣls.

خاتمة در ترتیب معانی حروف من الآلات و الظروف و الاعداد و الوقوف on fol. 126<sup>b</sup>.

The first and the third bâb are arranged alphabetically according to the first letter. Each list of Persian words is accompanied by an interlinear Turkish paraphrase and a metrical grammatical explanation, also in Turkish. Beginning of the preface: الحمد لله رب الارباب. میسر المیسر الصعاب الخ Not dated.

Ff. 140, ll. 7-13 (fol. 53<sup>a</sup>, ll. 21); written by different Turkish hands; size, 5½ in. by 3½ in. [SELD. SUPERIUS 96.]

## 1688

Kā'imat-i-Luṭf-allâh (قائمة لطف الله).

A detailed Persian-Turkish dictionary, by Luṭf-allâh ibn Abi Yûsuf alhalimī, who died A. H. 928 = A. D. 1522. It opens: حمد بلیغ و ثناء بی دریغ مر خدا را جلّ جلاله و عمّ نواله که شرح کننده الخ

This lexicon is, as the author explains, in fact a commentary on his own work, بحر الغرائب; comp. H. Khalfa ii. p. 19, No. 1667, and iv. p. 503, No. 9364; J. Aumer, p. 114; Cat. Codd. Or. Lugd. Batav. i. p. 98; Cat. des MSS. et Xylographes, p. 431; and Rieu ii. p. 515<sup>a</sup> (where it is styled قائمة لطف الله), and is divided into two daftars, viz.:

دفتر اول در بیان لغات



دفتر دوم در بیان عبارات غیر ظاهره و قواعد معتبره  
از اول کتاب تا آخر, on fol. 315<sup>b</sup>.

The arrangement is alphabetical, quite in European manner. No date.

Ff. 363, ll. 17; large Nasta'lik; size, 10 $\frac{1}{4}$  in. by 6 $\frac{3}{4}$  in.  
[MARSH 281.]

## 1689

The same.

Another copy of the same, also without date. Beginning the same as in the preceding copy. Daftar I, on fol. 2<sup>a</sup>; II, on fol. 182<sup>b</sup>. This copy was bought at Constantinople for fifty shillings by Dr. Hickman.

Ff. 217, ll. 17; Turkish handwriting; size, 8 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in.  
[HYDE 23.]

## 1690

The same.

This copy contains only the *first* daftar of the dictionary, the second is missing. Beginning as usual. This first daftar concludes on fol. 156<sup>b</sup>, and fol. 157 is filled with the beginning of an explanation of Persian phrases in Turkish, the first of which is *آب در دهانش*; *آغزی صولاندى*. Unfortunately this very interesting little treatise breaks off already at the bottom of the second page. Inserted into the fly-leaves is another valuable little tract, filling one page: *اسماء المقادير حلبية*, 'names of the measures of Halab,' beginning with *المثقال*.

Ff. 157, ll. 21; Nasta'lik; small illuminated heading; size, 9 $\frac{1}{2}$  in. by 6 in.  
[HYDE 29.]

## 1691

Lughat-i-ḥalimī (لغت حلیمی).

Another, but much shorter, Persian-Turkish glossary, by the same Luṭf-allāh; comp. J. Aumer, p. 113.

Beginning: *حمد و سپاس بی حد و قیاس مر عالم السرو الحقیقات و مالک الملك و الجهات را الخ*.

The arrangement is the same as in the larger work, only the Turkish paraphrase is here an interlinear one.

Copied in the month Ṣafar, A. H. 945 = A. D. 1538, July.

Ff. 100, ll. 13; Nasta'lik; size, 6 in. by 4 in. [POCOCKE 27.]

## 1692

Metrical Persian-Turkish vocabularies.

1. *لغت شاهی*, the same Persian-Turkish vocabulary, which is generally styled: *Tuhfa-i-Shāhidi* (تحفة شاهی); comp. Rieu ii. pp. 513 and 514; H. Khalfa vi. pp. 598-599; G. Flügel i. p. 135; J. Aumer, pp. 13 and 116, etc. Ibrāhīm Shāhidi, the author, was born A. H. 875 = A. D. 1470, 1471, and died A. H. 957 = A. D. 1550; this book was composed A. H. 920 = A. D. 1514; see the chronogram on fol. 40<sup>a</sup>, last line. Beginning, on fol. 1<sup>b</sup>:

بنام خالق حی و توانا - قدیم و قادر و بینا و دانا

2. *لغت فرشته زاده*, another vocabulary of a similar kind (principally Arabic words with Turkish paraphrase), by Firishta-zāda or Firishta Oghlu; that is, 'Abd-allāṭif ibn Firishta, who lived in the ninth or tenth century of the Hijrah; see G. Flügel i. p. 116; Rieu ii. p. 789<sup>b</sup>; Krafft, p. 7. It begins, on fol. 41<sup>b</sup>, with a preface in prose: *حمد ثابتدر اول الله کیم عالمی علمای ایلہ الخ*.

This second little book is not complete, as it appears.

Ff. 67, ll. 11; Turkish handwriting; two small illuminated frontispieces on ff. 1<sup>b</sup> and 41<sup>b</sup>; size, 6 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in.  
[LAUD OR. 195.]

## 1693

Another copy of the *Tuhfa-i-Shāhidi*.

The same vocabulary by Shāhidi as in the preceding copy, No. 1.

Beginning: *بنام خالق و حی و توانا الخ*.

To each section or *قطعه* the metre is added on the margin. Copied by Alḥusainī Muṣṭafā Ḥalabī (called *سرحکاکین خاصه حالی*).

No date.

Ff. 38, ll. 13; written in three columns; Nasta'lik; small illuminated frontispiece; size, 6 $\frac{5}{8}$  in. by 4 $\frac{3}{8}$  in. [CAPS. OR. F. 2.]

## 1694

The same.

No date. This copy is very rich in valuable marginal glosses. As a curiosity the statement may be transcribed here, which a former owner of this copy has made with regard to this book on a slip of paper, inserted at the end. It runs thus: 'A collection of poems, entitled *لغت شاهی* or *Loquela dulcis*. The first of them is upon the ebbing and flowing of the *sea* (sic! the word *بحر*, metre, has caused this wonderful error), and the rest seem to be upon the nature of the sea. The author unknown!'

Ff. 246-261, 2 coll., each ll. 17; Nasta'lik; size, 8 in. by 5 $\frac{1}{4}$  in.  
[BODL. OR. 479.]

## 1695

The same.

No date. Persian and Turkish additions on the margin. Marginal and interlinear paraphrases in English throughout.

Ff. 40, ll. 11; Nasta'lik; size, 7 $\frac{5}{8}$  in. by 4 $\frac{3}{8}$  in. [GREAVES 17.]

## 1696

The same.

No date.

Ff. 27, 2 coll., each ll. 13; Turkish handwriting; size, 8 in. by 5 $\frac{1}{2}$  in.  
[SELD. SUPERIUS 84.]

## 1697

*لغت نعمت الله* (Lughat-i-Nīmat-allāh).

The well-known Persian-Turkish dictionary, by Nīmat-allāh bin Aḥmad bin Mubārak al-Rūmī, who died A. H. 969 = A. D. 1561, 1562; comp. Dr. Blau, Ueber Nīmet-ullah's persisch-türkisches Wörterbuch, in Zeit-

schrift d. D. M. G., vol. 31, pp. 484-494; H. Khalfa vi. p. 362, No. 13892; Rieu ii. pp. 514 and 515; G. Flügel i. pp. 132 and 137; Cat. des MSS. et Xylographes, pp. 426-428; Cat. Codd. Or. Lugd. Batav. i. p. 101, etc. The preface is entirely missing here; the copy begins at once with the *first part* (Persian infinitives or roots, the first of which is *آب آوردن*); the *second part* (exhibiting the rules of the Persian grammar, *قاعده زبان*) begins on fol. 20<sup>b</sup>; and the *third*, containing the primitive and derived nouns in alphabetical order, begins on fol. 28<sup>a</sup>. Copied A. H. 1014 = A. D. 1605, 1606.

Ff. 274, ll. 17; Nasta'lik; size, 8 $\frac{1}{4}$  in. by 5 $\frac{7}{8}$  in.

[LAUD OR. 125.]

### 1698

The same.

Another copy of the same, beginning like the preceding copy with *آب آوردن*. *Second part* on fol. 18<sup>a</sup>, *third* on fol. 26<sup>a</sup>.

Not dated. Archbishop Laud acquired this MS. A. D. 1635.

Ff. 144, ll. 8-13; Nasta'lik (fol. 25 added by another hand); size, 8 $\frac{1}{8}$  in. by 5 $\frac{1}{2}$  in.

[LAUD OR. 215.]

### 1699

The same.

This copy begins also, like the preceding ones, with *آب آوردن*. The *second part* on fol. 11<sup>b</sup>, first line, the *third* on fol. 15<sup>b</sup>. It ends on fol. 137<sup>a</sup>, and ff. 137<sup>b</sup>-147<sup>b</sup> (added by the same hand) contain a short Persian grammar, written likewise in Turkish, and divided into the following four bâbs, with exactly the same headings as those of the Kawâ'id-alfurs (see above, No. 1680), on which this little work appears to be based:

1. در احوال اسم, on fol. 137<sup>b</sup>.

2. در احوال فعل, on fol. 141<sup>a</sup>.

3. در احوال حرف, on fol. 144<sup>a</sup>.

4. در تعداد اسم و ترجمه بالترکیه الی. This last bâb seems to be missing in the text; at least it is not marked, and the discussion about the *حروف* appears to go down to the end of this copy. Beginning of the grammar: الحمد لله المثنی الرحمن الذی علم القرآن خلق الانسان علمه البیان الی.

Not dated.

Ff. 147, ll. 25-28; Turkish handwriting; size, 8 $\frac{1}{8}$  in. by 5 in.

[BODL. OR. 449.]

### 1700

A short anonymous Persian vocabulary with Turkish interlinear paraphrase. The *first bâb* comprises the nouns, the *second* the verbs, both in alphabetical arrangement according to the first letter; at the end of the second there are special lists of perfects, futures, and presents, both affirmative and negative, in a somewhat alphabetical order too for the greater part.

No date.

Ff. 1-19, ll. 11; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{5}{8}$  in.

[POCOCKE 210.]

### 1701

A short Persian-Turkish glossary, arranged alphabetically according to the first letter. It begins, without a preface, immediately with *حرف الالف آرخ سکل که* اعضاده یمرجه یمرجه ظاهر اولور محکم اولور طور الی.

At the end, on ff. 11<sup>b</sup>-14<sup>a</sup>, there are added some Arabic words and phrases (*بعضی الفاظ متقرّبه*), chiefly from the *Kurân*, with Persian paraphrase.

Ff. 1-14, ll. 12; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 6 $\frac{3}{8}$  in.

[BODL. OR. 472.]

### 1702

Tuhfat-alhâdî (تحفة الهادی).

Elements of Persian grammar, or rather a glossary of Persian verbs and nouns, arranged in ten kisms (containing Persian verbs in all their different forms and tenses, both affirmative and negative, etc.) and four fašls (containing the nouns relating (a) to heaven and earth, (b) to the limbs and parts of the human body, (c) to tools, etc., (d) to animals), accompanied by a Turkish interlinear paraphrase (which is, however, towards the end very often entirely omitted), and beginning with *دانشتن* (بلک). It is preceded by a short preface, in which the title and the compiler's name appear, viz. Muhammad bin alhâjj (or bin Hâji, as the next copy has) Ilyâs, comp. No. 1704, and followed by two appendices, the first of which contains a list of pronouns, prepositions, suffixes, and numerals; the second, the names of the days of the weeks and months; comp. H. Khalfa ii. p. 243; Krafft, p. 6; Cat. Codd. Or. Lugd. Batav. i. p. 98; Rieu ii. p. 789<sup>a</sup>. It is styled there, as in the immediately following copy here: تحفة الهادی.

Not dated.

Ff. 24, ll. 7; Nasta'lik (except fol. 1<sup>b</sup> and the first two lines of fol. 2<sup>a</sup>); size, 7 in. by 4 $\frac{3}{4}$  in.

[LAUD OR. 188.]

### 1703

The same.

Another copy of the same, styled here: تحفة الهادی. Interlinear Turkish paraphrase, even in the preface.

No date.

Ff. 21, ll. 11; Nasta'lik; small illuminated frontispiece; size, 7 $\frac{3}{4}$  in. by 5 $\frac{5}{8}$  in.

[HIDE 24.]

### 1704

The same.

The book is styled here, on fol. 66<sup>a</sup>: رساله دانشتن. The preface begins thus: حمد بی حد و ثنای بی عد حضرت خدای تقدست اسماءه وجلت آلاؤه الی.

The Turkish paraphrase in red ink. The appendices are not found in this copy. No date.

Ff. 66-77, ll. 9-11; with as many lines in Turkish between the Persian ones, and an additional margin-column; size, 8 $\frac{1}{8}$  in. by 6 in.

[SALE 2.]



## 1705

This copy, styled *کتاب لغت دانستن*, is the only dated one among the whole number (middle of Safar, A. H. 1038=A. D. 1628, middle of October), but it has no preface. It begins at once with the initial word *دانشتن بلمک*. In a few mathnawi-baits at the end the author, who simply calls himself *بیمقدار و ذرّه خاکسار فقیر حقیر*, implores the benevolence and good wishes of his readers.

Ff. 46-56, ll. 6 in red ink (Persian), ll. 6 in black (Turkish); Diwānī; size, 8 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in. [LAUD OR. 88.]

## 1706

The same.

This copy is styled *کتاب دانستن*, and has besides the Turkish paraphrase an additional one in Latin. It begins, like the preceding one, without a preface, at once with *دانشتن بلمک* (scire). At the end a list of numerals (but no other appendices). Not dated.

Ff. 40-67, ll. 7; large Nasta'lik; size, 8 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in. [MARSH 31.]

## 1707

The same.

No preface; at the end only the numerals. It is styled here: *کتاب دانستن لغت فارسی*.

No date.

Ff. 18, ll. 7; Nasta'lik; size, 8 $\frac{1}{8}$  in. by 5 $\frac{1}{8}$  in. [BODL. OR. 90.]

## 1708

The same.

No preface; at the end the numerals and the names of the Arabic months. No date.

Ff. 12, ll. 9; Nasta'lik; size, 5 $\frac{5}{8}$  in. by 4 in. [SELD. SUPERIUS 93.]

## 1709

The same.

No preface; at the end the list of pronouns, suffixes, prepositions, etc. No date.

Ff. 26, ll. 7-8; European handwriting; the whole MS. interleaved; size, 7 $\frac{7}{8}$  in. by 5 $\frac{7}{8}$  in. [MARSH 58.]

## 1710

The same.

No preface; pronouns, suffixes, and numerals are found here. The copy was made by Golius and is accompanied by an interlinear English paraphrase.

No date.

Ff. 11, ll. 9-10; European handwriting; size, 13 in. by 8 in. [BODL. OR. 328.]

## 1711

The same.

No date.

Ff. 11, ll. 10; European handwriting; size, 11 $\frac{1}{2}$  in. by 7 $\frac{3}{8}$  in. [HYDE 20.]

## 1712

A defective copy of the same.

This copy is defective in consequence of a lacuna after fol. 27. At the end, after the numerals, a short additional list of miscellaneous words, not found in the other copies.

Ff. 20-29, ll. 11; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in. [POCOCKE 210.]

## 1713

*Kitâb-i-lughat-i-inshâi makâtib-i-mufid* (کتاب لغت انشاء مکاتب مفید).

Another short vocabulary of the usual words and phrases, both Arabic and Persian, that are employed in letter-writing, with a Turkish interlinear explanation. Beginning: *بحمد الله الملك المتعال*; explained in Turkish: *الله تعالی ید دعا ایلکه یوجه پادشاهدر*.

Written at the same time as No. 1705.

Ff. 22-33, ll. 6 in red ink (Arabic and Persian) and ll. 6 in black (Turkish); Diwānī; size, 8 $\frac{1}{8}$  in. by 5 $\frac{3}{8}$  in. [LAUD OR. 88.]

## 1714

*Kā'ida-i-zubân-i-fārsi* (قاعدۀ زبان فارسی).

Outlines of Persian grammar, written in Turkish, with vowels throughout, beginning: *دالّۀ ذال معجمه نك*; *فرقندۀ قاعدۀ بودرکۀ اگر کلمۀ اولندۀ واقع اولمیب الخ*.

It is interspersed with Persian and Arabic verses; the headings of the first *kā'idas* are as follows: *همزة*, *حرف شین*, on fol. 20<sup>a</sup>; *باب الزای*, on fol. 23<sup>b</sup>; *حرف ميم*, on fol. 24<sup>a</sup>; *حرف نون*, on fol. 24<sup>b</sup>; *قاعدۀ اشتقاق*, etc. On fol. 26<sup>b</sup> follows a

Ff. 18<sup>b</sup>-32, ll. 12; European handwriting; size, 8 $\frac{3}{8}$  in. by 6 in. [MARSH 566.]

## 1715

Fragments of another Persian grammar in Turkish.

Fragments of the brouillon of a Persian grammar in Turkish, by Ibrâhîm bin Aḥmad (so the name seems to be, but unfortunately the whole text is in a state of utter confusion). It is divided into three bâbs and a khâtimah. Of these there are found: bâb I, on fol. 61<sup>a</sup> (fol. 60 is to be inserted after fol. 61); *بیانندۀ* 'paradigms of Persian conjugation'; bâb II, on fol. 62<sup>b</sup>; *مصادر و افعال و اسماء بیانندۀ*. This second bâb breaks off on fol. 64<sup>b</sup>, last line. Ff. 65<sup>a</sup>-70<sup>b</sup> contain the fragment of an Arabic grammatical treatise, and ff. 71<sup>a</sup>-72<sup>b</sup> mere scribbling, some Persian verses, etc. On ff. 73<sup>a</sup>-81<sup>a</sup> the last part of this or of a similar Persian grammar in Turkish, still dealing with the infinitives. Dated at the end: *سنۀ الف و عشرون = A. H. 1129 (A. D. 1717)*. Beginning of the preface: *حمد و سپاس نامعدود و شکر بی قیاس* و *نامحدود اول واجب الوجود الخ*.

Ff. 59-81, number of lines varying in every page; careless Turkish handwriting; size, 8 $\frac{3}{8}$  in. by 5 $\frac{5}{8}$  in. [E. D. CLARKE 26.]





compiled A. H. 1060 is undoubtedly a mistake. It is moreover quoted already as authority in the Farhang-i-Jahāngirī (completed A. H. 1017), see further below. Printed Calcutta about 1840. The arrangement is this, that the first letter constitutes the bāb and the last the faṣl.

Beginning: الحمد لله... أما بعد حمد و صلوة ميگريد :  
اضعف العباد الخ.

This copy is not dated. There are at least three distinct hands to be traced in it, the oldest (tenth century of the Hijrah) on ff. 1-22, 25-32, 34-329, 338-378, 382, and 383; a slightly younger, but very similar one, on rougher paper, on ff. 330-337, 379-381, and 384-407<sup>a</sup>, l. 11, both in Nasta'lik; and a modern one on ff. 23, 24, 33, and 407<sup>a</sup>, l. 11, to 453, in careless Shikasta (except the last seven or eight pages, which are again in good, large Nasta'lik). Many pages damaged by water, etc., especially from fol. 346 onwards. The proper order of ff. 1-33 is: 1-16, 25-32, 17-24, 33.

Ff. 453, ll. 25 in the older parts, Nasta'lik, and ll. 18-22 in the more modern one, Shikasta; size, 11 $\frac{3}{8}$  in. by 7 $\frac{1}{8}$  in.

[MS. PERS. d. 2.]

### 1722

Another copy of the same.

Beginning the same as in the preceding copy. Dated by Allāhbaksh in Murshidābād, when Nawwāb Mubārak-aldaulah was Šubadār, the 12th of Muḥarram, in the nineteenth year of Shāh 'Ālam's reign = A. H. 1192 (A. D. 1778, February 10).

Ff. 246, ll. 13; small, but careful Nasta'lik; size, 16 $\frac{1}{2}$  in. by 11 $\frac{1}{2}$  in.

[OUSELEY 343.]

### 1723

The same.

No date. Many pages slightly damaged.

Ff. 475, ll. 25; carelessly written in unequal Nasta'lik; size, 11 $\frac{3}{8}$  in. by 6 $\frac{1}{2}$  in.

[WALKER 103.]

### 1724

The same.

One leaf at the end is wanting; the last word is یاری. It seems to be collated throughout.

This copy has in many places greatly suffered from wet, by which the colour of the paper is darkened. The writing is often much effaced and almost illegible. Occasional small lacunas.

No date; but this copy may be older than the two preceding ones.

Ff. 466, ll. 21; Nasta'lik; size, 10 $\frac{3}{8}$  in. by 6 $\frac{1}{8}$  in.

[OUSELEY 318.]

### 1725

Zubdat-alfawā'id (زبدة الفوائد).

A valuable Persian dictionary, explained in Persian, and compiled from all the best previous dictionaries, commentaries, etc., by Shirkhān, during the years A. H. 955-959 = A. D. 1548-1552; see fol. 4<sup>a</sup>, ll. 16 and 17, fol. 4<sup>b</sup>, ll. 7 and 8. It is arranged alphabetically according to the first and last letters. The first leaf is missing; it opens abruptly in the middle of the preface thus:

.... آنرا بطریق شرح مرقوم ساخت که بعضی طالبانرا فائده باشد الخ.

This work, as the author explains on fol. 4<sup>a</sup>, is only a فوائد or abridgment of his own larger work المختصر المصنّاع, which contains the explanations of all the Arabic and Persian words occurring in Persian poetry, and to which he always refers in case any one should require a fuller information about the meaning of a single word or a whole sentence. It is, no doubt, a very instructive work for understanding Persian poetry, and exhibits a great and, probably, complete number of all the Arabic words generally used in Persian, for instance, Arabic infinitives of every description. It begins, on fol. 4<sup>b</sup>, l. 10, with استفتا, explained thus: طلب کشف کردن و فتوا خواستن.

Copied in the month Dhū-alka'dah, A. H. 1180 (or 1182?, A. D. 1767, April, or 1769, March), by Muḥammad Aḥsan-allāh.

Ff. 361, ll. 23; Nasta'lik; size, 10 $\frac{3}{8}$  in. by 7 $\frac{3}{8}$  in.

[OUSELEY ADD. 56.]

### 1726

Farhang-i-Shirkhāni (فرهنگ شیرخانی).

This is upon the whole the same work as the 'Zubdat-alfawā'id,' but in a still shorter and more abridged form, as the difference in the number of leaves proves. It is a dictionary of limited extent, explaining select Arabic and Persian words in Persian, with quotations chiefly from Ḥāfiẓ, compiled by the same Shirkhān at the request of his friends, and beginning: حمد بیغایت و ثنای بی نهایت مر خالقیرا که صفحه طبعیت انسانی را الخ.

The arrangement is the same as in the preceding copy; it begins likewise with استفتا, but no date of composition is given anywhere here. Two other copies of the same Farhang are found in the India Office Library, Nos. 2136 and 2414, in the latter of which it is styled لغت شیرخانی.

This copy was finished the 25th of Sha'bān, A. H. 1115 = A. D. 1704, January 3.

Ff. 258, ll. 17; Nasta'lik; size, 8 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in.

[BODL. OR. 486.]

### 1727

Madār-alfāḍil (مدار الافاضل).

Persian dictionary, explaining in Persian all the Arabic, Persian, Turkish, Deri, and Pahlawī words which occur in Persian books, by Ilāhdād Faīḍi bin Asad-al'ulamā Alishir of Sirhind; see fol. 1<sup>b</sup>, ll. 16 and 17, and comp. Rieu ii. p. 496; Blochmann, Contributions, pp. 10 and 11; and J. Aumer, p. 109. The author finished his work A. H. 1001 = A. D. 1592, 1593, see the following ta'rikh at the end:

بی سال تأریخ اواز قضا - خرد گفت فیضی بگوفیض عام  
The arrangement is alphabetical; the first letter gives the bāb, the last the faṣl. Beginning: ای نام تو ورود هر - زبانی دگرست - در هر دهنی کام و بیانی دگرست الخ.





opens abruptly thus: بن مرزا شاه حسين اصفهانی هفتم: البحر, corresponding to Ouseley Add. 73 (No. 1730 above), fol. 2<sup>b</sup>, l. 4.

On the fly-leaves Sir William Ouseley has added, 1797, the same introductory note or preface of the enlarged edition (with a few unimportant alterations), which is found in the preceding copy, from a MS. in the 'Harleian Library, No. 111.'

Ff. 643, ll. 17; large Nasta'lik; the MS. consists of two parts, the first comprising ff. 18-638, the second ff. 1-17 and 639-643 (this part quite modern); size, 7 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in. [OUSELEY 62.]

## 1734

Farhang-i-Jahângiri (فرهنگ جهانگیری).

A complete copy of the famous dictionary of purely Persian words, compiled by Ibn Fakhr-al-din Hasan Jamâl-al-din Husain Injû 'Adud-al-daulah, who began it under Sultân Akbar, and finished it after more than thirty years' labour, A. H. 1017 = A. D. 1608, 1609, according to the chronogram: زهی فرهنگ نور الدین جهانگیر. He dedicated it to the emperor Jahângir; comp. Rieu ii. pp. 496 and 497; Blochmann, Contributions, pp. 12-15; J. Aumer, pp. 105-106; A. F. Mehren, p. 24; Journal Asiatique, 1871, pp. 106-124; Forbes, Catal., p. 19; etc. Lithographed in Lucknow, A. H. 1293.

Contents:

The author's preface, on fol. 1<sup>b</sup>, beginning: بنام ایزد بخشاینده بخشایشگر آنکه بر لوح زبانها البحر.

Introduction (مقدمه), in twelve chapters (آئین), on fol. 5<sup>b</sup>; comp. A. F. Mehren, loc. cit., and Blochmann, p. 13.

Beginning of the dictionary itself, on fol. 28<sup>b</sup>.

The *second* letter denotes the bâb, and the *first* the faşl; comp. the following note, written on the fly-leaf of Elliott 130 (No. 1741 below): طریق بیرون آوردن لغت از فرهنگ جهانگیر آنست که از حرف اول هر کلمه فصل گیرند و از حرف ثانی باب گیرند مثلاً لفظ فرهنگ از را باب باید گرفت و از فا فصل و همچنین لفظ هنجار از نون باب باید گرفت و از ها فصل باید گرفت و بر همین قیاس الفاظ دیگر باید کشید. On the same fly-leaf there is also the number of the quoted baits fixed at 23246.

The dictionary ends with the word هیون. Conclusion (خاتمه), on figurative and metaphorical expressions, Zand and Pâzand words, and similar matters, added here by a modern hand, and dated the 22nd of Rabi'-althâni, in the thirty-ninth year of Shâh 'Âlam's reign = A. H. 1202 (A. D. 1788, January 31), begins on fol. 280<sup>b</sup>, and is divided into the following five chapters (دستور or دُرّ):

1. بر کنایات و اصطلاحات و استعارات, on fol. 281<sup>b</sup>;
2. بر لغات مرکب از پارسی و عربی, on fol. 374<sup>a</sup>;
3. بر لغاتی که یکی از حروف هشتگانه در آن یافته شده, on fol. 392<sup>a</sup>;
4. بر لغات زند و پازند, on fol. 394<sup>b</sup>;
5. بر لغات غریبه, on fol. 407<sup>b</sup>.

Ff. 421, ll. 15; Nasta'lik, ff. 280-421 added by quite a modern hand; effaced frontispiece; size, 10 in. by 6 $\frac{1}{2}$  in. [OUSELEY ADD. 121.]

## 1735

Another complete copy of the same.

Preface, on fol. 1<sup>b</sup>, beginning: آنکه بر لوح البحر.

Introduction, on fol. 6<sup>a</sup>; it concludes on fol. 32<sup>a</sup>, and is followed by the last four دُرّ (or دفتر, as they are called here) of the usual khâtimah, beginning with the دفتر دوم بر لغات مرکب از پارسی و عربی (the *third* begins on fol. 75<sup>b</sup>, the *fourth* on fol. 78<sup>a</sup>, the *fifth* on fol. 93<sup>b</sup>).

Beginning of the dictionary itself, on fol. 108<sup>b</sup>.

Conclusion (خاتمه), in its complete length of five دُرّ, on fol. 876<sup>b</sup>. Consequently durrs II-V are found twice in this copy.

Dated the 6th of Jumâdâ-alawwal, A. H. 1108 = A. D. 1696, December 1.

Ff. 954, ll. 17; Nasta'lik; size, 9 $\frac{1}{2}$  in. by 5 in. [FRASER 32.]

## 1736

A third complete copy of the same.

Preface, on fol. 1<sup>b</sup>, beginning: بنام ایزد البحر.

Introduction, on fol. 4<sup>a</sup>.

Beginning of the dictionary, on fol. 15<sup>b</sup>.

Conclusion, in five دُرّ, on fol. 350<sup>b</sup>.

Not dated.

Ff. 434, ll. 25; irregularly written by different hands, partly in Nasta'lik, partly in Shikasta; spoiled by water; size, 12 in. by 7 in. [OUSELEY ADD. 68.]

## 1737

Another copy of the same, without the conclusion.

This copy of the Farhang-i-Jahângiri is older than all the preceding ones, but the whole khâtimah is wanting here (as in all the following MSS.). It is dated the 5th of Dhû-al-kā'dah, A. H. 1052 = A. D. 1643, January 25.

Preface, on fol. 1<sup>b</sup>, beginning: آنکه بر لوح البحر.

Introduction, on fol. 5<sup>b</sup>, first line.

Beginning of the dictionary, on fol. 26<sup>b</sup>.

Ff. 618, ll. 17-20; Nasta'lik; size, 10 $\frac{1}{8}$  in. by 5 $\frac{5}{8}$  in. [FRASER 34.]

## 1738

The same.

Preface, on fol. 1<sup>a</sup>.

Introduction, on fol. 3<sup>b</sup>.

Beginning of the dictionary, on fol. 17<sup>a</sup>.

Conclusion wanting.

The margin shows occasional emendations.

No date.

Ff. 351, ll. 21; careless Nasta'lik, in some parts Shikasta, on paper of different colours; size, 11 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in. [OUSELEY 320.]

## 1739

The same.

Preface, on fol. 1<sup>b</sup>.

Introduction, on fol. 3<sup>b</sup>.

Beginning of the dictionary, on fol. 18<sup>a</sup>, last line.

Conclusion wanting.

No date.

Ff. 454, ll. 21 (except ff. 207-230, ll. 25); Nasta'lik, written partly carefully, partly very carelessly, by at least four or five different hands; several leaves worm-eaten, others badly injured; size, 11 in. by 6½ in. [WALKER 102.]

### 1740

The same.

Preface, on fol. 1<sup>b</sup>.

Introduction, on fol. 4<sup>b</sup>.

Beginning of the dictionary, on fol. 19<sup>b</sup>.

Conclusion wanting.

No date.

Ff. 449, ll. 21; written by two different hands in Nasta'lik and Naskhi; illuminated frontispiece; size, 14 in. by 8½ in. [HYDE 48.]

### 1741

The same.

Preface, on fol. 1<sup>b</sup>.

Introduction, on fol. 5<sup>b</sup>.

Beginning of the dictionary, on fol. 27<sup>a</sup>.

Conclusion wanting.

A lacuna after fol. 436, one leaf missing, as it seems, comprising the end of faṣl ف, and faṣls ك, and ل of bâb س.

Dated the 14th of Rabī' al-thânī, A. H. 1062 = A. D. 1652, March 25, by Mullâ Jalâl-al-din bin 'Abdallâh at Bijâpûr.

Ff. 684, ll. 17; written by different hands, partly in Naskhi and partly in Shikasta, on paper of various colours; occasional notes on the margin; small illuminated frontispiece; the first two pages surrounded by gold stripes; splendid binding, adorned with gold; size, 11½ in. by 6¾ in. [ELLIOTT 130.]

### 1742

The same.

Preface, on fol. 1<sup>b</sup>.

Introduction, on fol. 3<sup>b</sup>.

Beginning of the dictionary, on fol. 16<sup>b</sup>, last line.

Conclusion wanting.

No date. A lacuna after fol. 16 (one leaf missing), corresponding to the preceding copy, fol. 27<sup>a</sup>, l. 1, to fol. 28<sup>b</sup>, l. 12.

A prose fragment on natural philosophy at the end, beginning: تحلیل اجزای عنصری او ممکن نباشد الخ.

Ff. 381, ll. 27; written by many different hands in various styles of Nasta'lik and Naskhi; size, 12 in. by 6½ in. [BODL. OR. 530.]

### 1743

A large portion of the same.

This fragment goes down to bâb ش, faṣl ف, the last word being فش, corresponding to Fraser 32 (No. 1735 above), fol. 531<sup>b</sup>, l. 4 ab infra.

Preface, on fol. 1<sup>b</sup>.

Introduction, on fol. 4<sup>b</sup>.

Beginning of the dictionary, on fol. 22<sup>b</sup>.

The greater part of the first page is torn away.

Ff. 269, ll. 23; distinct Nasta'lik; size, 10½ in. by 6¾ in. [BODL. OR. 763.]

### 1744

A complete copy of the conclusion or khâtimah of the same.

The khâtimah of the Farhang-i-Jahângiri, in five ذر.

Beginning rather incorrect: خاتمه مشتمل است بر instead of خاتمه کنایات و اصطلاحات و استعارات در اول الخ. در اول مشتمل بر کنایات و اصطلاحات الخ.

Dated the 16th of Dhû-alka'dah, A. H. 1155 = A. D. 1743, January 12.

Ff. 142, ll. 17; Nasta'lik; size, 10½ in. by 5½ in.

[FRASER 35.]

### 1745

The same khâtimah.

Durr I, on fol. 1<sup>b</sup>; II, on fol. 202<sup>a</sup>; III and IV, not marked (but the respective text of both seems complete, except a small lacuna after fol. 139 and many slight blanks); V, on fol. 315<sup>b</sup>.

Copied A. H. 1211 = A. D. 1796, 1797.

Ff. 362, ll. 11; very large and distinct Nasta'lik; size, 11½ in. by 6½ in. [ELLIOTT 179.]

### 1746

Extracts from the Introduction of the same (منتخب (آئینات فرهنگ جهانگیری).

Extracts from the twelve آئین which form the Introduction of the Farhang-i-Jahângiri, beginning: آئین اول: در بیان اطلاق اسم پارس بر مملکت ایران, corresponding to Elliott 130 (No. 1741 above), fol. 5<sup>b</sup>, l. 10.

Ff. 51-67, ll. 19; Nasta'lik; size, 12½ in. by 9½ in.

[OUSELEY ADD. 4.]

### 1747

Another Persian dictionary, based chiefly on the Farhang-i-Jahângiri and similar works (see fol. 6<sup>b</sup>, l. 5), damaged in nearly all the pages, both at the top and bottom, with many lacunas and misplaced leaves, the right order of which we have tried in vain to restore, since so many catchwords are missing. It is arranged alphabetically according to the first and second letters. Fol. 2 must be placed after fol. 236. No title or author's name anywhere. It is headed, on fol. 1<sup>b</sup>: فهرست گنجینه, and begins: بحر اول در تنبّهات (? تنبیهات) بحر دوم: در اسامی حروف قوافی الخ.

No date.

Ff. 238, ll. 23; written very rudely, partly in careless Naskhi, partly in real Shikasta; size, 11½ in. by 8¾ in.

[OUSELEY ADD. 154.]

### 1748

Laṭâ'if-allughât (لطائف اللغات).

A special dictionary to the Mathnawī of Jalâl-al-din Rûmī, composed by 'Abd-allatîf ibn 'Abdallâh al-'Abbâsī, the famous editor and commentator of the Mathnawī itself, who flourished under Jahângir and Shâhjahân,



and made his collations for the edition of the mathnawī, known as *نسخه ناسخه*, during the years A. H. 1024–1032=A. D. 1615–1623; see Nos. 663–665 in this Catal., Rieu ii. p. 590, and Blochmann, Contributions, p. 32. As his sources he enumerates the following works: *Kāmūs* (comp. above, No. 1674), *Surāh* (see above, Nos. 1645–1649), *Kanz-allughāt* (see above, No. 1670), *Farhang-i-Jahāngiri* (see the preceding copies), *Kashf-allughāt* (see above, Nos. 1721–1724), *Kāshif-alkulūb*, *Madār-alafāḍil* (see above, Nos. 1727 and 1728), *Mu'ayyid-alfudalā* (see above, No. 1720), *Sharh-i-iṣṭilāḥāt-i-ṣūfiyyah* (by Shaikh 'Attār ibn Shaikh 'Abd-alrazzāq Kāshī), etc. He uses the following abbreviations:

ع Arabic; ف Persian; ت Turkish; س Syriac.  
 ع used in Arabic and Persian;  
 ف used in Persian and Hindūstānī;  
 ع used in Arabic and Hindūstānī.

His teacher was Maulānā Ibrāhīm Dihlawī.

The first letter denotes the bāb, the last the faṣl.

Beginning: این فرهنگ مشتمل است بر حد لغات  
 غربیه عربیه و الفاظ عجیبه عجمیه مثنوی مولوی  
 معنوی الخ.

The title occurs on fol. 2<sup>a</sup>, l. 2. The first page is supplied later by another hand.

This copy was finished the 7th of Dhū-alka'dah, A. H. 1039=A. D. 1630, June 18, and is probably the author's autograph. Lithographed in Lucknow, 1877, with the title: *فرهنگ مثنوی*.

Ff. 240, ll. 17; Nasta'lik; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in.  
 [OUSELEY ADD. 117.]

### 1749

The same.

This copy was finished the 8th of Rabi'-alawwal, A. H. 1094=A. D. 1683, March 7, by Muḥammad Husain Husaini, inhabitant of Jahāngirnagar.

Ff. 1–276, ll. 17; small Nasta'lik; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in.  
 [OUSELEY 29.]

### 1750

The same.

Copied A. H. 1100=A. D. 1688, 1689, by Ghulām Muḥammad.

Ff. 257, ll. 19; Nasta'lik; size, 10 $\frac{1}{4}$  in. by 6 in. [FRASER 37.]

### 1751

The same.

No date. The lower part of the last pages destroyed by worms.

Ff. 1–165, ll. 19; neat and small Nasta'lik; size, 9 $\frac{5}{8}$  in. by 5 $\frac{3}{8}$  in. [FRASER 38.]

### 1752

Fragment of another shorter dictionary to the Mathnawī, without beginning and end, not identical with the Latā'if-allughāt. It opens abruptly with an explanation of those words which occur in the خطبه or the prose-preface of the Mathnawī; on fol. 6<sup>a</sup> the glossary of the poetical text begins, in alphabetical order, with استئنا (like the Latā'if). All the articles are short. It breaks

off with the *باب النون*. No author's name, no title, and no date.

On the fly-leaf: 'Dictionarium (pro Libro Misnavi) Linguae Persicae in dono Joannis Dormir di Loigrangi in Comit. Buck. Armigeri.'

Ff. 83, ll. 11–23; very irregularly written by different hands, mostly in very careless Nasta'lik, often resembling Shikasta; size, 8 $\frac{7}{8}$  in. by 4 $\frac{3}{8}$  in. [BODL. OR. 98.]

### 1753

*Farhang-i-Rashidi* (فرهنگ رشیدی).

A Persian dictionary, composed by 'Abd-alrashid bin 'Abd-alghafūr alḥusaini almadani altatawī (see this name on fol. 2<sup>b</sup>, ll. 17 and 18), the author of the *منتخب اللغات* (see above, Nos. 1672 and 1673), A. H. 1064=A. D. 1653, 1654; comp. the chronogram on fol. 4, l. 4:

گشت تاریخ وی از روی قبول — باد فرهنگ رشیدی مقبول

The author wrote this work because he had often observed the deficiencies of the *Farhang-i-Jahāngiri* and the *Farhang-i-Surūrī* (see fol. 2<sup>b</sup>, last line, and fol. 3<sup>a</sup>, l. 1, etc.), and dedicated it to the emperor Shāhjahān.

It is arranged alphabetically according to the system of European lexicons; comp. Rieu ii. pp. 500 and 501; Blochmann, Contributions, pp. 20–24.

Contents:

Preface, on fol. 1<sup>b</sup>.

Introduction on Persian grammar (on which that of 'Abd-alwāsi' Hānsawī is based), subdivided into several bayāns and fā'idās, on fol. 4<sup>a</sup>.

Beginning of the dictionary, on fol. 22<sup>a</sup>.

It contains not only purely Persian words, but Arabic ones too, except all those which begin with the initial letters ت, ذ, and ض.

Beginning: ستایشی که آرایش سرنامه هر سخن و پیرایش  
 دیباجه هر نو و کهن الخ.

تمام شد کتاب فرهنگ  
 رشیدی در تحقیق لغات فارسی از تألیفات سید فاضل میر  
 عبد الرشید تنوی صاحب ترجمه قاموس در تحقیق لغات  
 عربیه رحمه الله تعالى.

Edited in the Bibl. Indica, Calcutta, 1875. The Introduction or Muḥaddimah on Persian Grammar has been edited by Dr. Spilieth: 'Grammaticae Persicae praecepta ac regulae,' Halle, 1846.

Ff. 508, ll. 19; Nasta'lik, written on different paper, and, as it seems, by different hands; illuminated frontispiece, the first two pages richly adorned; many marginal glosses and notes; eastern binding with flowers; size, 9 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in. [ELLIOTT 131.]

### 1754

*Farhang-i-Kutbi* (فرهنگ قطبی).

A Persian dictionary, based upon the following works: *Surāh* (see above, Nos. 1645–1649), *Tāj-almaṣādir* (see above, No. 1635), *Tāj-alasāmi* (see above, No. 1634), *Farhang-i-Jahāngiri* (see above, Nos. 1734–1746), *Kashf-allughāt* (see above, Nos. 1721–1724), *Farhang-i-Fārūki* (see above, Nos. 1718 and 1719), *Kunyat-alfityān*, *Tafsir-i-ḥusaini*, *Latā'if-i-mathnawī* (i. e. the لطائف اللغات, see above, Nos. 1748–1751),

and many other commentaries, explanations of the Burdah and the Banât Su'âl, etc., Ibn Hājib's الامالى and the Lâmiyah, some books on Hanafite and Shāfi'ite law, the فرهنگ اسمى دواب و طيور, etc. etc., and containing especially explanations and paraphrases of Arabic words, sentences, and phrases often met with in Persian books. Besides there are also a good many original Persian words and phrases explained. The author is Sayyid Kuṭb-aldin ibn Sayyid Shāh ibn Sayyid Muḥammad al-sādiḳ al-kādiri al-ḥusaini al-ḥanifi almadani (see fol. 2<sup>b</sup>, l. 5), the title فرهنگ قطبى (see fol. 3<sup>a</sup>, l. 2). It is dedicated to the emperor 'Ālamgir (A. H. 1068-1118 = A. D. 1658-1707), and must consequently have been composed towards the end of the eleventh or the beginning of the twelfth century of the Hijrah.

Beginning: حمد و ستایش و ممت و ستایش  
بدیع اساس که بیان کیفیت و کمیتش از قبضه اختیار  
عقول الخ.

It is arranged alphabetically, the *first* letter forming the *bāb*, the *last* the *faṣl*.

No date.

Ff. 295, ll. 23-25; Nasta'liq; size, 11½ in. by 8½ in.

[FRASER 42.]

## 1755

Farhang-i-Jamili (فرهنگ جمیلی).

A very large and comprehensive Persian dictionary, composed and written A. H. 1133-1134 = A. D. 1720-1722, by 'Abd-aljalil Muḥammad Jamil of Badakhshān. It consists of different parts, the first of which or the introduction (which must have been written after the completion of the principal parts of this volume, being dated A. H. 1134, whereas at least the first three maḳālas are dated A. H. 1133) comprises the Hindi (or rather the Sanskrit) words sometimes used in Persian, and some old Persian words, occurring in the Shāhnāma, on ff. 1<sup>b</sup>-7<sup>a</sup>. Then follows, on fol. 8<sup>a</sup>, the chief portion of the dictionary, or the *first maḳālah*, beginning: آغاز  
میکنم تو رسائی بانها - طرح فتاده را بعنایت تمام  
کن، حمد که سزاوار ذات او تعالی است الخ.

Here the author's name occurs in l. 11. This portion comprises all the usual Persian words, except the monosyllables. It is based upon the following works: شرفنامه (see above, Nos. 1716 and 1717), ادات الفضلا مؤید (see above, Nos. 1718 and 1719), احمد منیری مجمع (see above, No. 1720), سروری (that is, the مجمع (see above, Nos. 1729-1733), مدار الافاضل (see above, Nos. 1727 and 1728), فرهنگ جهانگیری (see above, Nos. 1734-1746), فرهنگ رشیدی (see above, No. 1753), کشف اللغات (see above, Nos. 1721-1724), برهان (i. e. لطائف اللغات by 'Abd-allatīf, see above, Nos. 1748-1751), فرهنگ حدیقه (by the same 'Abd-allatīf), شرح نصاب (see above, Nos. 1640-

1644), etc. Arranged alphabetically in European manner.

On fol. 346<sup>b</sup> the *second maḳālah* begins, comprising all those Persian words which consist only of two letters (monosyllables): در لغات دو حرفی بطریق آب.

On fol. 374<sup>a</sup> the *third maḳālah* begins, on metaphors and rhetorical figures (در کنایات). This part is followed, on ff. 424<sup>b</sup>-426<sup>a</sup>, by a short glossary of Hindūstāni words, which sometimes occur in Persian.

On fol. 428<sup>b</sup> the *fourth maḳālah* begins, comprising the Arabic words used in Persian (در لغات عربی). This part is dated from the month Safar, A. H. 1134.

The last part of the whole work, on ff. 444<sup>b</sup>-451<sup>b</sup> (not marked as a new or fifth maḳālah), comprises the Greek names of drugs and other matters belonging to the department of medicine (در بیان ادویه مفرد مختلف). (الاسم که اهل حکماء یونان آنرا بزبان خود بنام مینمایند).

An arithmetical treatise is found on two additional leaves of this MS.

Ff. 451, ll. 23; rude Nasta'liq; size, 11½ in. by 6 in.

[FRASER 46.]

## 1756

Bahār-i-'ajam (بهار عجم).

The Persian Spring, that is, the largest, most detailed and most valuable dictionary for the whole Persian poetry, explaining not only the single words occurring in ancient and modern Persian poets, but also all the difficult phrases, sentences, and idiomatic expressions found in those authors. It is based upon, and adapted for the use of, almost all the renowned lyrical and epical works of the Persian Literature, compiled after twenty years' labour by Munshi Lālā Rāi Tek Chand, with the takhalluṣ Bahār of Dihli. For the life of the author and the seven different copies or editions of this dictionary, made by Bahār himself (the last of which appeared A. D. 1782), we refer to Garcin de Tassy, *histoire de la littérat. hindoue*, etc., i. p. 281; Rieu ii. pp. 502 and 503; Blochmann, *Contributions*, pp. 28-30. The chronogram for the composition in this copy gives the date A. H. 1162 = A. D. 1749; see fol. 2<sup>a</sup>, l. 9: یادگار  
فقیر حقیر بهار با ده سال تأریخ اتمام اوست.

Beginning: ستایش داننده را که هر یکی از  
افراد انسان را باندازه استعداد به تشریف دانش و  
فرهنگ شرف اختصاص بخشید الخ.

The first letter gives the *bāb*, the second the *faṣl*.

No date. Lithographed at Dihli, 1853.

Ff. 1-744, ll. 21; large and distinct Nasta'liq; size, 15½ in. by 9½ in.

[CAPS. OR. B. 15.]

## 1757

Fawā'id-al-sibyan (فوائد الصبيان).

A primer of the Persian language for children, the greater part being in metrical (mathnawī-) form.

Beginning: دیباجة رساله فوائد الصبيان بعد از حمد



خالق ودود که لوحه طراز صفحه بودست الخ. Many inter-linear explanations of Arabic words occurring in the text.

Dated the 24th of Rabi' al-awwal, A. H. 1189 = A. D. 1775, May 25.

Ff. 123-130, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

[FRASER 247.]

### 1758

Takmilat-alfārsī (تکملة الفارسی).

A treatise on Persian grammar, syntax, prosody, and poetry, by Kutb 'Alī, a pupil of Sayyid Muḥammad 'Umari alḥusaini alḳādirī, in seven bābs.

Beginning: پس از تحمید خدای عز و علا و نعت سرور انبیاء محمد مصطفی صلی الله علیه وآله واصحابه و سلم فقیر حقیر الخ.

Copied by Ḥusain Bakhshkhān in Calcutta, and dated the 11th of Sha'bān, A. H. 1223 = A. D. 1808, October 2.

Ff. 1-102, ll. 14; written partly in Shikasta (ff. 1-39), partly in Nasta'lik (ff. 40-102); size, 7½ in. by 5 in.

[OUSELEY ADD. 76.]

### (d) Miscellaneous.

### 1759

Vocabularies.

1. لغت عربی, a short vocabulary of those Arabic words which are commonly used in Persian, with Persian explanation, beginning on fol. 1<sup>b</sup>: حمد و ثنای . . . بی نهایت مر مبدعی بی مثال و آلت الخ. It consists of two faṣḥs, one comprising the مفردات (on fol. 1<sup>b</sup>), the other the مرکبات (on fol. 10<sup>b</sup>).

2. Another, but larger vocabulary of the same description, on fol. 12<sup>a</sup>. The Arabic words are arranged alphabetically according to the first letter. It begins with خدای سزا پرستش الله.

3. A third vocabulary of the same kind, in which the Arabic words are explained partly in Persian, partly in Turkish, on fol. 30<sup>a</sup>. The first word, for instance, on fol. 30<sup>a</sup>, last line, اهلیت, is paraphrased by the Turkish آدمیک, the second انبیا by the Persian پیغمبران, etc. Alphabetical arrangement according to the first letter.

4. A fourth vocabulary of the same kind with Persian explanations, arranged alphabetically, on fol. 53<sup>a</sup>.

5. An Arabic-Turkish glossary in alphabetical order, on fol. 62<sup>b</sup>, beginning with التقا, explained by بر برینه . . . یتکم.

6. A short appendix to the preceding glossary, beginning, on fol. 73<sup>b</sup>: لیالی و راحی کیچهلر الخ.

7. A short poetical glossary, styled نظم و لغت, in the form of a kaṣidah, treating of the different meanings of Arabic and Persian words according to the different vowels they can take, for instance: خَجَر - عَمَر - غَمَر, . . .

عَرَق - حَلَم - حَلَم, and حَلَم - حَجَر, and حَجَر, and عَرَق - حَلَم - حَلَم, etc. etc. Beginning, on fol. 74<sup>b</sup>:

از پس حمد خداوند زمین و آسمان  
در لغت نظم کنم همچون لائی عمان

8. A short Persian-Turkish vocabulary, on fol. 78<sup>a</sup>. At the end is written: القاب میر علیشیر نوائی.

9. A larger and more detailed Persian dictionary, explaining Persian words in Persian, styled تحفة الحباب (Tuhfat-alahbāb; see l. 8 on the last page), and composed by Ḥafiz Aubahī (حافظ آوبهی); see fol. 81<sup>b</sup>, ll. 6 and 7. It was compiled A. H. 936 = A. D. 1529, 1530; see Rieu ii. pp. 494 and 495.

Beginning, on fol. 81<sup>b</sup>: بر زبان آوردن سخن ساز و دقیقه شناسان نکته پرداز پوشیده و مخفی نیست که الخ.

Arrangement alphabetical; the first letter denotes the bāb, the last the faṣḥ. Dated the 19th of Sha'bān, A. H. 1079 = A. D. 1669, January 22.

Ff. 165, ll. 14; Nasta'lik (the ninth or last part seems to be written by a different hand); size, 8½ in. by 5½ in. [FRASER 22.]

### 1760

Farhang-i-Sanglākh (فرهنگ سنگلاخ).

A very extensive and excellent Persian dictionary for the famous Mir 'Alī Shir Nawā'i's (died A. H. 906 = A. D. 1500) Čaghatāi poetry, composed by Mirzā Muḥammad Mahdī Khān Astarābādi, the private secretary and historiographer of Nādirshāh (who was elected king of Persia A. H. 1148 = A. D. 1736, and was assassinated by the Persians A. H. 1160 = A. D. 1747). Notwithstanding his numerous occupations, public and private, he found time to arrange this work for the purpose of elucidating the various difficulties, both in words and expressions, in Nawā'i's (that is, Mir 'Alī Shir's) poems, having found that all the dictionaries hitherto written were totally insufficient for the true development of the sublime author's meaning; see the preface on fol. 1<sup>b</sup>. From the same preface we learn that the compiler arranged his dictionary in this way, that the first letter constitutes the کتاب, and that every کتاب is divided into three ابواب, according to the three vowels fathah, kasrah, and dammah. Every باب contains several حروف; see, for instance, the beginning of the dictionary itself, on fol. 21<sup>b</sup>: کتاب الالف باب . . . المفتوحات حرف الالف مع الالف . . . مع الباء الخ.

The مشقات, moreover, are subdivided into مشقات قیاسی and مشقات سماعی, the former comprising all that is قیاسی (analogical and regular), the latter all that is سماعی (irregular and arbitrary); see, for instance, fol. 21<sup>b</sup>: من . . . حرف الف مع التاء من المشقات الجوامد, and on fol. 23<sup>b</sup>: من . . . حرف الیم من المشقات الجوامد, and on fol. 25<sup>b</sup>: من الجوامد, and so on.

The author of this dictionary is identical with the

writer of the well-known history of Nâdirshâh, entitled 'Ta'rikh-i-Nâdiri,' and completed A. H. 1171 = A. D. 1757, 1758; see above, Nos. 302-306.

Contents:

Author's preface, on fol. 1<sup>b</sup>, together with a detailed introduction on Turkish grammar and Turkish style in six

مبنا آول در بیان وجوه صیغ و آن مشتمل بر ده باب، on fol. 2<sup>b</sup> (the ten bâbs are: 1. در بیان مصادر؛ 2. در بیان فعل ماضی؛ 3. در بیان فعل مضارع؛ 4. در بیان فعل امر؛ 5. در بیان اسم مفعول؛ 6. در بیان اسم فاعل؛ 7. در ذکر حال و 8. در بیان نفی؛ 9. در بیان تکرار؛ 10. در بیان تسمیة علامات صیغ).

مبنا دوم در بیان کیفیت اشتقاق صیغ و آن مشتمل on fol. 10<sup>b</sup>، است بر یک قاعده و دو شق

مبنا سیوم در بیان ضمائر و اسماء اشاره و آن مشتمل on fol. 12<sup>a</sup>، است بر دو باب

مبنا چهارم در بیان الفاظی که بدون ترکیب افادۀ معنی نمیکند و آنرا اهل ادب حرف گویند و آن مشتمل on fol. 12<sup>b</sup> (the three bâbs are: 1. در بیان زوائد؛ 2. در غیر روابط؛ 3. در روابط).

مبنا پنجم در بیان کلماتی که بر معنی خاص موضوع اند و افادۀ معنی غیر موضوع له می کنند و آن بر دو کلمات، on fol. 14<sup>b</sup> (the two kisms are: 1. قسم است (کلمات مرکبه؛ 2. مفردة).

مبنا ششم در آداب املا و آن مشتمل است بر یک راسم، on fol. 15<sup>a</sup> (the four rasms are: 1. در بیان تغییراتی که بعنوان تخفیر در حروف و حرکات؛ 2. واقع می شود در کلمات و علاماتی که باختلاف؛ 3. مورد استعمال حرف و حرکت آنها اختلاف می یابد؛ 4. در ذکر بعضی کلمات که مخالف قیاس واقع شده اند؛ 5. (در بیان قواعد متفرقه و فوائد مختلفه).

Dictionary of all the Caghatai words which are found in Nawâ'i's poetry, on fol. 21<sup>b</sup>.

Appendix, on fol. 308<sup>a</sup>, containing the Arabic and Persian words, metaphors, etc., which occur in Nawâ'i's poetry. According to a note at the end this copy was transcribed for Hâji Lutf 'Ali, the author of the famous Âtashkade (see Nos. 384-386 above), A. H. 1186 = A. D. 1772-1773. It was presented to Sir Gore Ouseley (see his own notice on the fly-leaf) during his embassy to Fath 'Ali Shâh, king of Persia, by the Persian Prime Minister 'His Excellency Mirza Shefia,' in 1814.

Beginning of the whole work: اما بعد چون بنده حقیر محمد مهدی غفر ذنوبه از مبادی حال بخواندن اشعار امیر نافذ الامر الخ

Ff. 322, ll. 29; Naskhi; illuminated frontispiece; binding with flowers; size, 13½ in. by 8½ in. [ELLIOTT 341.]

## 1761

Tarjumân (ترجمان).

The Interpreter, a very valuable work on Persian, Turkish, and Moghul grammar and lexicography, by an anonymous author, beginning: الحمد لله الذی اکرم والهم و ابان عن جمیل حکمتہ و الزم علم بالقلم الخ

It is divided into three kisms, the first, containing the Persian grammar and Persian vocabularies (that is to say, lists of words arranged according to the various objects denoted by them), on fol. 2<sup>a</sup>; the second, giving an account of Turkish grammar, accompanied by Turkish vocabularies of the same character as the Persian ones, on fol. 32<sup>b</sup>; the third, treating of the Moghul grammar, together with vocabularies, on fol. 81<sup>a</sup>. The lists of words are arranged in this way, that the first line always gives the Arabic word, and the second the corresponding Persian, Turkish, or Moghul one.

Not dated.

Ff. 95, ll. 17; Naskhi; size, 9½ in. by 6½ in. [THURSTON 14.]

## 1762

Kifâyat-almubtadi (کفایة المبتدی).

Sufficient instruction for beginners, a treatise on the grammar of the Afghânî language (در فهمیدن زبان افغانی), as it is styled on fol. 133<sup>a</sup>, compiled by Muhammad Mir ibn Mir Muhammad Mukhtâr ibn Hadrat Sayyid Shâh 'Inâyat-allâh alridâwi of Mashhad, and divided into three bâbs and one khâtimah:

باب اول در صرف مصادر، on fol. 134<sup>a</sup>.

باب دوم در بیان مصادر، on fol. 168<sup>a</sup>.

باب سوم در بیان اسماء اشیا، on fol. 169<sup>b</sup>.

خاتمه در محاوره، on fol. 174<sup>a</sup>.

The khâtimah treats of phraseology, that is, exhibits a collection of Afghânî sentences with Persian translation. Copied by Daulatsingh at Shâhjahânâbâd the 27th of Muharram, A. H. 1198 = A. D. 1783, December 22.

Ff. 133<sup>b</sup>-177, ll. 9-13; large Nasta'lik; size, 8½ in. by 5½ in. [ELLIOTT 280.]

## 1763

Tuhfat-alhind (تحفة الهند).

A most interesting Persian work on Indian sciences, containing rich information on the Sanskrit language, prosody, metrical art and tropes, on Indian music, sexual intercourse, and other matters, composed by Mirzâ Muhammad bin Fakhr-aldin Muhammad in 'Âlamgir's reign, and dedicated to the emperor's son Muhammad Mu'izz-aldin Jahândârshah; comp. Rieu i. p. 62. It is divided into a preface, seven books, and a conclusion:

مقدمه در بیان مصطلحات حروف تهجیة هندیة و علم خط و ذکر اشکال حروف مذکوره از مفردات و مرکبات و بعضی فوائد کلیة بهاکها مشتمل بر چهار فصل، on fol. 2<sup>b</sup>.



باب اول در علم پنگل (Pingal) یعنی علم عروض  
اهل هند مشتمل بر سه فصل  
on fol. 29<sup>a</sup>.

باب دوم در علم تک (Tuk) یعنی علم قوافی اهل هند  
مشتمل بر دو فصل  
on fol. 77<sup>b</sup>.

باب سوم در علم النکار (Alankār) یعنی علم بدیع  
و بیان اهل هند مشتمل بر دو فصل  
on fol. 86<sup>a</sup>.

باب چهارم در علم سنگارس (Singār-ras) یعنی عاشقی  
و معشوقی و بیان احوال عاشق و معشوق مشتمل بر دو  
فصل  
on fol. 96<sup>a</sup>.

باب پنجم در علم سنگیت (Sangit) یعنی علم موسیقی  
اهل هند و غیره مشتمل بر ده فصل  
on fol. 103<sup>b</sup>.

باب ششم در علم کوک (Kok) یعنی علم معرفت اقسام  
زن و مرد و صحبت داشتن و معاشرت و مباشرت با زنان  
مشتمل بر پنج فصل  
on fol. 146<sup>a</sup>.

باب هفتم در علم سامدریک (Sāmudrik) یعنی علم  
قیافه که علامات خیر و شر در انسان از آن معلوم شود  
مشتمل بر دو فصل  
on fol. 162<sup>a</sup>.

خاتمه در ذکر لغات و مصطلحات و کنایات اهل هند  
on fol. 171<sup>a</sup>.

No colophon; it may be the author's autograph.  
Another complete copy of the same in the India Office  
Library, No. 1269.

Beginning: الحمد لله رب العالمين و الصلوة على رسوله  
محمد و آله و اصحابه اجمعين اما بعد چنین گوید الخ

Ff. 247, ll. 18; Nasta'liq; size, 11½ in. by 7 in.

[ELLIOTT 383.]

### 1764

Muṣṭalahāt-i-Thugān (مصطلحات تهگان).

The famous slang-vocabulary of the Thugs (or Thags),  
compiled in Persian by 'Alī Akbar for Captain William  
Henry Sleeman, principal assistant of the Governor-  
General in India in the years 1830-1834, and containing  
685 words in alphabetical order with Persian paraphrase  
and explanation.

حمد بیکد بعدد: on fol. 1<sup>b</sup>.  
لغات مختلفه مرا حکم الحاکمینی را سزد که خلعت او الخ

Beginning of the vocabulary:

آله تنگ را گویند

آنسو توڑ بارانی را گویند که سوای چار ماه موسم بر  
سکال نازل شود الخ

The three genuine Hindūstānī characters ت, ڈ, and ژ  
are invariably expressed here by د, ب, and ر with a  
small ʔ above the respective letter.

On this vocabulary is founded the 'Ramaseeana or  
vocabulary of the peculiar language used by the Thugs'  
etc., edited by W. H. Sleeman, Calcutta, 1836; comp.  
also 'Illustrations of the History and Practices of the

Thugs,' London (Wm. H. Allen and Co.), 1837, and  
'The Confessions of a Thug' (Colonel Meadows Taylor's  
'Indian Tales,' vol. i, Henry S. King, London, 1873).

Ff. 50, ll. 15; Nasta'liq; size, 8½ in. by 5½ in.

[OUSELEY ADD. 131.]

V. THEOLOGY AND LAW: EXPOSITION OF THE  
TRUTH, RITES AND DUTIES OF THE ISLĀM  
ACCORDING TO THE SUNNITE AND SHI'ITE  
DOCTRINES, COMMENTARIES ON THE KURĀN,  
TRADITIONS, VINDICATION OF THE HINDŪ  
AND CHRISTIAN CREEDS, AND TRANSLATIONS  
OF THE BIBLE.

### 1765

Almu'tamad fi almu'taqad (المعتمد في المعتقد).

A work on Muḥammadan theology, composed by  
Imām Shihāb-al-dīn Faḍl-allāh Thūripishti  
(ثوریشتی), عقائد ثوریشتی, dedi-  
cated to the Salgharide Sultān Atābeg Abū Bakr bin  
Sa'd bin Zindagi (Zangi probably), the sixth of the  
Atābegs, who reigned over Fārs from A.H. 623-658  
= A.D. 1226-1260, and to whom Sa'di's Gulistān is  
dedicated; see fol. 3<sup>b</sup>, l. 3 and last line. It contains  
three bābs, each subdivided into ten faṣls:

1. Belief and faith in God (در ایمان بخدای عز و جل),  
on fol. 4<sup>a</sup>.

2. Belief in the angels, the books of revelation and  
the prophets (در ایمان بفرشتگان و کتابها و پیغمبران),  
on fol. 24<sup>a</sup>.

3. Particular points of the orthodox (that is, the  
Sunnite) faith (در دیگر مسائل اعتقادی بر موجب کتاب  
(و سنّت و اجماع امت), on fol. 97<sup>b</sup>.

Beginning: اللهم انا نحمدك حمداً يليق بكبريائك  
و نصلي على صفوة اصفياك و خاتم انبيائك الخ

A complete index on ff. 1<sup>b</sup> and 2<sup>a</sup>. This work is  
much praised by Ḥusain Wā'iz in his تحفة الصلوة;  
comp. H. Khalfā v. p. 623, No. 12362. Other copies in  
Cat. Codd. Or. Lugd. Bat. iv. p. 295, and W. Pertsch,  
p. 18. No date.

Ff. 125, ll. 19; Naskhī; two illuminated frontispieces on ff. 1<sup>b</sup>  
and 2<sup>b</sup>; size, 10 in. by 6 in.

[FRASER 220.]

### 1766

Tabṣirat-al-awāmm fi ma'rifati-maḳālāt-alanām  
(تبصرة العوام في معرفة مقالات الانام).

A compendium (مختصر) on the different opinions  
and ideas of all the religious orders, sects, philosophical  
congregations etc. of the world, especially of Islāmism,  
in twenty-six chapters, by Murṭadā, who is usually  
called 'Alam-alhudā, or the standard of direction  
towards the way of salvation, and flourished about  
A.H. 653 = A.D. 1255; see Rieu i. p. 140, and iii. p. 1081<sup>n</sup>.

حمد و سیاس مرخدا برا عز و جل که جمله :  
موجودات از عدم بوجود آورد از نیستی بهستی رسانید الخ

Contents of the twenty-six chapters according to the index: 1. در مقالات فلاسفه و امثالشان, on fol. 76<sup>b</sup>; 2. در مقالات مجوسیان, on fol. 86<sup>a</sup>; 3. در مقالات در ذکر فرق اسلام, on fol. 94<sup>b</sup>; 4. در ذکر طبقات خوارج, on fol. 100<sup>b</sup>; 5. در مقالات ابن صفوان و, on fol. 108<sup>b</sup>; 6. در مقالات مجتهدین, on fol. 117<sup>a</sup>; 7. در مقالات جهیم (جهیم Rieu reads صوفیان), on fol. 122<sup>b</sup>; 8. در مقالات مُرجیان, on fol. 124<sup>a</sup>; 9. در مقالات نَجَّارِیَّة, on fol. 126<sup>a</sup>; 10. در مقالات مشبّهیَّة, on fol. 133<sup>b</sup>; 11. در مقالات تناسخیَّة, on fol. 133<sup>b</sup>; 12. در مقالات سُنَّت و جماعت, on fol. 133<sup>b</sup>; 13. در مقالات وچهارم ازیشان, on fol. 133<sup>b</sup>; 14. در کلاماتی چند که, on fol. 133<sup>b</sup>; 15. در مقالات صوفیان, on fol. 133<sup>b</sup>; 16. در آنچه اهل سُنَّت در حقّ انبیا, on fol. 133<sup>b</sup>; 17. قشیری یاد کرده (chapters 12-18 are not marked in the text); 18. در مقالات اصحاب دوم از فرق اسلام که ایشان را شیعه, on fol. 196<sup>a</sup>; 19. در دانستن حقّ از باطل, on fol. 213<sup>a</sup> (in the text باب بیستم must be read instead of باب بیست دوم); 20. در ذکر اعتقاد امامیّه, on fol. 217<sup>a</sup>; 21. در حدیث موضوع, on fol. 226<sup>a</sup>; 22. در فضائیل بنی امیّه, on fol. 237<sup>a</sup>; 23. در حکایت فدک, on fol. 255<sup>b</sup> (here must be read باب بیست چهارم instead of باب بیست ششم); 24. در حکایت اهل عدل و جبر, on fol. 261<sup>b</sup>; 25. در چند مسئله از مذهب امامیّه که گفته, on fol. 266<sup>a</sup>.

No date.

Ff. 73-269, ll. 11-16; Nasta'lik, written by different hands; size, 9 in. by 4½ in. [FRASER 114.]

### 1767

Muḳaddimat-alṣalât (مقدمه الصلوة).

The well-known little mathnawî on legal prayer, ablution, and fasting by Maulawi Sharaf-al-din Bukhârî, completed, according to the date given in the last verses of most copies, in the year 693 of the Rihlat (از وفات) = A. H. 703, middle of Jumâdâ I (A. D. 1303, end of December). Only the Copenhagen copy (A. F. Mehren, p. 6, No. VII) contains a 300 years older date, viz. 393 of the Rihlat (نود و سه چو رفت سیصد سال) = A. H. 403 (A. D. 1012, beginning of December). Other copies in G. Flügel i. p. 512, and in the India Office Library, Nos. 285, 506, 819, and 1345, fol. 56<sup>b</sup> sq. Beginning:

نام حق بر زبان همی رانم - که بجان و دلش همی خوانم

Another title of the poem is نام حق from the initial words of the first bait; it is also styled sometimes مقدمه الصلوة.

Dated the 4th of Dhû-al-hijjah, A. H. 1136 = A. D. 1724, August 24.

Ff. 40<sup>b</sup>-63, ll. 9; large Nasta'lik; size, 4½ in. by 3½ in. [FRASER 249.]

### 1768

A fragment of the same.

This fragment of the مقدمة الصلوة or نام حق comprises baits 1-13, 15-18, 22-24, 28, and 27 of the preceding copy.

Ff. 99<sup>a</sup>, 99<sup>b</sup>, ll. 16; Nasta'lik; size, 8½ in. by 4½ in. [LAUD OR. 205.]

### 1769

Majma'-al'iṣmat (مجمع العصمت).

An exposition of the duties which Islâm imposes upon the true believers, being a commentary by Shaikh Muḥammad Ma'sûm, the son of Mullâ Bâbâ bin Ya'kûb bin Khwâjah Muḥammad Kafkânî, on the preceding poem of Sharaf-al-din Bukhârî (see ff. 4<sup>a</sup>, 7<sup>a</sup>, l. 5, and 60<sup>a</sup>); see another copy of the same commentary in Rieu i. p. 23. When the commentator lived is uncertain; but he is undoubtedly younger than Ikhtiyâr bin Ghiyâth-al-din Ḥusainî (who died A. H. 897 = A. D. 1492; see further below under No. 1778), since he frequently quotes the commentary of that Shaikh, styled شرح مقدم الصلوة (a copy of which is preserved in the India Office Library, No. 1717). He is mentioned by H. Khalfa vi. p. 563.

Beginning of the commentary: سپاس عظمت اساس که متکبران علوم علیا از صحیفه فصیحة الحمد لله الذی هدانا لقتباس نمایند الخ

Between ff. 1 and 2 there is a lacuna, so that the beginning of the poem itself is missing.

The commentary is lithographed at Lucknow, A. H. 1259. No date.

Colophon: تمام شد شرح نام حق تصنیف قطب الاولیاء مولوی حضرت شرف الدین بتأریخ چهارم شهر جمادی الاول.

Ff. 1-60, ll. 7; Nasta'lik; size, 7½ in. by 4½ in. [OUSELEY 88.]

### 1770

Lâzim-i-Muṣallâ (لازم مصلى).

Another short mathnawî, containing precepts about the ablution before the prayer (وضوء) and the prayer itself, in two bâbs, each subdivided into eight short faṣls, by Sayyid Muḥammad Saif-allâh Kâdirî, beginning:

بنام خداوند خالق جهان  
حکیمی سخن آفرین بر زبان

The title occurs in the seventh bait. It closes on fol. 163<sup>b</sup>, and the following pages are filled with some theological questions, on fol. 164<sup>a</sup>; a kind of نامه,



on fol. 166<sup>a</sup>; some grammatical remarks about the verb (فعل), and a مناجات in verse by Kamāl Husaini, on fol. 169<sup>b</sup>.

Ff. 153-170, 2 coll., each ll. 11; Nasta'lik; size, 7½ in. by 4½ in. [FRASER 222.]

## 1771

Aurād-i-Kādiriyyah (اوراد قادريه).

An extract from Shaikh Muḥammad bin Ibrāhīm al-Kādiri's (who may be identical with the author of the preceding mathnawī) larger breviary, entitled اوراد الحمد لله رب العالمين حمد, or prayers for all the set times of the day and night, beginning: الحمد لله رب العالمين حمد الذين وفقهم الله تعالى على المواظبة بحفظ الاوقات والانفاس بالاورد الخ.

It is divided into eleven short bābs. No date.

Ff. 25<sup>b</sup>-39, ll. 15; Nasta'lik; size, 6½ in. by 4½ in. [FRASER 217.]

## 1772

Another breviary or prayers for different festivals, fasts, etc., headed من اوراد معظم و مكرّم اينست, and beginning: چون طالب در راه حق قدم نهد اول مداومت بر فرائض خداي تعالى و برستت مؤكده الخ.

On ff. 34<sup>a</sup>-37<sup>a</sup> there are added invocations by means of the forty sublime names of God (ورد چهل اسم معظم) (ومكرّم اينست).

No date.

Ff. 37, ll. 9; partly Naskhī, partly Nasta'lik; illuminated frontispiece; size, 6½ in. by 4½ in. [FRASER 218.]

## 1773

Khulāṣat-alda'awāt fi ta'kib-alṣalawāt (خلاصة الدعوات) (في تعقيب الصلوات).

A treatise on the duty of special and extraordinary invocations and prayers besides the ordinary daily worship, with set forms for the several hours of the day and night, by Ibn Muḥammad Ibrāhīm, beginning: الحمد لله . . . و بعد فإنّ الوالد ادام الله وجوده وافاض عليه برة و جوده الخ.

Many marginal glosses and additions. Some other prescriptions for prayers on the fly-leaves. Dated the 7th of Rabi'-alawwal, A. H. 1026 = A. D. 1617, March 15, by Aḥmad bin 'Alī almarkkī alshirāzī. Collated A. H. 1070 = A. D. 1659, 1660.

Ff. 47, ll. 12; Nasta'lik; illuminated frontispiece; size, 7½ in. by 4½ in. [FRASER 231.]

## 1774

Mukhtaṣar (مختصر).

A compendium of religious observances of Islāmism,

beginning: الحمد لله و سلام على عباده والذين اصطفى . والصلوة والسلام على سيد الانبياء و على آله واصحابه الخ.

The anonymous author says in the preface: اي عزيز صاحب التميز فرض است خواندن علمي كه منمى باشد از حقيقت حق سبحانه من وجه و مشعر باشد از حقيقت رسل و ملائكه و كتب و اين مختصر نيز مخبر است از علم مفروضه و مشيرست بحقيقت مذكوره پس بايد كه ياد گيري اين مختصر را و بخواني و قبول كني آنرا شايد كه ترا هم ياد كنند و بخوانند و قبول كنند و بالله التوفيق.

This treatise comprises an introduction, divided into ishārāt and mas'alas, and several books (كتاب), for instance, كتاب الصلوة, on fol. 24<sup>b</sup>, and كتاب الصوم, on fol. 51<sup>a</sup>. Each kitāb contains a great number of chapters (فصول) and also mas'alas, fā'idās, etc., all interspersed with verse.

No date.

Ff. 11-71, ll. 16; Nasta'lik; size, 8½ in. by 4½ in. [WALKER 43.]

## 1775

Kifāyat-almuslimin (كفاية المسلمين).

Another short anonymous tract on the same religious duties and observances, ablution, prayer, etc. Beginning: فصل در بيان وضوء در وضوء چهار چيز فرض است اول روى شستن الخ.

No date.

Ff. 32<sup>b</sup>-40, ll. 14; Nasta'lik; size, 9½ in. by 6 in. [FRASER 48.]

## 1776

Some prayers and invocations to God, mostly in Arabic, beginning: يا سلطان العارفين يا تاج المحققين يا ساقى الحميا الخ.

No date.

Ff. 147-151, ll. 15; Naskhī; size, 7½ in. by 4½ in. [FRASER 222.]

## 1777

Miftāḥ-alkhairāt (مفتاح الخيرات).

A treatise on some important questions, regarding Muḥammadan theology and law, by Isma'il bin Luṭf-Allah albakharzi, the author of the vocabulary of Arabic words used in Persian, styled خلاصة اللغات وتفسير خلاصة, see No. 1671 in this Catal., and of the خلاصة الاسلام, a treatise similar to ours, who must have flourished before A. H. 916 = A. D. 1510; comp. Rieu ii. pp. 508, 807<sup>b</sup>, and 493<sup>b</sup>. He says in the preface, on fol. 1<sup>b</sup>: ميگويد بنده كمترين درگاه و اضعف عباد الله اسمعيل بن لطف الله البخارزي لازال في حفظ الملك الغني مسئلة چند كه در اسلام برتو فرض است و دانستن آن برتو واجب است درين رساله كه نام او مفتاح الخيرات است جمع كرده شد و از الفاظ





It contains five kitābs, according to the above-named principal observances of a faithful Muslim :

کتاب طهارت, on fol. 3<sup>a</sup>.

کتاب الصلوة, on fol. 31<sup>a</sup>.

کتاب الزکوة, on fol. 97<sup>b</sup>.

کتاب الصوم, on fol. 108<sup>a</sup>.

کتاب الحج, on fol. 130<sup>a</sup>.

Beginning, on fol. 2<sup>b</sup>: **حمد و سپاس مر پادشاهی را که دارالملک دولتآباد انسانی بعزّ (بعزّة: Ind. Off.) دین اسلام رسانیده اوست الحج**

The first two pages contain an index of the whole work in a rather confused state, not quite agreeing in its subdivisions with the text itself; for instance, in the index the **کتاب الحج** precedes the **کتاب الصوم**, in the text the former follows the latter, etc. Another copy of the same work, where the author has the fuller name of Kamāl Karīm Nāgūrī, is preserved in the India Office Library, No. 225.

This copy was finished by Muḥammad ibn Nūḥ, the 26th of Rabīʿ-alawwal, A. H. 1000 = A. D. 1592, January 11.

Ff. 149, ll. 21; Nastaʿlīq; size, 9 $\frac{3}{4}$  in. by 5 $\frac{1}{2}$  in. [FRASER 226.]

### 1783

Jawāmiʿ-aljawāhir (جوامع الجواهر).

A work on the philosophy of the Muḥammadan faith, treating of God and the duties of the Islām, by Abū-alkāsim alḥusaini alnamakī (see the preface, fol. 2<sup>a</sup>, l. 7; a note on fol. 1<sup>a</sup> gives alnamakī). It is dedicated to Mirzā Muḥammad Ghāzibeg Tarkhān (see fol. 3<sup>a</sup>, l. 6), who was killed A. H. 1021 = A. D. 1612, 1613, see Rieu iii. p. 1084<sup>b</sup>, and is divided into five books and an epilogue; comp. the index on fol. 3<sup>b</sup>:

باب اول در ذکر خدای تعالی, on fol. 3<sup>b</sup>.

باب دوم در توبه و استغفار و حفظ اللسان, on fol. 27<sup>b</sup>.

باب سوم در فضیلت علم و علما و قراء قرآن, on fol. 40<sup>a</sup>.

باب چهارم در تسبیح و تهلیل و تحمید و توکل علی الله تعالی و ایمان و اسلام, on fol. 74<sup>b</sup>.

باب پنجم در مرحمت و شفقت و حقوق والدین و ذوی الارحام و الجار و العدل, on fol. 84<sup>b</sup>.

خاتمه فی المتفرقات المفیده, on fol. 123<sup>b</sup>.

Beginning: **حمد بیعد مر پادشاهی را که گوینده کلمه لا اله الا الله را در حصن امان دارد و رسول علیه الصلوة الحج**

Not dated.

Ff. 150, ll. 11; Nastaʿlīq; size, 8 $\frac{3}{4}$  in. by 5 $\frac{5}{8}$  in.

[WALKER 70.]

### 1784

Jāmiʿ-i-ʿabbāsī (جامع عباسی).

A complete copy, in two volumes, of the famous collection of Muḥammadan ecclesiastic and civil laws,

according to the Shiʿite doctrine. This work, in twenty bābs, was commenced at the request of Shāh ʿAbbās alḥusaini almuṣawwī alṣafawī by the great Shiʿah divine, Bahā-aldin Muḥammad ʿĀmilī, the author of **نان و حلوا** (see above, Nos. 1085-1088 and 1241, 47, col. 768), of the **خلاصة الحساب**, the **تشریح الافلاک**, a treatise on the astrolabe (see above, No. 1508), and many other works, but he was only able to finish the first five bābs. After having come as far as the end of the fifth bāb, he died, the 12th of Shawwāl, A. H. 1031 (so is stated here, see No. 224, fol. 2<sup>a</sup>, l. 10, contrary to the usual and well-confirmed date, A. H. 1030 = A. D. 1621). The work was continued, that is to say, the remaining fifteen bābs were completed forthwith by Nizām bin Husain of Sāwa (see No. 224, fol. 2<sup>a</sup>, l. 13; comp. also Rieu i. p. 25 sq.; J. Aumer, p. 130; Catal. Codd. Or. Lugd. Bat. iv. p. 178; Fleischer, Catal. Dresd., No. 338; A. F. Mehren, p. 5, etc.). The work has been lithographed at Lucknow, A. H. 1264, and at Tabriz, A. H. 1277.

Contents:

First volume (No. 223):

باب ۱ در بیان طهارت یعنی وضو و غسل و تیمم, on fol. 3<sup>a</sup>.

باب ۲ در نمازهای واجبی و سنتی, on fol. 37<sup>b</sup>.

باب ۳ در زکوة و خمس واجبی و سنتی, on fol. 111<sup>b</sup>.

باب ۴ در روزه واجب و سنت, on fol. 118<sup>b</sup>.

باب ۵ در حج گزاردن, on fol. 127<sup>b</sup>.

The copy of this first volume was finished in the month Shawwāl, A. H. 1032 = A. D. 1623, August, by the order of Tahmāsp Kūlibeg at Bandar Sūrat.

Second volume (No. 224):

باب ۶ در وقف کردن و تصدق نمودن و قرض دادن و بنده آزاد کردن و با کافران جهاد کردن, on fol. 2<sup>a</sup>.

باب ۷ در زیارت حضرت رسالت پناه و حضرت امیر المؤمنین و باقی حضرات ائمه و ایام مولود و وفات ایشان, on fol. 24<sup>b</sup>.

باب ۸ در بیان نذر و عهد کردن و سوگند خوردن و نذر دادن, on fol. 49<sup>b</sup>.

باب ۹ در بیعت کردن و رهن نمودن و شفعه گرفتن, on fol. 56<sup>a</sup>.

باب ۱۰ در اجاره دادن و عاریت نمودن و احکام غصب, on fol. 82<sup>b</sup>.

باب ۱۱ در نکاح کردن بدوام و مُتعه و تحلیل و ملک, on fol. 110<sup>b</sup>.

باب ۱۲ در طلاق و خلع و عده داشتن زنان, on fol. 155<sup>b</sup>.

باب ۱۳ در شکار کردن و شروط آن, on fol. 171<sup>a</sup>.

باب ۱۴ در ذبح حیوانات حلال و حرام حیوانات, on fol. 175<sup>a</sup>.

باب ۱۵ در آداب طعام خوردن و آب نوشیدن و رخت پوشیدن, on fol. 182<sup>b</sup>.

باب ۱۶ در قضا پرسیدن و شروط آن, on fol. 191<sup>b</sup>.

باب ۱۷ در اقرار کردن و وصیت نمودن, on fol. 215<sup>b</sup>.

باب ۱۸ در قسمت کردن تركه  
 باب ۱۹ در حدودی كه در شرع مقررات بجهت دزدی  
 وزنا ولواط و سق و غیر آن  
 باب ۲۰ در بیان خون بهای قتل آدمی و خون بهای قطع  
 اعضای او و خون بهای زخمی كه بر آدمی زنند و خون بهای  
 سگ شکاری و سگ گله و سگی كه محافظت باغ یا زراعت  
 كند, on fol. 267<sup>b</sup>.

Beginning of the whole work: الحمد لله رب العالمين :  
 والصلوة على اشرف الاولين و الآخرين الخ.

This second volume is not dated.

No. 223, ff. 147, ll. 17; Nasta'liq; size, 7 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. No. 224,  
 ff. 290, ll. 17; more modern Nasta'liq; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{2}$  in.  
 [FRASER 223, 224.]

### 1785

Risālah dar fikh (رساله در فقه).

An anonymous encyclopaedia of Muhammadan ecclesiastic and civil law, according to the Shi'ite doctrine (see fol. 1<sup>b</sup>, last line but two: این رساله ایست در فقه: (مذهب حق ائمه معصومین بزبان فارسی conceals his name, he only tells us that he compiled his work از کتب فقهاء دین و علماء محققین and then he gives at once an index of its contents.

Beginning: حمداً لعلی اجتمعی حبیبه المحتبى واصطفی  
 صفیه المصطفی علی كافة الرسل و سائر الانبياء الخ.

It comprises eighteen kitābs, each of which is subdivided into numerous bābs and faṣls; the eighteen kitābs are as follows:

1. كتاب الصلوة, in thirty-two bābs, on fol. 6<sup>a</sup>.
2. كتاب الزکوة, in three nau' and ten bābs, on fol. 50<sup>a</sup>.
3. كتاب الصوم, in eight bābs, on fol. 61<sup>b</sup>.
4. كتاب حج, in twelve bābs, on fol. 69<sup>b</sup>.
5. كتاب جهاد, in four bābs, on fol. 82<sup>b</sup>.
6. كتاب تجارت, in a mukaddimah and nine bābs, on fol. 86<sup>a</sup>.
7. كتاب هبة و سائر بخششها, in four bābs, on fol. 97<sup>b</sup>.
8. كتاب دين و توابع آن, in six bābs, on fol. 102<sup>a</sup>.
9. كتاب اجارت و توابع آن (در اجازات), in twelve bābs, on fol. 121<sup>a</sup>.
10. كتاب وصیت, in four bābs, on fol. 140<sup>b</sup>.
11. كتاب نکاح, in a mukaddimah and many different chapters, as bābs, kisms, faṣls, etc., confusedly mixed together, on fol. 145<sup>a</sup>.
12. كتاب فراق, in five nau' and several bābs, on fol. 169<sup>b</sup>.
13. كتاب عتی, in seven bābs, on fol. 178<sup>a</sup>, last line.
14. كتاب نذر و عهد و یمین و كفارة, in three makṣads and several bābs, on fol. 188<sup>a</sup>.

15. كتاب صید و کشتار و طعام و شراب, in three bābs, on fol. 194<sup>a</sup>.

16. كتاب ميراث, in eight bābs, on fol. 203<sup>b</sup>.

17. كتاب قضا و شهادت و حد, in twelve bābs.

18. كتاب قصاص, in fourteen bābs.

The last two kitābs are not marked in the text, as all the headings in the last portion of the MS. are left blank.

This copy was finished by Muḥammad Kāzīm bin Husainbeg Sārūki Farāhāni, the 8th of Šafar, A. H. 1063=A. D. 1653, January 8.

Ff. 244, ll. 18; large Nasta'liq; size, 12 $\frac{1}{4}$  in. by 7 $\frac{3}{4}$  in.  
 [FRASER 225.]

### 1786

Discussions on all the principal points of Muhammadan theology and law in which the Sunnites differ from the Shi'ites, apparently by one of the latter, beginning: بدان آیدك الله كه این رساله است در بیان مسائل خلافت میان فرقه ناجیه امامیه و طائفة اهل سنت و جماعت در فروع عبادات و معاملات و غیر آن الخ.

The book is divided into seventeen faṣls:

1. در طهارت, comprising twenty-seven questions (مسئله), on fol. 1<sup>b</sup>.
2. در نماز, comprising sixty-five discussions (بحث), on fol. 16<sup>b</sup>.
3. در زکوة, comprising nineteen questions, on fol. 46<sup>b</sup>.
4. در داشتن روزه, in seventeen questions, on fol. 52<sup>b</sup>.
5. در حج, in thirty-two questions, on fol. 58<sup>b</sup>.
6. در بیع, in twenty-one questions, on fol. 65<sup>a</sup>.
7. در رهن و حجر, in nineteen questions, on fol. 73<sup>a</sup>.
8. در ودیعه, in thirteen questions, on fol. 79<sup>a</sup>.
9. در اجاره دادن و گرفتن, in eight questions, on fol. 83<sup>b</sup>.
10. در هبات, in four questions, on fol. 85<sup>b</sup>.
11. در میراث, in thirteen questions, on fol. 86<sup>b</sup>.
12. در نکاح, in thirteen questions, on fol. 95<sup>a</sup>.
13. در طلاق, in twenty-one questions, on fol. 102<sup>a</sup>.
14. در جنایات, in twenty-two questions, on fol. 111<sup>a</sup>.
15. در صید و توابع آن, in four questions, on fol. 123<sup>b</sup>.
16. در سوگند و توابع آن, in seven questions, on fol. 125<sup>a</sup>.
17. در قضا و توابع آن, in five questions, on fol. 128<sup>a</sup>.

No date. A part of fol. 102 torn away.

Ff. 136, ll. 15; Naskhi; size, 9 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. [FRASER 238.]

### 1787

Rāḥat-alkulūb (راحت القلوب).

A work on theological, ethical, and paraenetical matters, styled the 'Repose of Hearts,' by Mubārak Faḥd-allāh Shāmī. It is divided into the following



twenty bâbs (in the index the headings are a little confounded, and three omitted altogether):

1. در بیان ذکر قیامت و احوال آن, on fol. 3<sup>a</sup>.
2. در بیان خوف قیامت و هیبت آن, on fol. 11<sup>b</sup>.
3. در بیان صفت دوزخ, on fol. 21<sup>a</sup>.
4. در بیان صفت بهشت و اهل آن, on fol. 32<sup>a</sup>.
5. در بیان حق مادر و پدر و همسایه, on fol. 37<sup>a</sup>.
6. در بیان خوردن و گرفتن و دادن ربا, on fol. 42<sup>a</sup>.
7. در بیان گذاردن نماز و دادن زکوة, on fol. 44<sup>a</sup>.
8. در بیان منع از خمر خوردن و مناهی, on fol. 47<sup>b</sup>.
9. در بیان فضیلة نماز گذاردن, on fol. 49<sup>b</sup>.
10. در بیان فضیلت قرآن خواندن, on fol. 52<sup>a</sup>.
11. در بیان فضیلت روزه ماه مبارک رمضان داشتن, on fol. 57<sup>a</sup>.
12. در بیان حق شوهر بر زن و حق زن بر شوهر, on fol. 60<sup>b</sup>.
13. در بیان منع کردن دروغ, on fol. 64<sup>a</sup>.
14. در بیان منع کردن غیبت, on fol. 66<sup>a</sup>.
15. در بیان منع کردن حسد و عجب, on fol. 69<sup>a</sup>.
16. در بیان منع کردن تکبر, on fol. 73<sup>b</sup>.
17. در بیان حسن خلق و خشم فرو خوردن, on fol. 75<sup>b</sup>.
18. در نصیحت و حکایت سلف و خلف, on fol. 81<sup>b</sup>.
19. در بیان قصّة زناء ابو شحمة فرزند عمر, on fol. 92<sup>b</sup>.
20. در بیان عقوبت نوحه کردن, on fol. 99<sup>b</sup>.

No date. A fragmentary copy of the same is described in Cat. Codd. Or. Lugd. Bat. iv. pp. 335 and 336, dated A. H. 1037=A. D. 1627, 1628.

Ff. 101, ll. 11-12; very large and distinct Nasta'liq; size, 9 in. by 5½ in. [WALKER 59.]

## 1788

A work on Muhammadan theology, with historical remarks, incomplete both at the beginning and end, with many misplaced leaves and lacunas in the text. It opens abruptly in the praise of Muhammad thus: الاشراق و مجمع محاسن الشیم و الاوصاف محمد بن عبد الله بن عبد المطلب الخ.

Then follows on fol. 1<sup>b</sup> the praise of Abû Bakr, on fol. 2<sup>b</sup> the praise of 'Uthmân, and on fol. 3<sup>b</sup> the praise of 'Alî. On fol. 5<sup>b</sup> begins at once the fifth bâb (الباب الخامس در ذکر سابقین الاولین).

Bâb 6 is found on fol. 8<sup>b</sup> (در ذکر تابعین); bâb 7 on fol. 11<sup>b</sup> (در مناقب امام اعظم ابوحنيفة); bâb 8 on fol. 17<sup>b</sup> (در مناقب امام عظیم ابوحنيفة); bâb 9 on fol. 20<sup>a</sup> (در مناقب امام مطهر شافعی); bâb 10 on fol. 23<sup>b</sup> (در نماز و احکام); bâb 11 on fol. 35<sup>a</sup> (در زکوة و احکام); bâb 12 on fol. 37<sup>a</sup> (آن و تهدید آنکس که زکوة ندهد); bâb 13 on fol. 38<sup>b</sup> (در فضیلت روزه داشتن); bâb 14 on fol. 46<sup>b</sup> (در فضل علوم علما); bâb 15 on fol. 58<sup>a</sup> (در فضل فقر فقرا); bâb 16 on fol. 57<sup>a</sup>

(در فضل قرآن و خواندن آن); bâb 17 on fol. 56<sup>b</sup> (در فضل دعاها که در اثر آورده اند); bâb 23 on fol. 52<sup>a</sup> (در فضل ماه رجب); bâb 24 on fol. 62<sup>b</sup> (در فضیلت ماه شعبان); bâb 26 on fol. 69<sup>a</sup> (در فضیلت عشر ماه محرم و روز عاشورا); bâb 27 is missing; bâb 28 on fol. 78<sup>b</sup> (در فضیلت نماز هفتة); bâb 30 on fol. 83<sup>b</sup> (در فضل حقوق); bâb 31 on fol. 88<sup>a</sup> (در عدل پادشاه); bâb 32 on fol. 94<sup>a</sup> (در فضل غزا کردن); bâb 34 on fol. 97<sup>a</sup> (در تیر انداختن و سواری کردن); bâb 35 on fol. 97<sup>b</sup> (در علامات); bâb 36 on fol. 100<sup>b</sup> (در آنچه نهی کرده است); bâb 37 on fol. 101<sup>b</sup> (فی المحظورات); bâb 38 on fol. 107<sup>a</sup> (فی الذين فارقوا الدنيا باستماع المواعظ); bâb 40 on fol. 112<sup>b</sup> (فی الذين يکمون بعد الموت); bâb 41 on fol. 115<sup>b</sup> (فی صفة الجنة); bâb 42 on fol. 116<sup>b</sup> (در ذکر حوض کوثر); bâb 44 on fol. 118<sup>a</sup> (فی مواقف القيامة); bâb 45 on fol. 119<sup>b</sup> (فی عذاب القبر); bâb 46 on fol. 122<sup>b</sup> (فی احوال الاموات عند الموت و بعده); bâb 48 on fol. 129<sup>b</sup> (فی المتفرقات). In this bâb the copy breaks off on fol. 134<sup>b</sup>; on ff. 135-143 a fragment of Arabic traditions is found, without beginning and end.

Archbishop Laud gave this copy to the Library A. D. 1635=A. H. 1044, 1045. Some injuries here and there. The right order of ff. 48-59 seems to be: 48, 58, 57, 53-56, 49, 50-52, 59; but there are lacunas after ff. 56 and 49.

Ff. 143, ll. 17 (on ff. 1-134), ll. 21 (on ff. 135-143); Naskhî, ff. 135-143 written by another hand; size, 10½ in. by 7½ in. [LAUD OR. 309.]

## 1789

Takmil-alimân wa takwiyat-alikân (تکمیل الایمان و تقویة الایقان).

Explanation of the articles of faith in the Muhammadan religion according to the doctrine of the Sunnites, composed by 'Abd-alhakḳ bin Saif-al-din alturk aldhilawî albukhârî (see fol. 1<sup>b</sup>, ll. 4-6), who was born A. H. 958=A. D. 1551, and died A. H. 1052=A. D. 1642, 1643; comp. Rieu i. p. 14, and ii. p. 827<sup>b</sup>; J. Aumer, p. 128; Elliot, History of India, vi. p. 175. His takhalluṣ was Haḳḳî. Among his numerous works the most renowned are the following: جذب القلوب الی دار المحبوب (a history and topography of Madinah), India Office Library, Nos. 100, 785, and 797; تأریخ حقّی, see above, Nos. 195-198; اخبار الاخیار, see above, No. 363; زاد المتّقین, Rieu i. p. 356; شرح المشکاة, Rieu i. p. 14; شرح سفر السعادة, Rieu i. p. 15, and India Office Library, Nos. 739 and 2150; مرج البحرين, Rieu ii. p. 863<sup>a</sup>; رسالة المکاتیب and رسائل (religious tracts), Rieu iii. p. 1027<sup>a</sup>; Homilies in Arabic, Rieu iii. p. 1028<sup>a</sup>; and an autobiography, Rieu iii. p. 1011<sup>a</sup>.

Beginning: الحمد لله رب العالمين ..... أما بعد  
ميگوند فقير حقير اضعف عباد الله القوى الباري عبد  
الحق الخ.

No date. Other copies in the India Office, Library,  
Nos. 677, fol. 69 sq., and 2303.

Ff. 84, ll. 15; Nasta'liq; size, 8½ in. by 4¾ in.  
[FRASER 219.]

## 1790

Takrâr-i-asrâriyyah (تکرار اسرارى).

An anonymous treatise on Muḥammadan theology,  
comprising four نوع, viz.:

1. لا اله الا الله محمد الرسول.
2. ذكر ملكوتى.
3. ذكر جبروتى.
4. ذكر لاهوتى.

Beginning: الله الله لا اله الا هو الله العلى العظيم  
الله الله لا اله الا هو الله الاحد الصمد ذو الجلال والاكرام الخ.

No date. This copy was bought at Âgra, A. D. 1647 =  
A. H. 1057.

Ff. 77, ll. 15; Nasta'liq; size, 7 in. by 4½ in.  
[BODL. OR. 29.]

## 1791

Dabistân (دبستان).

The well-known work on the ancient religions of  
Asia, entitled Dabistân, and beginning: اى نام تو سر  
دفتر اطفال دبستان الخ.

The whole text of this work has been printed in  
Calcutta, A. H. 1224; in Taharân, A. H. 1260; in Bom-  
bay, A. H. 1264 and 1277; and translated into English  
by David Shea and Anthony Troyer, in three volumes,  
for the Oriental Translation Fund, Paris, 1843. Text  
and English translation of the first chapter, by Fr.  
Gladwin, had already appeared before in the first two  
numbers of the New Asiatic Miscellany, Calcutta, 1789;  
translated into German by F. von Dalberg, Würzburg,  
1809. As for the difficult question about the author's  
name, lifetime, etc., we refer to the almost conclusive  
remarks in Rieu i. p. 141 sq., according to which the  
work appears to have been composed by Mûbad Shâh,  
and completed shortly after A. H. 1063 = A. D. 1653.

This copy is dated in the beginning of the month  
Safar, A. H. 1186 = A. D. 1772, May, by 'Inâyat-allâh of  
Murshidâbâd. Lacunas seem to be after ff. 164 and  
166. Another copy of the same work in J. Aumer,  
p. 126.

Ff. 168, ll. 22; Nasta'liq; size, 9½ in. by 6 in.  
[OUSELEY ADD. 140.]

## 1792

A treatise on the doctrine of the resurrection and future  
life (در تحقيق معاد و حشر اجساد), incomplete at the end,  
by Ibn Kamâl-al-din Husâin Muḥammad Muḥim al-ḥu-  
sainî of Astarâbâd, who dedicated this little work to  
his sovereign 'Abdallâh Kuṭubshâh (who reigned from

A. H. 1035 to 1083 = A. D. 1626-1672), see fol. 275<sup>a</sup>,  
l. 6, and fol. 277<sup>a</sup>, l. 2. It consists of a tabṣirah (تبصير),  
on fol. 277<sup>a</sup>; a maṭlab (مطلب), on fol. 277<sup>b</sup>, which is  
subdivided into four rukns (on ff. 278<sup>b</sup>, 287<sup>a</sup>, 296<sup>b</sup>, and  
299<sup>b</sup>) and a great number of faṣls; a takmilah (تكملة),  
on fol. 307<sup>b</sup>; and a khâtimah (خاتمه), on fol. 315<sup>b</sup>.  
On fol. 320<sup>b</sup> the treatise breaks off with the words:  
توبه اعتراض ميکنند.

Ff. 273-320, ll. 16; Nasta'liq; size, 9 in. by 4¾ in.  
[FRASER 114.]

## 1793

Mirât-alukhrâ (مرآة الاخرى).

Another treatise on the same topics, translated from  
an Arabic work (در احوال آخرت و امور قيامت) by Shaikh  
'Abd-alrahmân of Gujarât, into Persian by Muḥammad  
Ghani ibn Shaikh 'Abd-alghafûr (see fol. 14<sup>a</sup>, ll. 3, 4,  
9, and 10), and beginning: حید است مر خداي را که  
بزرگى داد انسان را بر جميع مخلوقات از فضل عليم  
خود الخ.

Not dated.

Ff. 14-121, ll. 15; Nasta'liq; size, 7½ in. by 4¾ in.  
[FRASER 222.]

## 1794

Manâsik-i-Hajj (مناسک حج).

Regulations and ordinances for the pilgrimage to  
Makkah, a compendium of all the sacred rites and cere-  
monies to be observed by the Shi'ite pilgrim (مختصر  
مختصر), by Muḥammad Bâkir Majlisi (در بیان آداب و احکام حج  
جلاء العيون), the author of the العيون, bin Muḥammad Taqî,  
see above, No. 140; the حلیة المتقين, Rieu i. p. 20;  
the عين الحيات, Rieu i. p. 33; the Arabic work on prayers,  
Office Library, No. 587; the Arabic work on prayers,  
مقباس, and the Persian extract therefrom, نبحار الانوار,  
Rieu i. pp. 20 and 21; the زاد المعاد, Rieu i. p. 21;  
حياة القلوب, Rieu ii. p. 857<sup>a</sup>; the جبر و تفویض,  
Rieu i. p. 154<sup>a</sup>, etc., who died A. H. 1110 = A. D. 1698.

Beginning: الحمد لله الذى جعل من فضائل الانعام على  
الانام ان فرض عليهم حج بيته الحرام الخ.

The author tells us in the preface that his father  
(Muḥammad Taqî) had composed already two treatises,  
a larger and a smaller one (رسائل صغيرة و كبيرة), on  
the same subject, and that he, the son, himself had  
written an essay on that topic; that he moreover in-  
tended to give to the world in future also a detailed  
work on pilgrimage, and that in the meantime he pro-  
posed to edit this compendium for the benefit of all  
holy pilgrims.

This copy was finished (perhaps by the author him-  
self) the 21st of Ramaḍân, A. H. 1098 = A. D. 1687,  
July 31.

Ff. 34, ll. 14; Nasta'liq; size, 7¾ in. by 5½ in.  
[BODL. OR. 216.]





Muhammadan law, both civil and ecclesiastic, according to the Sunnite school of Abû Ḥanifah, by an anonymous author. It is divided into fifty-nine (not sixty, as is stated on fol. 2<sup>a</sup>, l. 5) short chapters, beginning with the احكام پاكى آب, احكام شريعت, احكام ايمان, احكام غسل, در استنجا و استبرا, احكام طهارت, در بيان, etc. etc., and concluding with در بيان مآذون, سلام گفتن, and در بيان كلمات كفر, اشره.

Beginning: الحمد لله رب العالمين.... بدانکه هیچ چیزی نیست در جهان از بودنی و از نابودنی او که شناختن آن لازم شده است اما در شناختن تو خود بنگر الخ.

Numerous marginal glosses. Modern copy, not dated (the work itself seems also to be of quite a modern date).

Ff. 83, ll. 17; Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in. [FRASER 227.]

### 1804

Two religious tracts.

1. On ff. 1<sup>b</sup>-8<sup>b</sup>, a short treatise on the various creeds and languages of the world, the author of which is, according to an English notice on fol. 1<sup>a</sup>, Hauji Kuptaun, i. e. Ḥāji Kaptān, beginning: هرگاه دانشمند منصف صاحب قدس صائب و رای ثابت در احوال اختلاف و تلون مذاهب و زبانهای اهل اقالیم الخ.

2. On ff. 9<sup>b</sup>-16<sup>b</sup>, a treatise on creation, by Abû Ṭālib alḥusaini, beginning: يقول كاتب هذه الاوراق ابو طالب الحسيني ختم الله له بالحسنی که از حقیقت ابتدای آفرینش دنیا الخ.

It was written by the author himself the 12th of Jumādā-althānī, A. H. 1216 = A. D. 1801, October 20, and presented by him to a former owner of this copy two days after, 1801, October 22, at Lucknow.

Ff. 16, ll. 10; careless Nasta'lik; size, 7½ in. by 4½ in. [BODL. OR. 774.]

*Commentaries and other explanatory works  
on the Kurān.*

### 1805

Mawāhib-i-'Alīyyah (مواهب علیّه).

The complete Persian commentary on the Kurān, by Ḥusain bin 'Alī al-Wā'iz al-Kashifi, the famous writer, who died A. H. 910 = A. D. 1504; see above, Nos. 134, 431 sq., 661, 1357 sq., 1460 sq., and 1553 sq. According to the preface the author had begun, at the request of Mir 'Alī Shīr, to compose a detailed commentary on the Kurān, in four volumes, entitled جواهر

التفسير لتخفة الامير; he finished the first of them, but many hindrances and adversities prevented him from continuing that work; he therefore resolved, A. H. 897 = A. D. 1492, in order to favour his great patron and friend and to provide him with a clear and distinct exegetic manual for the interpretation of the Kurān, upon writing a shorter and more comprehensive work of that kind, a Persian paraphrase with short explanatory glosses, and that shorter commentary (which was completed A. H. 899 = A. D. 1494) we have got in this copy, which begins: بعد از تمهید قواعد محمد الهی و تأسیس مبانی ثناخوانی حضرت رساله پناهی الخ.

Probably Ḥusain Wā'iz never finished the larger composition, a conjecture supported by Ḥ. Khalfa, who quotes ii. p. 360, No. 3259, the مواهب علیّه, otherwise styled تفسیر حسینی, as a complete commentary of the Kurān in one volume, but says with regard to the جواهر التفسیر, that it is only a commentary of the second and third sūras (ib. and ii. p. 641, No. 4274), more correctly of the first three sūras and a portion of the fourth, as the copy in the India Office Library, No. 1381, proves (comp. also Rieu i. p. 11), consequently unfinished and only representing the above-mentioned first volume. Aumer's جواهر التفسیر (Catal., p. 127), and the same work in Cat. des MSS. et Xylographes, p. 247, are no doubt identical with our مواهب علیّه and not with the larger work of that name, as they begin exactly in the same manner as our copy and show the same date, A. H. 897, whereas the جواهر التفسیر has a distinct beginning of its own. Other copies in Rieu i. pp. 9-11; Cat. Codd. Or. Lugd. Bat. iv. p. 39; A. F. Mehren, p. 3; Fleischer, Cat. Lips. 390b, No. 32; and the India Office Library, Nos. 2015, 2441, 2560, and 20. J. 1. The مواهب علیّه have been translated into Turkish by Abû-alfadl Muḥammad bin Idris Bidlisi, who died A. H. 982 = A. D. 1574, 1575. Collated.

No date.

Ff. 518, ll. 21-23; Nasta'lik; illuminated frontispiece; size, 11¼ in. by 8¼ in. [BODL. OR. 332.]

### 1806

A large portion of the same commentary.

This portion of the مواهب علیّه comprises the first twenty sūras (sūras 1-18 on ff. 1-427 and 452-499; sūras 19 and 20 on ff. 440-451 and 428-439, the leaves from fol. 428 to the end being misplaced). Beginning the same as in the preceding copy. The end of the twentieth sūrah corresponds to fol. 290<sup>b</sup>, l. 14, in Bodl. Or. 332. Collated throughout.

No date.

Ff. 499, ll. 25 (except the first four pages, ll. 18-20); Nasta'lik; ff. 428-451 written by a different hand; ff. 6-9 supplied by another modern hand; size, 11 in. by 5½ in. [FRASER 215.]

### 1807

Another large portion of the same.

This portion of the مواهب علیّه comprises in five volumes sūras 19-49; the first volume contains sūras



19-22, beginning in the same way as the nineteenth sûrah in Fraser 215, fol. 440<sup>b</sup>; the *second* volume goes from sûrah 23 down to sûrah 27, ver. 61; the *third* from sûrah 27, ver. 61, to sûrah 33, ver. 31; the *fourth* from sûrah 33, ver. 31, to sûrah 39, ver. 32; the *fifth* from sûrah 37 to sûrah 49, so that two-and-a-half sûras are found twice in this copy (viz. 37-39, ver. 32).

No date. The original part collated throughout.

No. 241, ff. 1-102; No. 242, ff. 103-220; No. 243, ff. 221-319; No. 244, ff. 320-425; No. 245, ff. 426-596, ll. 19; inelegant Nasta'lik; fol. 388, a portion of fol. 389, and also ff. 423-425, 426-467, and 585-596 supplied by other hands; size, 6 $\frac{5}{8}$  in. by 3 $\frac{1}{2}$ -3 $\frac{3}{8}$  in. [FRASER 241-245.]

## 1808

A fragment of the same.

The first words of this fragment, which has neither beginning nor end, viz. ملهم غيبى, correspond to Fraser 215, fol. 1<sup>b</sup>, last line; the *first* sûrah begins here on fol. 1<sup>a</sup>; the *fifth* on fol. 120<sup>a</sup>. Ff. 1-151 are consecutive and break off in the *seventh* sûrah; the last two leaves are incoherent. Collated.

Ff. 153, ll. 23; Nasta'lik; size, 10 $\frac{3}{8}$  in. by 6 $\frac{5}{8}$  in.

[FRASER 233.]

## 1809

Manhaj-alšâdîkîn fi ilzâm almukhâlîfîn (منهج الصادقين في الزام المخالفين).

Another very large Persian commentary on the Kurân, according to the Shî'ah doctrine, by Ibn Shukr-allâh Fath-allâh alsharif alkâshânî, who died A.H. 978 = A.D. 1570, 1571, in five books (مجلد). *First* book, No. 264, ff. 1-195, contains a muḥaddimah in ten faṣls and sûras 1-3; *second* book, No. 264, ff. 195<sup>b</sup>-355<sup>b</sup>, contains sûras 4-8; *third* book, No. 265, ff. 1-229, contains sûras 9-25; *fourth* book, No. 265, ff. 230<sup>b</sup>-396<sup>a</sup>, contains sûras 26-46; *fifth* book, No. 265, ff. 397<sup>b</sup>-570<sup>a</sup>, contains sûras 47-114.

Beginning: حمدى چون كلمات ربانى بغيابت شايسته لطيفيست كه از محض لطف ابدى بواسطه وجود با جود احمدى بندكانرا انج.

Another copy of a large portion of this rare commentary is found in the India Office Library, No. 1101; an abridgment of the same, styled خلاصه المنهج, is described in Rieu i. pp. 11-13. Other works of the same author are the تبسم الغافلين (a Persian paraphrase of the البلاغة, or the discourses and letters of 'Alî bin Abû Tâlib), see Rieu i. p. 18, and the Persian translation of Jamâl-al-din Ḥasan al-Hillî's قواعد الاحكام, see ib. iii. p. 1077<sup>b</sup> (where also the date of the author's death is given). The colophon at the end of the first book (No. 264, fol. 195<sup>a</sup>) runs thus: تمّ المجلد الاول من تفسير منهج الصادقين في الخامس عشر من شهر ذى القعدة سنة اربع و ستين بعد الالف من

الهجرة النبوية في دارالسلطنة حيدرآباد في زمان السلطنة (!) سلطان عبد الله قطيشاه طول الله عمره, according to which the copy of this part was completed A.H. 1064, 15th of Dhû-alka'dah = A.D. 1654, September 27, under 'Abdallâh Kuṭbshâh, at Haiderâbâd. The second and third books are not dated; large portions of the fourth and fifth are added by another hand, A.H. 1105 = A.D. 1693, 1694.

No. 264, ff. 355; No. 265, ff. 570, ll. 39; Nasta'lik; illuminated frontispiece at the beginning of each of the five mujallads; size, 16 $\frac{5}{8}$  in. by 10 $\frac{3}{8}$  in. [FRASER 264, 265.]

## 1810

Zib-i-tafâsîr (زيب تفاسير).

The *fifth* volume (according to the colophon: هذا المجلد الخامس من كتاب زيب تفاسير) of a very detailed Persian commentary on the Kurân, composed (or at least commenced) by Safî bin Walî of Kâzwin (see the author's name both in the preface, fol. 2<sup>a</sup>, l. 17, and in the epilogue, fol. 307<sup>b</sup>, l. 16), A.H. 1081 = A.D. 1670, 1671, according to this chronogram: خرد بهر تارنخ.

گفتا كه شد - ز لطف ازل جلد پنجم تمام.

This is no doubt the same work which is mentioned under the title of 'Tafsir' in the preface to another work of the same author, the انيس الحجاج or 'Pilgrim's Companion,' composed about A.H. 1088 = A.D. 1677, 1678; see Rieu iii. p. 980. According to that preface the commentary was dedicated to Aurangzib's daughter, Zib-alnisâ. An earlier work of Safî bin Walî was the general history of the world, styled تحفة الاخبار and brought down to A.H. 1078 = A.D. 1667, 1668; see Rieu i. p. 125, and iii. p. 1080<sup>a</sup>.

This volume comprises five sûras, from the beginning of the eighth (سورة الانفال) to the end of the twelfth (سورة يوسف).

Beginning: معركة آراى ميدان بيان ديدۀ شوق بتوتياى كرد ظفر وقتى انج.

Beginning of the eighth sûrah on fol. 3<sup>a</sup>, of the twelfth on fol. 307<sup>b</sup>, first line, concluded by a general khâtimah.

Dated the 16th of Dhû-alhijjah, A.H. 1081 = A.D. 1671, April 26, at Shâhjahânâbâd. It is probably Safî bin Walî's autograph copy.

Ff. 308, ll. 23; Nasta'lik; the first three pages in another handwriting; a little worm-eaten and sometimes slightly damaged; size, 10 $\frac{3}{8}$  in. by 6 $\frac{1}{2}$  in. [WALKER 89.]

## 1811

Misbâh-alfâshikîn (مصباح العاشقين).

A Persian commentary on the ninety-third sûrah of the Kurân, the سورة الضحى, compiled from other commentaries, traditions, and the writings of Kâdî Hamid-al-din Nâgûrî (who died A.H. 673 = A.D. 1274), by Bahâ (i. e. Bahâ-al-din) bin Maḥmûd bin Ibrâhîm,

beginning: الحمد لله خالق الماء والطين مالك السموات والارضين رازق الابرار والفاجرين الخ.

No date. It concludes on fol. 22<sup>a</sup>; the remaining pages are filled by other hands with some poetry and Kūrān-glosses by the same Khwājah Bahā-aldin, beginning: خاصيت الم تر كيف الخ.

Ff. 1-24, ll. 15; Nasta'lik; size, 6½ in. by 4½ in. [FRASER 217.]

## 1812

Fragment of a Persian commentary on the seventy-eighth and seventy-ninth sūras of the Kūrān, beginning: مخفى نماند كه عبارت عالى بشارت نظم قرآن مجيد كه هر حرفى الخ.

The explanation of the seventy-eighth sūrah (سورة) begins on fol. 75<sup>a</sup>, that of the seventy-ninth (سورة) on fol. 81<sup>a</sup>, breaking off already on the following page.

Ff. 74<sup>b</sup>-81<sup>b</sup>, ll. 15; careless Nasta'lik; size, 10 in. by 6 in. [FRASER 176.]

## 1813

Three fragments of theological and exegetic character.

1. تفسير سورة يوسف, a commentary on the twelfth sūrah, on ff. 1-65<sup>a</sup>, beginning: ربنا آتانا من لدنك رحمة الخ. There seems to be a lacuna after fol. 1.

2. Fragment of a theological tract, discussing توبة, طهارة, etc., on ff. 65<sup>b</sup>-71<sup>b</sup>.

3. Fragment, without beginning or end, of a commentary on the Kūrān, on ff. 72<sup>a</sup>-88<sup>b</sup>. First verse, explained here, is sūrah 20, 1: (read عليك) ما انزلنا اليك القرآن الخ.

Ff. 88, ll. 12-19; Nasta'lik, by various hands; on the first leaves an additional margin-column; size, 8½ in. by 4½ in. [FRASER 240.]

## 1814

A short mathnawī, enumerating the properties of each sūrah of the Kūrān, beginning:

بعد حمد خدا و نعت رسول  
بشنواين نکته را بسمع قبول

Not dated.

Ff. 123-145, 2 coll., each ll. 13; Nasta'lik; size, 7½ in. by 4½ in. [FRASER 222.]

## 1815

A detailed Persian work on the Kūrān, its excellencies and various peculiarities. No title or author's name appears anywhere; it begins at once with an index of the whole MS., but even this index is incomplete and opens with the third bâb of the first

اصل (so that bâbs I and II are not registered in it). This highly interesting work is divided into two اصل, viz.:

اصل اول در فضيلت قرآن حميد و خواندن اسمى قرآن و خوانانيدن و ثواب هر سورتى و بعضى فضيلت قرآن, on fol. 6<sup>b</sup>, subdivided into six bâbs (on ff. 6<sup>b</sup>, 10<sup>a</sup>, 18<sup>a</sup>, 68<sup>a</sup>, 84<sup>a</sup>, and 95<sup>b</sup>; the فصل دوم, on fol. 15<sup>b</sup>, is a mistake for فصل پنجم, that is the last faṣl in the second bâb; and فصل سيم, on fol. 18<sup>a</sup>, is a mistake for باب سيم).

اصل دوم در بعضى احكام قرآن جميل, on fol. 96<sup>b</sup>, subdivided into twenty-three bâbs.

No date.

Ff. 158, ll. 15; large and distinct Nasta'lik; size, 11½ in. by 7½ in. [FRASER 248.]

## 1816

An essay on the truth of the Kūrān and Muḥammad's divine mission, compiled by 'Abd-alwāsī' (see fol. 2<sup>b</sup>, l. 7), without any title. It begins: حمد بحد و عدّ افزون تر از شمار و ثنائى بى منتهاى حضرت آفريدگار عمت نعمته الخ.

No date. Quite modern copy.

Ff. 14, ll. 9; Shikasta; size, 8½ in. by 5½ in. [OUSELEY ADD. 86.]

## Traditions.

## 1817

A large fragment of a book of traditions, beginning with the twelfth chapter (باب) and going down to the fortieth, with which the work ends. The twelfth chapter treats of the miracles, worked by saints and holy men, but all the rest from chapter 13-40 is filled with a detailed history of the life and works of a certain Shaikh Murshid, based upon an endless number of legends and traditions. From the many Arabic verses spread over the whole work it appears to be a translation of an original Arabic book, but we have not been able to find any clue to its author, title, or date of composition.

Copied A. H. 798 and finished the 28th of Safar = A. D. 1395, December 12, by Nizāmī bin Haidar bin Muḥammad bin Abi Bakr Shahriyār.

Beginning: باب دوازدهم در ذکر كرامات اوليا و صفت و معاملات اصفياء قال الله تبارك و تعالى الخ.

Ff. 316, ll. 16; Naskhī; size, 10½ in. by 6½ in. [HUNT. DONATION 14.]

## 1818

الرساله (Aḥkām al-aliyyat fi-ahādith-al-nabawīyyat) (العلية فى الاحاديث النبوية).

Fragment of the famous treatise on the traditions of



the prophet by Husain bin 'Alī al-Wā'iz al-baihaḳī al-Kāshifī (who died A. H. 910 = A. D. 1504; see above, Nos. 134, 431 sq., 661, 1357 sq., 1460 sq., 1553 sq., and 1805-1808), dedicated to Shaikh 'Ubaid-allāh and beginning: الحمد لله الذى زين شرف السيادة بانوار آثار سنن السند السيد الامين وجعل مصابيح احاديثه العالمة مطلع انوار شمس الملة الخ.

It contains forty traditions, chiefly relating to divine worship, and arranged in eight اصل, each of which contains five وصل. Our copy goes down only to the middle, or perhaps the end, of the second وصل of the fourth اصل.

اصل اول در توحيد و ايمان و اسلام و نعت حضرت رسالت و صفات اولياء كرام, on fol. 2<sup>b</sup>.

اصل ثانى در عبادات و آنچه متعلق بدانست, on fol. 17<sup>b</sup>.

اصل سيم در فضائل قرآن و بعضى دعوات و اذكار و معارف, on fol. 34<sup>a</sup>, last line.

اصل چهارم در مكالم اخلاق و محاسن اوصاف, on fol. 43<sup>a</sup>, last line.

The last words of the second وصل of this اصل, in which the copy breaks off, on fol. 51<sup>a</sup>, l. 2, run thus: ياقم آخر بحكم من طلب ....

A good account of this work is given by H. Khalfā iii. p. 421, No. 6241. We add the headings of the last four اصل from the index on fol. 2<sup>a</sup>:

اصل پنجم در اوصاف رديّه و ذائل اخلاق

اصل ششم در آداب اهل سلطنت و امارت و ارباب ثروت

اصل هفتم در آنچه تعلق بازمه و امكنه و البسه و اطعمه و اشره دارد

اصل هشتم در احاديث متفرقه از هر نوع

Ff. 1-51<sup>a</sup>, ll. 21; Naskhi; size, 9½ in. by 5 in. [HYDE 11.]

### 1819

Latā'if-i-ghaibī (لطائف غيبی).

A rich collection of traditions, with Persian paraphrase and detailed explanation, by Ahmad bin Zain-al-'ābidīn al-'alawī al-'Āmilī, the author of the صفات, or the refutation of Geronimo Xavier's 'Defence of Christianity' (completed in the month Muharram, A. H. 1032 = A. D. 1622, November); see Rieu i. pp. 28 and 29. This work is dedicated to I'timād-aldaulah Abū-alhasan (see fol. 2<sup>b</sup>, ll. 9 and 10), and begins: بعد از حمد مبدعى كه سبعة معلقات هفت آسمان نمونه از بدائع انشاء لطائف ابداع اوست الخ.

The Arabic text written throughout in red ink. No date. The copy is made from the author's autograph.

Ff. 252, ll. 17; Nasta'liq; size, 9½ in. by 5½ in.

[FRASER 237.]

*Vindication of the Hindū and Christian Creeds and controversial writings.*

### 1820

Majma'-albahrain (مجمع البحرين).

Another copy of prince Dārā Shukūh's treatise, styled 'the confluence of the two seas' (composed A. H. 1065 = A. D. 1655), in which a reconciliation between Brahmanism and Muhammadanism is attempted; see above, No. 1241, 13. Beginning the same as there: بنام آنكه او نامى ندارد الخ.

This copy, not dated, is a little worm-eaten; some pages, especially the first, are almost entirely destroyed.

Ff. 22, ll. 15; Nasta'liq; size, 8½ in. by 5 in. [FRASER 260.]

### 1821

The same.

Beginning as usual. The treatise ends on fol. 29<sup>b</sup>, and the rest of the leaves (ff. 30<sup>a</sup>-44<sup>b</sup>) are filled with the same debate on Hindū theosophy between Bābā La'l or La'ldās (here styled بابا لال و يال) and prince Dārā Shukūh, which has been noticed above in No. 1241, 14; comp. also Rieu ii. p. 841<sup>b</sup>. It consists merely of questions and answers; the questioner is styled عزيز, the answerer كامل.

No date.

Ff. 44, ll. 16; Shikasta; size, 8½ in. by 4½ in. [CAPS. C. 9.]

### 1822

Vindication and explanation of the chief doctrines of the Hindū religion, written in Persian by an anonymous author, and beginning: رساله در بيان اصول مذاهب قوم هند بموجب تفصيل دفعات و ذيل 'دفعه اول در اوائل زمان اصل مذهب هندو بر وحدانيت الله تعالى بود الخ.

This tract is incomplete; it breaks off in the middle of the thirty-third chapter or دفعه.

Ff. 40, ll. 6-7; large modern Nasta'liq; size, 8½ in. by 5½ in. [BODL. OR. 654.]

### 1823

Mirāt-almakhlūkāt (مرآة المخلوقات).

A tract on Hindū cosmogony, in form of a dialogue between Mahādeva and Parbatī, translated from a Sanskrit original, and interpreted A. H. 1041 = A. D. 1631, 1632, so as to account for Adam and Eve's creation, Muhammad's mission, and similar curious topics, by 'Abd-alrahmān 'Īshtī, who died A. H. 1094 = A. D. 1683; see Rieu iii. pp. 973 and 1034<sup>a</sup>. Four other works of the same renowned Shaikh are noticed in Rieu, all of which bear a title beginning with مرآة: مرآة مدارية, or life of Shāh Madār, i. p. 361; مرآة الاسرار, or lives of famous saints and spiritual Pirs, i. p. 359 sq.; مرآة مسعودی, or life of Sālār Mas'ūd Ghāzī, 'the prince of martyrs,' iii. p. 1029<sup>a</sup>; and the مرآة الحقائق, an abridged translation of the Bhagavadgītā, iii. p. 1034<sup>b</sup>.

Beginning of this treatise: . . . الحمد لله رب العالمين  
بعد هذا مینوسد حقیر الفقیر عبد الرحمن چشتی رساله  
مرآت المخلوقات الخ.

No date.

Ff. 33-58, ll. 12; large Nasta'lik; size, 8½ in. by 5 in.  
[FRASER 179.]

## 1824

Kunh-i-Dhāt-i-Majma'-alṣifāt (کنه ذات مجمع الصفات).

The same treatise on the different sects and religious order of the Hindūs, which is described under the title of رياض المذاهب in Rieu i. p. 64. It was compiled by the Pandit Mathurānāth (متهرانانتھ), a Brahman of Mālwah (برهمن مالی), at Banāras, A. H. 1228=A. D. 1812, at the request of Mr. John Glyn; comp. also H. H. Wilson's 'Sketch of the Religious Sects of the Hindūs.'

Beginning: حمدیکه سزاوار واجب بر حق بود از  
کمترین ممکنات الخ.

On the fly-leaves some historical fragments, dealing with the exploits of A. H. 6, and another worthless prose-piece. No date.

Ff. 37, ll. 14-16; Shikasta; size, 9½ in. by 5½ in.  
[BODL. OR. 690.]

## 1825

A treatise by an Armenian priest, who had turned Muḥammadan, compiled A. H. 1123=A. D. 1711, and dedicated to Abū-almuẓaffar Shāh Sulṭān Husain alṣafawī (see ff. 2<sup>a</sup> and 2<sup>b</sup>), who reigned over Persia from A. H. 1105 to 1135=A. D. 1694-1722, with the purpose of giving a succinct account of the Christian religion as practised by the Roman Catholics of Armenia, 'their forms of worship, their prayers, etc.'

Beginning of the preface, on fol. 1<sup>b</sup>: الحمد لله الواحد  
المتفرد بالجلالة والصلوة على نبیه الذي ختم به الرسالة الخ.

Beginning of the treatise itself, on fol. 3<sup>a</sup>: شکرو  
سپاس بیکد و قیاس صانعی را سزاست که از نهایت قدرت  
بی زوال کاروان نوع انسان الخ.

Many marginal glosses.

Ff. 33, ll. 11; Nasta'lik; illuminated frontispiece; size, 6½ in. by 4 in.  
[FRASER 230.]

## 1826

Christian tracts and controversies in Arabic and Persian.

1. A vindication of Muḥammadanism, in Arabic, by Muḥammad Ibrāhīm bin alḥusaini, beginning, on fol. 1<sup>b</sup>: الحمد لله رب العالمين والصلوة والسلام على من اصطفاه بالرسالة خصوصًا نبينا محمد خاتم الانبياء والمرسلين و على آله واصحابه اجمعين الخ.

2-4. A reply to the foregoing treatise, by the Rev. H. Martyn (died 1812), in Persian, beginning, on fol. 23<sup>b</sup>: متنت پذیرست این کشیش نصرانی از فاضل و مجتهد اسلام الخ.

In this *second* treatise (رساله ثانی) is included the *third*, by the same Christian divine, on the evidences of Christianity, which is marked on the fly-leaf as a separate tract, and is counted as such in the collection itself, since the next treatise on fol. 59<sup>a</sup> is called the *fourth* (رساله چهارم), and begins with a reference to the previous two treatises of the same author: آنچه در دو رساله مقدم در بیان بطلان دین محمدی نوشته ام الخ. This *fourth* and last treatise deals with the testimony to Moses. Comp. Henry Martyn's 'Controversial Tracts on Christianity and Mohammedanism,' Cambridge, 1824.

No date.

Ff. 81, ll. 9; Nasta'lik; size, 6½ in. by 3½ in.  
[BODL. OR. 765.]

## Translations of the Bible.

### 1827

Psalms (زبور داود).

A Persian translation of the Psalms, made by a Portuguese friar, Padre Juan (یادری جوان), A. D. 1616=A. H. 1025 (see fol. 3<sup>a</sup>, and شانزده (!) هزار و شصت (!) but the 11th of April added to the Christian date does not agree with the first of Rabi' II, as is stated there; it ought to be the 18th of April); comp. J. Aumer, p. 132, where another copy of the same translation is described. The learned priest added to his thoroughly literal rendering of the Psalms:

(a) A فهرست کتابها, that is, an index enumerating all the canonic books of the Roman Catholic canon, on fol. 1<sup>b</sup>.

(b) A دیباجة, or preface, on fol. 3<sup>a</sup>, beginning: بر  
ضمیر منیر بنده گان نواب مستطاب سپهر رکاب اشرف  
اقدس الخ.

(c) A شرح بخواننده زبوران, an introduction to the Psalms by St. Augustine, on fol. 5<sup>b</sup>, beginning: خوشا  
قدوس اکستین خلیفه الخ.

The first Psalm begins, on fol. 10<sup>a</sup>: آنچه  
خوشا مردی آنچه  
نرفت بمشورت ظلامان و راه گناه گاران نه ایستاد الخ.

Copied in the month Sha'bān, A. H. 1028=A. D. 1619, July, August.

Ff. 103, ll. 15; Nasta'lik; size, 10½ in. by 6½ in.  
[GREAVES 4.]

### 1828

The same.

Index, on fol. 1<sup>b</sup>; preface, on fol. 3<sup>b</sup>; introduction, on fol. 6<sup>b</sup>. Beginning of the Psalms, on fol. 12<sup>b</sup>. The date is given here again by mistake as (!) هزار و شصت و شانزده instead of هزار و شصت و شانزده.

This copy was presented to the Oxford University by Thomas Roe, ambassador of King James at the court of the Emperor Jahāngir, after his return to England, January 1, 1619, 1620.

Ff. 106, ll. 15; Nasta'lik; size, 10½ in. by 5½ in.  
[BODL. OR. 130.]



## 1829

The same.

A third copy of the same translation, but in the greatest disorder throughout, and full of gross mistakes; the scribe was apparently an absolutely ignorant person. The date is here still more incorrectly written than in the preceding copies, viz.: هزار و سیمصد و شانزده (1316 instead of 1616); but the Muhammadan year 12 سنه corresponds to the real fact; it is the twelfth year of Jahāngir's reign, A. H. 1025=A. D. 1616. The leaves are all misplaced, and many of the headings as well as the numbers of the Psalms are utterly wrong. The proper order of the leaves is: ff. 1-74, 141-144, 137-140, 75-136, 145-160. The order of the Psalms according to the Hebrew original is as follows:

Psalms 1-100 = Psalms 1-100 (1-99 Vulgate) on ff. 11<sup>b</sup>-113<sup>a</sup>.

Psalms 101 (not marked here) begins on fol. 113<sup>b</sup>, first line.

Psalms 102-109 = Psalms 101-108 (101-107 Vulg.) on ff. 114<sup>a</sup>-125<sup>a</sup>, last line.

Psalms 110 begins on fol. 126<sup>b</sup>, l. 10 (here styled Psalm 109 Hebr., 108 Vulg.), but only the first two verses are found here; the transcriber has suddenly jumped from this Psalm into the alphabetical Psalm 119; the fourth line of fol. 127<sup>a</sup> corresponds to verse 128 of Psalm 119. Consequently there are entirely missing the larger portions of Psalms 110 and 119, and the entire text of Psalms 111-118; and all the following comparative statements are in hopeless confusion.

Psalms 119, vv. 129-176 = Psalm 110-114 (109-113 Vulg.), so styled here, on fol. 127<sup>a</sup>, l. 6, to fol. 129<sup>b</sup>, l. 10.

Psalms 120-125 = Psalms 115-120 (114-119 Vulg.), so styled here, on fol. 129<sup>b</sup>, l. 11, to fol. 132<sup>a</sup>, l. 12.

Psalms 126 and 127 = Psalm 121 (120 Vulg.), so styled here, on fol. 132<sup>a</sup>, last line.

Psalms 128-135 = Psalms 122-129 (121-128 Vulg.), so styled here, on fol. 133<sup>a</sup>, last line but one, to fol. 146<sup>a</sup>, l. 2.

Psalms 136-141 = Psalms 62-67 (61-66 Vulg.), so styled here by the incomprehensible folly of the transcriber, on fol. 146<sup>a</sup>, l. 3, to fol. 151<sup>b</sup>, l. 5.

Psalms 142 and 143 = Psalm 68 (67 Vulg.), so styled here, on fol. 151<sup>b</sup>, l. 6.

Psalms 144-146 = Psalms 69-71 (68-70 Vulg.), so styled here, on fol. 153<sup>a</sup>, l. 6, to fol. 156<sup>a</sup>, l. 11.

Psalm 147 = Psalms 72 and 73 (71 and 72 Vulg.), so styled here, on fol. 156<sup>a</sup>, last line but one, to fol. 157<sup>b</sup>, l. 9.

Psalms 148-150 = Psalms 74-76 (73-75 Vulg.), so styled here, on fol. 157<sup>b</sup>, l. 10, to fol. 160<sup>a</sup>.

This copy begins, on fol. 1<sup>b</sup>, with some biblical verses, viz. Psalm 119, ver. 160, and the Gospel according to St. John i. 1-3; see the initial words: کتاب از سخنان تو راستی به دائمی جمله شریعت‌های از عدل تو، در آغاز بود سخن و سخن بود نزد خدای اله. After these preliminary verses follow the index, the preface, and the introduction, as in the preceding copies. Beginning of the Psalms, on fol. 11<sup>b</sup>: کتاب زبوران داود علیه السلام. زبور اول خوشا مردی اله.

No date.

Ff. 160, ll. 13; large, but very incorrect Nasta'liq; a large cut through the last thirty-eight leaves; size, 7½ in. by 5½ in. [BODL. OR. 439.]

## 1830

Another translation of the Psalms.

This translation is quite different from that of Padre Juan, and begins, without any preface, at once with the first Psalm: سعادت‌مند مردی که بتدبیر ظالمان نرفت: و بر راه خطاکاران نه استاد اله.

It is much more correct and sensible than the preceding translation. Archbishop Laud presented this copy A. D. 1640=A. H. 1049, 1050.

Ff. 114, ll. 13; large and clear Nasta'liq; size, 10 in. by 6 in. [LAUD OR. 141.]

## 1831

The same.

An incomplete copy of the same translation, going down to the end of the 138th Psalm. The rest is wanting.

Beginning the same as in the preceding copy.

Ff. 89, ll. 18-25; Samuel Clarke's handwriting; size, 7½ in. by 5½ in. [CLER. 10.]

## 1832

Judith.

A complete translation of the book of Judith, made from the Vulgate, and beginning: پس ارفاق‌صا پادشاه: مدی بسیار امتها را زیر حکم خود آورده اله.

No date.

Ff. 1-46, ll. 11; Nasta'liq; size, 7½ in. by 5 in. [HYDE 19.]

## 1833

The New Testament (پیمانه تازه خداوند و ره‌بندۀ ما) (عیسی مسیح).

The Persian translation of the entire New Testament, by the Rev. Henry Martyn (see above, No. 1826), made in Shirāz from June, 1811, to May, 1812; see Rieu i. p. 2. It has been printed in St. Petersburg, 1815, and in Calcutta, 1816. The chapter-division in all the books is the same as in the Greek original.

Contents:

1. Gospel according to St. Matthew, on fol. 1<sup>b</sup>, headed: باب اول در نسب‌نامه مسیح از ابراهیم تا نسب‌نامه عیسی مسیح, and beginning: یوسف اله, پسر داود اله.

2. Gospel according to St. Mark, on fol. 28<sup>b</sup>, beginning: آغاز بشارت عیسی مسیح فرزند خدا اله.

3. Gospel according to St. Luke, on fol. 42<sup>b</sup>, beginning: از آنجا که جمعی شروع نموده که آن وقائعی که اله.

4. Gospel according to St. John, on fol. 66<sup>a</sup>, beginning: بود در ابتدا کلمه و آن کلمه نزد خدا بود اله.

5. Acts of the Apostles, on fol. 84<sup>a</sup>.

6. St. Paul's epistle to the Romans, on fol. 104<sup>b</sup>.

7. St. Paul's first epistle to the Corinthians, on fol. 113<sup>b</sup>.

8. Second epistle, on fol. 121<sup>b</sup>.

9. St. Paul's epistle to the Galatians, on fol. 127<sup>a</sup>.
10. St. Paul's epistle to the Ephesians, on fol. 130<sup>b</sup>.
11. St. Paul's epistle to the Philippians, on fol. 133<sup>b</sup>.
12. St. Paul's epistle to the Colossians, on fol. 135<sup>b</sup>.
13. St. Paul's first epistle to the Thessalonians, on fol. 137<sup>a</sup>.
11. Second epistle, on fol. 139<sup>a</sup>.
15. St. Paul's first epistle to Timothy, on fol. 140<sup>a</sup>.
16. Second epistle, on fol. 142<sup>b</sup>.
17. St. Paul's epistle to Titus, on fol. 144<sup>a</sup>.
18. St. Paul's epistle to Philemon, on fol. 145<sup>a</sup>.
19. St. Paul's epistle to the Hebrews, on fol. 145<sup>b</sup>.
20. Epistle of St. James, on fol. 152<sup>a</sup>.
21. First epistle of St. Peter, on fol. 154<sup>a</sup>.
22. Second epistle, on fol. 156<sup>b</sup>.
23. First epistle of St. John, on fol. 158<sup>a</sup>.
- 24 and 25. Second and third epistles, on fol. 160<sup>b</sup>.
26. Epistle of St. Jude, on fol. 161<sup>a</sup>.
27. Revelation, on fol. 162<sup>a</sup>.

و آنکس که شهادت را میدهد میگوید که آری: من زود می آیم آمین آری بیا ای عیسی خداوند، توفیق خداوند ما عیسی مسیح با همگی شما باد آمین، تَمَّتْ الکتاب بعون الملك الوهاب.

According to the very small and indistinct date at the end this copy was made A. D. 1812 (the very year of the completion of the work).

Ff. 171, ll. 17; a luxurious and in the highest degree splendid MS., written in beautiful Nasta'lik; a large and richly illuminated frontispiece at the head of the first Gospel, and smaller ones at those of all the following books, except St. Paul's epistle to the Colossians; each page surrounded by stripes in red, blue, and gold, and also by broad arabesques in gold and various other colours; each line surrounded by small gold arabesques too; magnificent binding, with flowers in gold and other colours; size, 11½ in. by 7½ in. [ELLIOTT 14.]

### 1834

Another copy of the same translation.

The twenty-seven books of the New Testament are found here: 1. on fol. 1<sup>b</sup>, 2. on fol. 22<sup>a</sup>, 3. on fol. 35<sup>a</sup>, 4. on fol. 56<sup>a</sup>, 5. on fol. 72<sup>a</sup>, 6. on fol. 92<sup>b</sup>, 7. on fol. 101<sup>a</sup>, 8. on fol. 109<sup>a</sup>, 9. on fol. 114<sup>a</sup>, 10. on fol. 116<sup>b</sup>, 11. on fol. 119<sup>a</sup>, 12. on fol. 121<sup>a</sup> (heading forgotten), 13. on fol. 122<sup>b</sup>, 14. on fol. 124<sup>a</sup>, 15. on fol. 125<sup>a</sup>, 16. on fol. 127<sup>b</sup>, 17. on fol. 128<sup>b</sup>, 18. on fol. 129<sup>b</sup>, 19. on fol. 130<sup>a</sup>, 20. on fol. 136<sup>a</sup>, 21. on fol. 138<sup>a</sup>, 22. on fol. 140<sup>a</sup>, 23. on fol. 141<sup>b</sup>, 24 and 25. on fol. 143<sup>b</sup>, 26. on fol. 144<sup>a</sup>, 27. on fol. 144<sup>b</sup>.

Not dated.

Ff. 153, ll. 25; clear Nasta'lik; size, 12½ in. by 7½ in. [OUSELEY ADD. 66.]

### 1835

The Gospels (انجيل).

The oldest and most renowned Persian translation of the Gospels, made from the Syriac version by Yuhannā bin-alkass (the bishop or presbyter, see fol. 13<sup>b</sup>, l. 12) Yūsuf al-Ya'kūbī, and transcribed at the request of Khwājah Amir bin Sahm-aldaulah bin Shirāna, surnamed Tiflīsī (تفلیسی), at Kaffa, by Simon bin Yūsuf bin Ibrāhīm altabrizī, who finished this copy the 9th of

Tamūz (July), A. D. 1341=A. H. 742, Muharram. It is the same version which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. v; comp. tom. i, Prolegomena, p. 102, where a good account of this MS. is given.

The copy opens with an introduction to the reading of the Gospels and the study of Christ's life and death, on ff. 1<sup>b</sup>-14<sup>a</sup>, beginning: ابن لفظ مقدمه است که بیشتر از انجیل خوانده شود جهت تقدم معرفت الی فصل اول چون خدای سبحانه و تعالی بچشم خوشنودی بر روی گیتی بنگرند الی. Then follows a detailed index of every chapter of each of the four Gospels, on ff. 14<sup>a</sup>-20<sup>a</sup>.

The Gospel according to St. Matthew begins, on fol. 20<sup>a</sup>, thus: انجيل متی که در شهر فلسطین بزبان عبری گفته شد و در انطاکیه بسریانی نبشتند، کتاب زائیدن یوشع مسیح بسر داود و داود پسر ابراهیم الی

The Gospel according to St. Mark begins on fol. 64<sup>a</sup>. The Gospel according to St. Luke begins on fol. 91<sup>b</sup>. The Gospel according to St. John begins on fol. 138<sup>b</sup>.

Ff. 170, ll. 18; good old Naskhi; size, 8½ in. by 6 in. [POCOCKE 241.]

### 1836

A fragment of the same translation.

A portion of the same Persian translation of the Gospels, comprising only the Gospel according to St. Matthew (انجيل متی), together with a Latin paraphrase down to verse 4 of chapter xv. It is divided into single lessons; with chapter xv the eighty-sixth lesson or paragraph commences. The Persian text is written throughout on the front page, the corresponding Latin paraphrase on the back of each respective leaf; the last eight Persian lines are left without a translation.

Beginning the same as in the preceding copy. The last words run thus: پدرت را و مادرت را حرمت بدار, 'Honour thy father and thy mother, and he who (curses) father or mother . . . . ' (chapter xv, ver. 4).

No date.

Ff. 184, ll. 12; European handwriting; size, 6 in. by 3½ in. [BODL. OR. 189.]

### 1837

Another translation of the Gospels.

The Gospels in the same Persian translation as in J. Aumer, p. 133, No. 340, entirely different from that in Walton's Polyglot (see the preceding copies).

The Gospel according to St. Matthew, on fol. 1<sup>b</sup>, begins thus: بنام پدر و پسر و روح القدس يك خدای انجيل مقدس ايشوع مسیح چنانچه نوشته است متی یکی از دوازده رسول او فصل اول کتاب زادن ايسوع مسیح پسر داود الی.

The Gospel according to St. Mark, on fol. 62<sup>b</sup>; accord-



ing to St. Luke, on fol. 100<sup>a</sup>; according to St. John, on fol. 168<sup>b</sup>.

No date. But this copy was presented by Archbishop Laud, A. D. 1640 = A. H. 1049, 1050.

Ff. 219, ll. 13; clear and distinct Nasta'lik; size, 10 $\frac{1}{8}$  in. by 6 $\frac{1}{4}$  in. [LAUD OR. 2.]

## 1838

The same.

The same translation of the Gospels as in the preceding copy.

The Gospel according to St. Matthew begins, on fol. 1<sup>b</sup>, thus: انجيل مقدس عيسى مسيح چنانچه نوشته است متى فصل اول عيسى مسيح از نسل بزرگان موافق بشيرت تولد شد ملائكه يوسف را داد بشارت از مريم زوجه او و آيستن و زائيدن پسر او خواهد شد، كتاب زادن مسيح عيسى پسر داود پسر ابراهيم الخ.

The Gospel according to St. Mark, on fol. 73<sup>a</sup>; according to St. Luke, on fol. 115<sup>b</sup>; according to St. John, on fol. 183<sup>b</sup>.

A full index of all the chapters in these four Gospels on fol. 234<sup>a</sup> sq. (يادگاري فصلهای کتاب انجيل مقدس), and a list of all the sentences in the Gospels which prove that Jesus was God's Son, on fol. 238<sup>b</sup> sq.

No date.

Ff. 242, ll. 12; large and distinct Nasta'lik; size, 8 $\frac{3}{4}$  in. by 7 in. [BODL. OR. 587.]

## 1839

The same.

The same translation, beginning, on fol. 1<sup>b</sup>, with the Gospel according to St. Matthew: كتاب زادن ايشوع مسيح پسر داود الخ.

The Gospel according to St. Mark, on fol. 80<sup>b</sup>; according to St. Luke, on fol. 131<sup>b</sup>; according to St. John, on fol. 187<sup>b</sup>.

At the end of the first Gospel appears as date the 3rd of Šafar, A. H. 1135 = A. D. 1722, November 13.

Ff. 234, ll. 13; large and distinct Nasta'lik; illuminated frontispiece at the beginning of each Gospel; size, 10 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [HYDE 12.]

## 1840

A third translation of the Gospels.

This translation is different from all the preceding ones (viz. Walton's Polyglot, J. Aumer's, and even the translation of the whole New Testament in Elliott 14 and Ouseley Add. 66). Many marginal notes. According to a notice, written by Sir Gore Ouseley in Persian, this copy was presented to him by his friend Mirzā Shafi', the grand wazir of Persia, A. H. 1227 = A. D. 1812, in Tāharān.

The Gospel according to St. Matthew, in 101 fašls, begins, on fol. 2<sup>a</sup>, thus: اين كتاب نسب يسوع مسيح فرزند داود فرزند ابراهيم است الخ.

The Gospel according to St. Mark, in 54 fašls, on fol. 55<sup>b</sup>; according to St. Luke, in 86 fašls, on fol. 88<sup>b</sup>; according to St. John, in 46 fašls, on fol. 143<sup>b</sup>.

This copy is not dated, but appears to be quite a modern transcript.

Ff. 181, ll. 18; Nasta'lik; a richly-illuminated frontispiece at the beginning of each Gospel; each page surrounded by two stripes, the first blue, green, and brown, sprinkled with gold, the second green; splendid binding; size, 10 $\frac{1}{4}$  in. by 6 $\frac{1}{2}$  in. [ELLIOTT 13.]

## VI. MUSIC.

## 1841

Bahjat-alrūh (بهجت الروح).

A Persian treatise on music, by 'Abd-almu'min bin Šafi-aldin bin 'Izz-aldin bin Muhyi-aldin bin Nīmat bin Kābūs Washmgir Jurjānī. From the genealogy given here, it is evident that the author was a lineal descendant of the famous Amir Shams-alma'ālī Kābūs bin Washmgir of Jurjān (who died A. H. 403 = A. D. 1012) in the fifth generation; he could not possibly have flourished therefore under the first Ghaznawide Sultāns, and yet he mentions as the sovereign, in whose reign he compiled this little book, on fol. 2<sup>b</sup>, السلطان

محمد غزنوی بهادر خان خلد الله ملكه و طول عمره. Perhaps Muḥammad Ghūri is meant, the brother of and co-regent with Ghiyāth-aldin Muḥammad (A. H. 552-599 = A. D. 1157-1203), after whose death he reigned as independent monarch for three years more (assassinated A. H. 602 = A. D. 1206); he might with some justification be called Ghaznawi (if غزنوی is not merely a clerical error for غوری), as he was for many years governor of Ghazna. The Bahjat-alrūh (see this title on fol. 2<sup>b</sup>) is mainly compiled from Greek and Arabic sources: the author quotes Plato and Hermes, on fol. 1<sup>b</sup>; Fakhr-aldin Tā'ūs Marwī, on fol. 17<sup>b</sup>; Diyā-aldin Muḥammad Yūsuf (a contemporary, since he adds to his name طویل الله عمره, on fol. 20<sup>a</sup>; and—another puzzling point with regard to the time of this book's composition—Khawājah 'Abd-alkādir of Marāgha, on fol. 20<sup>a</sup> (bis). If the last-mentioned scholar should really be identical with the author of the immediately following work, جامع الاحیان, the composition of the Bahjat-alrūh would needs have to be assigned to as late a period as the middle of the ninth century of the Hijrah, which is virtually excluded by the author's genealogy. We must, therefore, either assume the existence of an earlier 'Abd-alkādir Marāghī or hold a later reviser of the present treatise, perhaps the copyist himself, responsible for the introduction of that name among its authorities.

Beginning: الحمد لله... اما بعد فهذه رسالة شريفة و خيرة الباهرة في العلوم الدوار (?علوم الادوار) من قول الحكماء الفلاسفة بدلائل المرضية المطبوعة يعنى اين رسالة ايست بزرگی قليل اللفظ كثيرة المعنى مشتهر در علوم موسقى از كلام حكماي يونان الخ.

It is divided into ten short bâbs and a khâtimah (on ff. 3<sup>a</sup>, 4<sup>a</sup>, 5<sup>b</sup>, 7<sup>a</sup>, 8<sup>a</sup>, 9<sup>b</sup>, 13<sup>a</sup>, 14<sup>b</sup>, 16<sup>a</sup>, 16<sup>b</sup>, and 20<sup>b</sup>):

1. در بیان مبدأ این علم.
2. از اقوال بعضی از حکما.
3. در نسبت این علم بوجود انسان.
4. نسبت این علم بکواکب سبعة.
5. در بیان بحور اصل و حرکات هریک.
6. در بیان این علم فی النظم.
7. در ترکیب پرده بحسب سیر عطار و زهره.
8. در بیان آنکه مناسب هرکس چه نغمه باید.
9. در بیان آنکه هر نغمه چند بانگ بود.
10. در سلوک صاحب این علم.

در آنکه هر مقامی از چه استخراج شده است: Khâtimah.

Copied by Kā'im bin Naẓār 'Alī Yazdī in Iṣfahān, in the quarter of Aḥmadābād, end of Dhū-al-ḥijjah, A. H. 1036 = A. D. 1627, September.

Ff. 23, ll. 12; small, irregular Nasta'liq; size, 7 in. by 4½ in. [OUSELEY 117.]

## 1842

Jāmi'-alalḥān (جامع الاغان).

The oldest and original edition of 'Abd-alkādir bin Ghaibī<sup>1</sup> Alḥāfiẓ almarāghī's work on music, in the author's own handwriting, see the note on fol. 1<sup>a</sup>: کتاب جامع الاغان فی علم الموسيقى کاتبه و واضعه عبد القادر بن غیبی الحافظ المراحی غفر الله ذنوبهما فی شهر محرم المکرم سنة ثمان و ثمانمائة الهالکة.

According to this note the author finished his work in the month Muḥarram, A. H. 808 = A. D. 1405, July; but from the colophon, on fol. 137<sup>a</sup>, و فرغ من تألیفه تحریره يوم الجمعة حادی عشر صفر ختم بالخیر و الظفر سنة ستة عشر و ثمانمائة الهالکة, we learn that he did not really complete this copy before the 11th of Safar, A. H. 816 = A. D. 1413, May 13, that is, almost eight years later. To account for this delay, we have only to quote a second note on fol. 1<sup>a</sup>, which runs thus:

وهبت هذا الكتاب لولد الاعز الأكرم نور الدين عبد الرحمن اطال الله بقاؤه و قبضت من جهة و انا الفقير عبد القادر بن غیبی الحافظ المراحی سر الله عیوبه فی التاسع محرم المکرم سنة ست عشر و ثمانمائة and which informs us that the author had given his first—no doubt incomplete, or at least unrevised—sketch to his eldest son Nūr-al-dīn 'Abd-alrahmān; that on the 9th of Muḥarram, A. H. 816 = A. D. 1413, April 11, he took

his MS. back and—within the few weeks from that date to the 13th of May—completed or revised and annotated it; in one word, gave the finishing stroke to it. And this conclusion is corroborated by the whole appearance of the copy; it is carelessly written, very often a number of lines struck out, in several places the original text is glued over with a new bit of paper and a new text in the same handwriting; it is collated; glosses and additions are made on the margin, etc.

Beginning: حمد بی غایت و شکر بی نهایت قادری: را که انواع موجودات را بکمال قدرت و تمام حکمت از عدم بوجود آورد الخ.

The work is divided into a preface, twelve bâbs, and a conclusion, viz.:

مقدمة در تعریف موسیقی و کیفیت حدوث صناعة موسیقی و موضوع و مبادئ آن و در آنک علت غائی این علم بوجود آورد الخ, on fol. 5<sup>a</sup>, in five faṣls.

باب اول در تعریف صوت و نغمه و سبب وصول آنها بسامعه و بیان اسباب حدوث و نقل, on fol. 7<sup>b</sup>, in four faṣls.

باب ثانی در تقسیم دساتین بطریق صاحب ادوار از وتر واحد و بطریقی دیگر که از آن طریق مقدار بعد و بقیه, on fol. 12<sup>a</sup>, in three faṣls. Two tables on ff. 14<sup>b</sup> and 15<sup>a</sup>.

باب ثالث در بیان ابعاد و ذکر نسب آنها و اضافات ابعاد بعضی ببعضی و فصل ابعاد بعضی از بعضی و تقسیم هر بعدی بقسمی متساوین و بیان اسباب که موجب تنافر باشد, on fol. 15<sup>b</sup>, in five faṣls. A drawing on fol. 18<sup>b</sup>.

باب رابع در ذکر بعضی از اصناف اجناس و نسب ابعاد و اعداد آن و تألیف ملائم از اقسام بعد ذی الاربع و بعد ذی الخمس و ترتیب دوائر از اضافات اقسام طبقه اول, ثانیة باقسام طبقه اول, on fol. 21<sup>b</sup>, in three faṣls. Drawings on ff. 25<sup>a</sup> sq.

باب خامس در حکم وترین و ثلثة اوتار و اربعة اوتار که عود قدیم است و خمسة اوتار که عود کامل است و اصطخاب اوتار آنها با یکدیگر بطریق معهود, on fol. 36<sup>b</sup>, in four faṣls.

باب سادس در بیان ادوار مشهورة و طبقات ادوار و تعیین آوازهات سته و آنچه مولانا قطب الدین شیرازی بر صاحب ادوار اعتراض کرده و جواب آنها که گفته ام و بیان شعبات بیست و چهارگانه, on fol. 39<sup>a</sup>, in four faṣls. Tables on ff. 39<sup>b</sup> and 41<sup>a</sup> sq.

The two older musical authorities mentioned here are Kuṭb-al-dīn Maḥmūd bin Mas'ūd alshirāzī, who composed the درة التاج (died A. H. 710 = A. D. 1310, 1311),

<sup>1</sup> In other MSS. Ghainī, or even Ghani; see Cat. Codd. Or. Lugd. Batav. iii. p. 303, note 1, and J. P. N. Land, Recherches sur l'histoire de la Gamme arabe in 'Actes du 6<sup>ème</sup> congrès international des Orientalistes', 2<sup>ème</sup> partie, section 1, Leide, 1885, pp. 40 and 46; H. Khalifa ii. p. 507 reads 'Ainī.



comp. Rieu ii. p. 434; and Šafi-aldīn 'Abd-almu'min Albaghdādī, who lived at Baghdād at the time when it was taken by Hulāgū, A.H. 656=A.D. 1258, and wrote a رسالة الادوار; comp. H. Khalfa iii. pp. 201, 363, and 413. The latter cannot in any way be identical with the author of the preceding treatise, 'Abd-almu'min bin Šafi-aldīn bin 'Izz-aldīn, etc., since his father's name was Fākhīr of Urumia (فاخر الأرموى); see the Leyden Cat., loc. cit.

باب سابع در اشتباه ابعاد بیکدیگر و اشتراك نغمات ادوار با یکدیگر و ترتیب اجناس در طبقات ابعاد عظمی و ذکر نسب و اعداد آنها, on fol. 52<sup>b</sup>, in three fašls. Drawings on fol. 54<sup>a</sup> sq. Tables on ff. 56<sup>b</sup> and 57<sup>a</sup>.

باب ثامن در بیان ادوار مشهوره در جمع تالم چنانکه هر دائره با نظائر در آن مترتب شوند و ذکر اسمی و نغمات ملائمه بالفاظ عربیه و یونانیه, on fol. 57<sup>b</sup>, in three fašls. Tables on ff. 58<sup>a</sup> and 59<sup>a</sup>.

باب تاسع در ذکر دساتین مستوی و منعکس و اصطحاب غیر معهود و طریق پیدا کردن ترجیعات, on fol. 60<sup>a</sup>, in three fašls. Tables on ff. 62<sup>b</sup>-71<sup>a</sup>.

باب عاشر در بیان قاعده گزینهای مشکل بردساتین عود از مشابها و مخالفات و تعلیم خوانندگی بحلق و ذکر ترکیبات قریب الفهم و بعید الفهم و بیان تحریرات که از اجزای حلق حاصل شوند و ذکر اسمی و مراتب آلات الحان, on fol. 73<sup>b</sup>, in four fašls. Tables on ff. 76<sup>b</sup> and 77<sup>a</sup>.

باب حادی عشر در ادوار ایقاع بطریق قدما و چنانکه درین زمان مستعمل و متداول است و ذکر اصول و فروع ادوار ایقاعی که مخترع این فقیر است و ذکر دخول و تصانیف, on fol. 81<sup>b</sup>, in four fašls. Drawings on fol. 87<sup>a</sup> sq.

باب ثانی عشر در تأثیر نغم ادوار و ذکر اصابع سته و طریقه قدیم و مباشرت عمل و طریقه ساختن تصانیف در عملیات این فن, on fol. 90<sup>a</sup>, in three fašls. Tables on fol. 91<sup>b</sup> sq.

خاتمه در آنکه مباشران این فن چگونه رعایت آداب مجالس کنند و در آنکه در هر مجلسی مناسب آن مجلس خوانند و قاعده ممارست درین فن و طریقه تلحین مغول و اسمی کوکهای ایشان و ذکر اسمی مباشران این فن و بیان شدوی که بعد در عمل آورند و با آن تلحینات و ترجیعات و نواختها کنند بنوعی که سامعان صاحب ذوق غالب شوق بگریند و بخندند و در خواب شوند, on fol. 99<sup>b</sup>, in six fašls.

The second fašl in forty مجلس contains specimens of all the different branches of Persian poetry. Ff. 103 and 128 left blank entirely.

Ff. 140, ll. 17-27; Naskhi; size, 10½ in. by 6½ in.

[MARSH 282.]

## 1843

Maḳāṣid-alalḥān (مقاصد الالحن).

A second or abridged edition of the same work, again in the author's own handwriting; comp. the colophon on fol. 77<sup>a</sup>: کاتبه و واضعه اضعف عباد الله تعالى و احوجهم عبد القادر بن غیبی الحافظ المراغی غفر الله ذنوبهما فی يوم الجمعة الحادی و العشرین شوال ختم بالخیر و الاقبال بسنة احدى وعشرین و ثمانمائة الهالیة.

Accordingly this copy was finished by the author himself, A.H. 821, the 21st of Shawwāl = A.D. 1418, November 21. A title does not appear anywhere; a later hand calls it on fol. 1<sup>a</sup> رسالة الحنیة, and on fol. 1<sup>b</sup> مقاصد الالحن; but the title مقاصد علم موسیقی is confirmed by the following copy, as well as that of the Leyden library (Cat. Codd. Or. Lugd. Batav. iii. pp. 302-305), both of which closely agree with this in substance and frequently in wording too. This second edition is much more simplified than the first; its beginning and the seven initial lines agree completely with the first nine lines in Marsh 282; but the introduction is much shorter here than in the preceding copy; the مقدمه and خاتمه are entirely wanting, and the twelve bâbs are called فصل here. On the other hand, this second edition contains something which is neither found in the preceding nor in the following copy, viz. after the introductory prayer a prayer for the king, دعای پادشا (I) اسلام. The prince is Amir Baisunghar, son of Sultān Shāhrukh, who died A.H. 837=A.D. 1434. The twelve fašls of this copy are as follows (index on ff. 2<sup>b</sup>-3<sup>b</sup>):

1. در تعریف موسیقی وصوت و نغمه و بعد و جمع و اسباب حدت و ثقل و ذکر موضوع و مبادی این فن, on fol. 3<sup>b</sup>.
2. در تفسیم دساتین بر اوتار و نسب ابعاد و اعداد آنها و اسباب تنافر و طریقه اضافات ابعاد بیکدیگر و فصل ابعاد از یکدیگر و تنصیف ابعاد و اصطحاب معهود, on fol. 5<sup>a</sup>.
3. در بیان اقسام بعد ذی الاربع و اقسام بعد ذی الخمس و ترتیب دوائر اضافات آنها بیکدیگر, on fol. 15<sup>b</sup>.
4. در بیان ادوار مشهوره اعنی دوازده مقام و اشارات آنها بطبقات آنها, on fol. 20<sup>b</sup>.
5. در ذکر آوازهات سته و آنچه مولانا قطب الدین شیرازی بر صاحب ادوار اعتراض کرده و جواب از آنها که, on fol. 24<sup>b</sup>.
6. در بیان شعبات بیست و چهارگانه و طریقه استخراج آنها, on fol. 31<sup>a</sup>.
7. در بیان اشتباه ابعاد بیکدیگر و اشتراك نغم ادوار و بیان مناسبات پردها (مقامات in the index) و آوازهات و شعبات با یکدیگر, on fol. 33<sup>b</sup>.
8. در ذکر بحور و انواع و انتقالات بر نغم, on fol. 37<sup>a</sup>.

در ذکر ایقاع و بیان اصابع سته و طریقه قدیم و 9. در تأثیر نغم ادوار و مباشرت عمل و طریقه ساختن 10. اصناف تصانیف عملی on fol. 41<sup>a</sup>.

در تأثیر نغم ادوار و مباشرت عمل و طریقه ساختن 10. اصناف تصانیف عملی on fol. 52<sup>a</sup>.

در طریقه پیدا کردن ترجیعات بر اوتار و اصطخابات 11. غیر معهود on fol. 55<sup>a</sup>.

در تعلیم خوانندگی بحلق و ذکر ترکیبات و شود 12. اعنی اصطخابات غیر معهود و طریقه عمل بعضی از اصناف اجناس و ذکر استخراج ادوار و ذکر اسامی نغمات در جمع کامل عبری و یونانی و اسامی و مراتب آلات الحان، on fol. 57<sup>b</sup>.

This copy is very clearly and carefully written; it is collated throughout, and on the margin are notes, probably added by the author himself. In one instance (on ff. 63<sup>b</sup> and 64<sup>a</sup>) he has left a blank for a drawing, which he apparently intended to fill up at a later time.

On the last page (77<sup>b</sup>) there is a short note on the beginning: *شعبه صفا* by 'Abd-alkādir's (younger) son 'Abd-al'aziz, *کاتبه و واضعه عبد العزيز بن المرحوم المغفور عبد القادر شعبه که آن مرکبست الخ*.

Ff. 77, ll. 15; Naskhi; size, 10½ in. by 6½ in.

[OUSELEY 264.]

## 1844

The same.

Another copy of the *مقاصد الالحان*, but a little enlarged again and brought into closer connection with the original edition of A. H. 808-816, by restoring a part of the *mukaddimah* and *khātimah* of the previous redaction. This edition is in all respects identical with the Leyden copy, noticed above, which is dedicated to the 'Uthmānī Sultān Murād II (A. H. 824-855=A. D. 1421-1451). The dedication, however, is wanting here. The beginning is rather different from that in the two preceding copies, and runs here thus: *الحمد لله الذي زين الاصوات بطيب الالحان و النغمات و صيرها دائرة بين الشعب و المقامات الخ*.

The title *مقاصد الالحان* occurs (in the original handwriting) on the first page: *مقاصد الالحان تصنيف* خواجه عبد القادر مراغه اکثر مسائل آن مأخوذ از درة التاج است و برآن باحث و ناظر است.

For the *درة التاج* we refer to the remark in Marsh 282 above; comp. also for the *مقاصد* H. Khalfa vi. pp. 45 and 259. The author himself calls his book a *مختصر*. We quote the full headings of the subdivisions in this copy, to enable a comparison with the previous MSS.:

*مقدمه در روایات احادیث پیغامبر صلعم که در صفت مقاصد الالحان تصنيف* on fol. 3<sup>b</sup> (only five lines).

*باب ۱ در تعریف صوت و نغمه و بعد و جمع و معنی لفظ موسیقی و مبادی و مسائل آن و کیفیت حدوث صوت و نغمه از آلات و بیان اسباب حدوث و ثقل* on fol. 3<sup>b</sup>.

*باب ۲ در تقسیم دساتین بر اوتار و نسب ابعاد و اعداد آنها و بیان اسباب تناثر و طریقه اضافات ابعاد بیکدیگر و فصل ابعاد از یکدیگر و تنصیف ابعاد و فصل ابعاد بر یکدیگر* on fol. 8<sup>a</sup>.

*باب ۳ در بیان طریقه اعمال بعضی از اصناف اجناس بعد ذی الاربع و تألیف ملائم از اقسام ذی الاربع و ذی الخمس و ترتیب دواتر از اضافات آن ابعاد بیکدیگر و بیان بجز و نوع* on fol. 18<sup>b</sup>.

*باب ۴ در ذکر ادوار مشهوره اعنی دوازده مقام و اعداد نغمات دائره و طریقه اصطخاب معهود در آلات الاوتار* on fol. 33<sup>a</sup>.

*باب ۵ در ذکر آوازهات سته و آنچه سلطان العلماء افضل المتأخرین مولانا قطب الدین شیرازی بر صاحب ادوار مولانا صفی الدین عبد المؤمن اعتراض کرده و تطبیق* on fol. 39<sup>b</sup>.

*باب ۶ در بیان شعبات بیست و چهارگانه و طریقه استخراج نغمات آنها از دساتین اوتار* on fol. 46<sup>a</sup>.

*باب ۷ در بیان اشتباه ابعاد بیکدیگر و ذکر سائر طبقات و اشتراك نغم ادوار و تناسب مقامات و آوازهات و شعبات* on fol. 49<sup>b</sup>.

*باب ۸ در طریقه پیدا کردن ترجیعات بر اوتار آلات و ذکر اصطخابات غیر معهوده و بیان طبقات اربعه در ذی الکمل مرتبین و استخراج ادوار در جمع تآمل* on fol. 59<sup>b</sup>.

*باب ۹ در بیان ادوار ایقاعی و قاعده دخول در مبدأ و تصانیف و کمیّت اعداد نفرات آن در دخول* on fol. 69<sup>b</sup>.

*باب ۱۰ در تأثیر نغم جموع و ادوار ملائمه در نفوس و طریقه مباشرت در عملیات و ساختن اصناف تصانیف در عملیات این فن و طریقه استخراج آنها از ساز و حلق معاً* on fol. 78<sup>a</sup>.

*باب ۱۱ در ذکر اصابع سته و طریقه قدیم و اسامی نغمات* on fol. 84<sup>a</sup>.

*باب ۱۲ در تعلیم خوانندگی بحلق و اشارات بترکیبات متّفقه و متخالفه و بیان انواع تحریرات که بحركات حلق پیدا شود* on fol. 88<sup>b</sup>.

*خاتمه در بیان انواع آلات و ادوات الحان و اسامی آنها و مراتب آنها و اسامی مباشران این فن و در آنکه مباشران رعایت آداب مجالس چگونه کنند و بر ایات و اشعار مناسبه* on fol. 92<sup>b</sup>.

The large second fasl of the *khātimah* (containing forty مجلس in Marsh 282) is entirely wanting here.

For the sake of further comparison we also transcribe the beginning of the second *bāb* (or fasl) from Ouseley 264 and Ouseley 385.



Ouseley 264, fol. 5<sup>a</sup>: دستانها عبارتند از علاماتی که بر سواعد آلات ذوات الاوتار رسم کنند تا بدان بدانند که هر نغمه از کدام جزو از اجزای اوتار خارج شود و نغماتی که مدار الحان بر آنست هفده اند و مجموع آنها در یک و تر موجودند الخ

Ouseley 385, fol. 8<sup>a</sup>: دستانها عبارتند از علاماتی که بر سواعد آلات ذوات الاوتار رسم کنند تا بدان بدانند که هر نغمه از کدام جزو از اجزای و تر خارج شود و مدار الحان بر هفده نغمه است و مجموع آنها در و تر واحد موجود است الخ

The whole MS. with all the illustrative drawings was very carefully executed for one Shâh Kubâd bin 'Abd-aljalil Alhârithi Albadakhshî, A. H. 1077, the 3rd of Muharram=A. D. 1666, July 6, in Akbarâbâd. The collation with the original was finished the 24th of Muharram of the same year. The original MS., of which the present one is a copy, was written A. H. 842, the 4th of Ramadân=A. D. 1439, February 18.

Colophon: تمام شد کتاب مقاصد الالحان بعنایت ربّ المتان در علم موسیقی از برای شاه قباد بن عبد الجلیل الحارثی البدخشی بتأریخ سیوم محرم سنه ۱۰۷۷ روز سه شنبه در بلده اکبرآباد در ایامی که منصب گذاشته بودند بطریق استکتاب بخط اعزه

مقابله این کتاب با منقول عنه تمام شد روز سه شنبه ۲۴ محرم سنه ۱۰۷۷ در اکبرآباد و منقول عنه در روز چهار و چهارم رمضان سال ۸۴۲ هجری مرقوم شده

Then follow two more lines, which are rubbed over; so far as we can read them, they run thus:

لیکن با اصل مقابله نشده بود  
ازین جهت .....

According to a note on the first page, this MS. belonged to Mirzâ Muhammad Rustam called Mu'tamad-khân, the son of Kubâd called Diyânatkhân.

Ff. 99, ll. 17; Naskhî; size, 10 in. by 5½ in. [Ouseley 385.]

### 1845

Tuḥfat-aladwâr (تحفة الادوار).

A short treatise on music, composed by 'Inâyat-allâh bin Mir Hâjj Alharawî in order to facilitate the study of music. He dedicated it to the emperor Akbar (A. H. 963-1014=A. D. 1556-1605), who is mentioned twice on fol. 50<sup>a</sup>, l. 11, and fol. 50<sup>b</sup>, l. 3.

Beginning: حمدی بیرون از دائره احصا و سپاسی افزون  
از احاطه و استقصا الخ

It is composed partly in prose and partly in verse.

Dated A. H. 1077, the 24th of Muharram=A. D. 1666, July 27; copied by Muhammad Amin in Akbarâbâd, for Shâh Kubâd bin 'Abd-aljalil Alhârithi Albadakhshî, called Diyânatkhân, the same for whom

the preceding copy was transcribed, and collated with the original on the following day.

Ff. 50-52, ll. 25; small Nasta'lik; size, 8½ in. by 4½ in. [Ouseley 30.]

### 1846

Hazâr Dhurpad-i-Nâyak Bakhshû (هزار دهرید نایک) (بخشو).

A collection of one thousand Dhurpads<sup>1</sup>, composed by Bakhshû (Bakhshava), collected by order of the emperor Shâhjahân (A. H. 1037-1068=A. D. 1628-1658). On the first page: کتاب هزار دهرید نایک  
بخشو که بحکم شاه جهان پادشاه جمع کرده اند

چون نفوس مقدسه تجرد نهاد را میل بلذات  
روحانی پیشتر و ادراک سرور از اموری که مستلزم الخ

As the compositions of Bakhshava were superior to those of any other composer, the emperor ordered that every piece of music attributed to him should be examined, and those which were found genuine should be collected and written down. In the course of two years up to two thousand Dhurpads were fixed by writing; the best of these were selected, one thousand in number, in four Râgs and forty-six Râginis; these are preserved in this MS. As several of his contemporaries composed in his style, great care was necessary in the examination of the songs. The preface proceeds to give general remarks on Indian music, on the high perfection of Bakhshava's art and of his life. He was born in Gwâliyâr, and was attached to the court of Râjah Mân Singh (who died about A. H. 924=A. D. 1518). As in Gwâliyâr music was always much cultivated, and most of the famous musicians came from this country, Mân Singh was also accomplished in this art.

After the death of Râjah Mân Singh, Gwâliyâr was taken by Sikandar Lûdî (A. H. 894-923=A. D. 1489-1517); the Râjah's son Bikramâjit was attached to his suite, and received Shamsâbâd as jâgir. After Sikandar's death the prince was attached to Ibrâhîm Lûdî, and both were killed in the battle of Pânîpat against Bâbar (A. H. 932=A. D. 1526).

Bakhshava went to Kâlinjar and attached himself to the Zamindâr of that place, called Râjah Kirat. After this he was asked to come to Gujarât by Bahâdur Shâh (A. H. 932-943=A. D. 1526-1537), where he remained. Comp. with these statements the introduction of the Râg-darpan in the following copy.

Then follows some information about a musician called Tânsen (تانسین), who flourished under Akbar, and died A. H. 996=A. D. 1588; see Beale, Oriental Biogr. Dict., p. 271 and his pupils.

End of the preface: واز آنجا که درین عشرت نامه از  
تصانیف نایک بخشو هزار دهرید نگارش یافته و بهندی  
هزارها سهنسر میگویند ولذات را رس می نامند و این مجموعه  
بهجت فزای لذت انگیز مشتمل بود بر هردو معنی سهنسر  
رس موسوم گردید هزار دهرید چهار راک و چهل و شش راکتی

<sup>1</sup> Comp. Garcin de Tassy, Histoire de la Littérature hindouie, etc., ii, préface, p. viii.

Then follows an index of the tunes, according to which the songs (in Hindūstānī) are arranged.

Dated A. H. 1078, the 15th of Šafar=A. D. 1667, August 6; copied, like the two preceding MSS., for Shāh Kubād bin 'Abd-aljalil Alhārithi Albadakhshi Diyānatkhan, by Muḥammad Amin Akbarābādī, at Shāhjahānābād. This MS. also belonged to Mirzā Muḥammad Rustam Mu'tamadkhān, the son of Diyānatkhan, according to a note on the first page.

Ff. 20-75, ll. 27; small Nasta'liq; size, 10 in. by 5½ in.  
[OUSELEY 158.]

### 1847

Rāg-darpan (رنگ درین).

A treatise on Indian music, the author of which is not mentioned. In the first chapter he says that, A. H. 1073=A. D. 1662, 1663, he found an old book called مانکتوهل, composed at the time of Rājah Mān Singh of Gwāliyar (see the preceding work). This prince used to converse on the science of music with men like نایک بهنو و نایک بخشو و نایک پاندوی که از دیار تلنگ بهجت غسل کورکھیت آمده بود محمود ولوهنگ. The prince suggested they should unite to compose a work, in which the quantity and quality of the Rāgs<sup>1</sup> were to be described; this task was executed, and the book dedicated to the Rājah.

It is not stated in what language this work was written<sup>2</sup>; the author translated it into Persian, and made additions in order to supersede the books بهرت رتن آکر, سنگیت درین, سنگیت.

Beginning: حمد و سپاس بقیاس مر آفریدگاری را  
سزد که از حمد الخ

It is divided into ten bābs:

باب ۱ در سبب تألیف, on fol. 2<sup>a</sup>.

باب ۲ در دانستن راکھا

باب ۳ در تعیین هر موسم که در آن موسم کدام راکھ و رانگی خوانند و حرفهاییکه منع کرده اند که در اول تصنیف نیاید الخ, on fol. 10<sup>b</sup>.

باب ۴ در دانستن سرھا<sup>3</sup> و تصانیفهاییکه در نغمه می بندند, on fol. 11<sup>b</sup>.

باب ۵ در دانستن سازھا و نایک و نایکه و سکھی, on ff. 17<sup>b</sup>-18<sup>a</sup>.

باب ۶ در دانستن عیوب گوینده

باب ۷ در شناختن آوازا الخ

باب ۸ در دانستن استاد کامل

باب ۹ در دانستن برنده و قائده برنده نمودن, on fol. 34<sup>b</sup>.

<sup>1</sup> On the Rāgs, comp. Sir W. Jones, Works, i. p. 428.

<sup>2</sup> We learn from Sir W. Jones, Works, i. p. 422, that the original was written in Sanskrit; comp., ibid., his judgment regarding the value of Persian translations of Sanskrit works.

<sup>3</sup> For the meaning of سر we refer to Sir W. Ouseley, Oriental Collections, i. pp. 76 and 77.

باب ۱۰ در بیان گویندها و سازندها که در زمان ما بودند و هستند, on ff. 18<sup>a</sup>-30<sup>a</sup>.

Comp. Sir W. Ouseley, Oriental Collections, i. p. 75: 'There is besides the *Raugaderpun* (or mirror of Raugs), translated into Persian by *Fakur Ullah* from an Hindovee book on the Science of Musick, called *Muncuttuhub*, compiled by order of *Man Sing*, Rajah of Gualier.'

The author finished this treatise A. H. 1076=A. D. 1665, 1666; see fol. 36<sup>a</sup>: والسلام علی من اتبع الهدی  
در سنه ۱۰۷۶ و تئیکه از پیشگاه خلافت بخدمت صوبه دارئ کشمیر جنت نظیر قیام داشت صورت اتمام یافت  
بعنایت بیغایت حضرت جل واعلی

This copy was made A. H. 1200=A. D. 1786.

Ff. 36, ll. 15; Nasta'liq; size, 9½ in. by 5½ in.  
[OUSELEY 224.]

### 1848

Risālah dar 'amal-i-bain u thāth-i-rāghāi hindi (رساله در عمل بین و تهاته راکهای هندی).

A musical treatise by 'Iwāḍ Muḥammad Kāmilkhānī, beginning after the doxology: اما بعد چنین گوید اقل العباد عوض کاملخانی که وقتی از اوقات صحبت دوستان الخ. The author says in the preface that he was led by friends into an inquiry regarding the fact, that according to the Indian system certain Rāgs were assigned to certain times. Comp. Sir W. Jones, Works, i. p. 429. As he could not get information from any musician, nor from the book Sangit, he began to study music and to practise; in this treatise he elucidates the subject, the relations of the science of music to that of astronomy, by combining astronomical and mathematical researches with his philosophical speculations. After an introduction (مقدمه در حقیقت راکھ) he enlarges on the subject in nineteen chapters, called فصل.

Not dated; but as paper and writing seem to be identical with those in the following copy, which is dated A. H. 1079=A. D. 1668, 1669, we can assign it to the same time. This MS. belonged to Mirzā Muḥammad Mu'tamadkhān, according to a note on the first page (see Nos. 1844 and 1846 above).

Ff. 123-130, ll. 27; small Nasta'liq; size, 10 in. by 5½ in.  
[OUSELEY 158.]

### 1849

1. Risāla-i-Kāmilkhānī (رساله کامل خانی).

Ff. 133<sup>b</sup>-136<sup>b</sup>: A treatise by the same Kāmilkhānī, containing information on the performance of the Rāgs. On the first page it is called: رساله کامل خان در بیان تهاته یعنی نواختن سازھا و کوک کردن تا از پرده بدر نیفتد.

Beginning: در تهاته کردن راکھ بهیرون و آن چنانست که تازی که بر میر است آنرا تار سرج سر نامند و این را الخ.



At the end, on fol. 136<sup>a</sup>, is added: جدول تقسیمات بجهت تعین مخارج نغمات که بخط مرزا ابو الخیر بسر و بنده درگاه ایزدی (by Kūbād bin 'Abd-aljalil Hārithi<sup>1</sup>) قباد بن عبد الجلیل حارثی این جدول را وضع نمود اعداد این ابعاد را موافق ضابطه کتب موسیقی استخراج نمود (درین جدول نوشت).

Dated A. H. 1078, Jumādā II = A. D. 1667, November, December; it was collated with the original.

2. اسامی سُر.

Ff. 137<sup>a</sup>-139<sup>b</sup>: A small treatise on musical modes, containing a short introduction and three جداول, with the headings سُر, راک, روپ, سُر, راک, روپ.

Beginning: سرچ رکیب گندهار مدهم پنجم دقوت نکهاد وبواسطه اختصار در وقت اجرای احکام براین سرها سر حروف هر اسمی را میگیرند وترکیب از مجموع آن چنین میکنند س ر ک م پ دن.

Dated the 22nd of Safar, A. H. 1079 = A. D. 1668, August 1, at Dihli. This MS. belonged, like several of the preceding ones, to Mirzā Muhammad Rustam Mu'tamadkhān bin Kūbād Diyānatkhān.

Ff. 133<sup>b</sup>-139, ll. 26; small Nasta'liq; size, 10 in. by 5½ in. [OUSELEY 158.]

## 1850

Two treatises on music.

1. Fol. 72<sup>a</sup>: A short account of the twelve مقام, and the twenty-four شعبه, beginning: بعد حمد خدا وصوله بر رسول واصحاب او ببايد دانست که علم موسیقی علميست الهی.

The preface is written in prose, the treatise itself in verse.

2. Another treatise on music, called معرفة النغم, on ff. 72<sup>a</sup>-74<sup>a</sup>, composed by one Abū-alḥasan, with the takhalluṣ Qaiṣar, a poet whose diwān, containing among others a chronogram for A. H. 1071 = A. D. 1660, 1661, is preserved in the India Office Library, No. 935; in the preface the author mentions the date A. H. 1087 = A. D. 1676, 1677.

Beginning: الحمد لصانع العالم و مبدع الخلق من العدم والصلوة على رسول المعظم محمد سيد العرب والعجم اما بعد چنین گوید بنده احقر ابو الحسن المتخلص به قیصر الخ.

The author states in the preface that, A. H. 1087, he found several books on Persian and Indian music, that he studied them, and composed his treatise from these sources.

The title occurs on fol. 72<sup>b</sup>, l. 9.

It is divided into a mukaddimah (of two kisms), two maḳālas, and a khātimah.

Dated A. H. 1174, beginning of Jumādā II (A. D.

1761, January 8). The writing is in many places almost illegible.

Ff. 72-74; for the greater part in diagonal lines; Shikasta; size, 10½ in. by 6½ in. [OUSELEY 160.]

## 1851

A collection of songs, expressed according to the Indian system by letters instead of our notes; see Sir W. Ouseley, Oriental Collections, i. p. 76.

By whom and when this collection was made is not stated anywhere. There is no introduction.

The first volume contains the chapters: در اصول خفیف, on ff. 1-26; در اصول عمل, on ff. 26-50; در اصول اوسط, on ff. 50-63; سه ضرب, on ff. 64-95; در اصول چار ضرب, on ff. 95-108; در اصول ضرب الفتح و مخجل, on ff. 108-114.

The second volume begins with در اصول رمل وغيره, on ff. 1-9<sup>a</sup>; الموسیخ الکلی جامع لجميع الالحان مرتب علی, on ff. 9<sup>a</sup>-10<sup>b</sup>; compositions in different tunes, on ff. 10<sup>b</sup>-72<sup>a</sup>; explanation of some musical terms, with some poetry interspersed, on ff. 73-81; در اصول ثقیل, on ff. 81-107.

In some parts, between the different chapters, more recent hands have made additions of a similar character.

In order to enable the reader to form an opinion for himself, we give the following two extracts:—

Ouseley 127, on fol. 6<sup>a</sup>, l. 7:

خفیف در دو گاه از آن علی ستیاعی

اگر با مردم دانا نشینی - بمعنی از همه بالا نشینی  
تنه درنا ها کا کا در تلته در تللا تا تا در دله دن در دله  
دن در تیلن در دله در در در در در در در در در در در  
دله در تا کا اها یللی وتدره در در تا ها لی تا کا کا اها  
یللی تلللللی دانا نشینی \* جدول ثانی بعینه \* باز  
گشت \* تنه در تان تان تا در دله دن تر دلی تر دلی  
نتا تنه در نا تنه تنه در فی تا در دله تلن تنه کا ها  
لی تر دله در تنه تر دله در تنه در نا تنه در فی در فی  
تا در دله تیلن تا در دله تلن دن در دله تلللللی در نا  
ها تنه در نا ها در تن تن تنه تر دلی نی وتدره در در وای  
بالا نشینی \* دخول تنه در نا الخ

Ouseley 128, the first piece, on fol. 1<sup>b</sup>:

رمل قصیر در شهنواز از آن علی ستیاعی

چشم تو بجاذوی برآمد چه کنم  
زلف .....<sup>1</sup> از سر آمد چه کنم  
گفتم هوس ساعد دستت نکند  
اکنون چو بگردنم در آمد چه کنم

تا ها تن در تیل لیل لن در تللا لا لا مد چه کنم \*  
جدول ثانی بعینه \* میان خانه \* گفتم هوس تا لا لا لا  
تللن تا کن تا کن در تیل لیل لن وتدره در تللللی

<sup>1</sup> See the colophons of Nos. 1844-1846 above.

<sup>1</sup> One word illegible.

لا لا تر دتی من نا کا کا لدر دن در دلّه در تلللللا نا در  
نا در نی منه در دندر تی ودر منه در تللیل لیل لانه در  
شتتا تر دلّه در تر درنا اکنون الخ

Not dated; but it may be as old as two or three centuries.

No. 127, ff. 114; No. 128, ff. 107; ll. 20; small Nasta'liq; size, 6½ in. by 4½ in. [OUSELEY 127, 128.]

### 1852

Risāla-i-'ilm-i-mūsīkī (رساله علم موسیقی).

A large treatise on music, according to the Hindū system, beginning: بدانکه علم موسیقی علمی است در غایت لطافت هر طبعی آنرا محیط نتواند شد و هر دلی آنرا مدرک نتواند گشت زیرا که کسب علم موسیقی ممکن نشود مگر بطبع سلیم الخ

It is very likely that we have got in this work, as Sir Gore Ouseley supposes, the Persian translation of the famous Sanskrit work *Sangit Darpan* (see above in No. 1847), or the mirror of melody; comp. Oriental Collections, vol. i. p. 75; but unfortunately no preface or introduction gives us the title of the book or the translator's name.

No date.

Ff. 96, ll. 15; Nasta'liq; size, 10 in. by 6¾ in. [OUSELEY ADD. 60.]

### 1853

Khulāṣat-al-'aish-i-'Ālamshāhi (خلاصة العیش عالمشاهی).

A very modern compendium of Indian music, compiled in the fortieth year of Shāh 'Ālam's reign, A. H. 1213, from older sources, for instance, from the *Sangit Darpan* and many others.

Beginning: بعد حمد کبریا و نعت سید الاصفیا علیه و علی آله و اصحابه التحیت و الصلوة و الشنا، بر ضمیر دانشوران دقیقدرس و کاملان صبح نفس الخ

Written (probably by the author himself) in the very year of its composition, A. H. 1213, and finished at Lakhnau the 16th of Rabi'-alawwal=A. D. 1798, August 28.

A work on sexual intercourse, bearing exactly the same title, has been described above in No. 1628, 1.

Ff. 80, ll. 12-13; Nasta'liq; size, 9½ in. by 7¾ in. [OUSELEY ADD. 123.]

## VII. VARIA: TRAVELS, SPORT, ARTS AND GAMES, PICTURE-BOOKS AND CALLIGRAPHY, AND MISCELLANEOUS MSS.

### (a) Travels.

### 1854

Shigarfnāma-i-Wilāyat (شگرفنامه ولایت).

A very interesting description of a journey to England, made in A. H. 1180-1183=A. D. 1766-1769,

Bangālah era 1173-1176, by a native of Bangālah, T'isām-al-din, the son of Shaikh Tāj-al-din, who was first Munshi to the Nāzim of Bangālah, Ja'far 'Alikhān. He went to England in company with the special envoy of the emperor Shāh 'Ālam, Captain Archibald Swinton (کپتان ارجپال سونتن), to deliver a letter of the Moghul sovereign to the King of England (George III),—no doubt the same letter, a copy of which is found in the Library of the Royal Asiatic Society (No. 134; comp. W. Morley, p. 128),—expressing the emperor's attachment to England, and requesting the assistance of 5-6000 men, to replace him on the throne of Hindūstān. After an account of his own life, the author begins his valuable book with a description of the invasions of the Portuguese and other Europeans in Bangālah, and proceeds then to the relation of his travelling adventures with an explanation of the 'compass' (Persian حلقه), which he paraphrases by *qibla* (showing the Kiblah), on fol. 24<sup>a</sup>. The more interesting chapters are: Arrival in England, on fol. 60<sup>b</sup>; account of London and its principal buildings, etc., on fol. 63<sup>a</sup>; visit to Oxford University and the Bodleian Library, on fol. 84<sup>b</sup>; to Scotland, on fol. 92<sup>a</sup>; on the Christian religion, on fol. 103<sup>b</sup>; on the English government, etc., on fol. 122<sup>a</sup>; on William the Conqueror, on fol. 126<sup>b</sup>; on the English army, etc., on fol. 131<sup>a</sup>; on English law and justice, on fol. 132<sup>b</sup> sq.; on English constitutional freedom, on fol. 136<sup>a</sup>; on the treasury, on fol. 139<sup>a</sup>; on the Lord Mayor's election, on fol. 150<sup>a</sup>; on public schools, on fol. 151<sup>a</sup>; on sport, on fol. 153<sup>a</sup>; on America, on fol. 162<sup>b</sup>; on English agriculture, farming, etc., on fol. 168<sup>a</sup>; hunting, on fol. 177<sup>b</sup>, etc. etc.

Beginning: ستایش و نیایش مالک ملکی را سزد که در ولایت لانهایت جلالش بیک اندیشه الخ

The author wrote this account of his journey A. H. 1199=A. D. 1785; comp. another copy of the same work in Rieu i. p. 383. The book was translated into the Hindūstāni dialect of Madras, 1825, by the Munshi Shamshir Khān together with Lieutenant James Edward Alexander, who published it with an English translation, London, 1827. Extracts from this Hindūstāni version are also given by Garcin de Tassy in his 'Manuel du cours d'hindoustani,' p. 30 sq.; see also Garcin de Tassy, *Histoire de la Littérature hindouie*, etc., 2<sup>ième</sup> édition, Paris, 1871, iii. p. 110. This copy was made by the Munshi Muḥammad Kāmil, known as Muḥammad Akmal.

Ff. 193, ll. 15; Nasta'liq; size, 11¼ in. by 5½ in. [CAPS. OR. A. 8.]

### 1855

Masir-i-Tālibi fi bilād-i-afrañji (مسیر طالبی فی بلاد افرنجی).

Abū Tālib bin Muḥammad Begkhān Tabrizi Isfahāni's highly interesting journal of his travels in Europe, especially in England and Ireland, in A. H. 1213-1218=A. D. 1799-1803, with many historical and political discussions, commenced immediately after his return



to Calcutta, the 15th of Rabi'-alawwal, A. H. 1218 = A. D. 1803, July 5, and completed A. H. 1219 = A. D. 1804; comp. Rieu i. p. 384, and No. 2955 in the India Office Library. The author is identical with the compiler of the famous *tadhkirah* خلاصة الافكار; see No. 391 in this Catal. He started on his voyage to Europe from Calcutta the 1st of Ramaḍān, A. H. 1213 = A. D. 1799, February 6.

Beginning: بعد حمد خداوند عالم که بخشنده هم  
بنوع بنی آدم الخ.

An English translation of this narrative was published by C. Stewart, London, 1810; the Persian text was edited by Mirzā Ḥusain 'Alī, the author's son, 1812, and an abridgment of the same by Dr. Macfarlane, Calcutta, 1827.

This copy is dated A. H. 1222 = A. D. 1807, 1808.

Ff. 256, ll. 17; clear and distinct Nasta'lik; mounted MS.; size, 10½ in. by 7 in. [OUSELEY ADD. 108.]

### 1856

Journal of a journey from Iṣfahān to Ṭaharān, containing topographical and historical information about these two towns and the places lying between. It is composed by Mirzā Muḥammad Ṣāliḥ Shirāzī, the son of Ḥājī Bākir Khān, who accompanied the English embassy under Sir Gore Ouseley; it is dated at the end, A. H. 1227, the 11th of Jumādā I = A. D. 1812, 23rd of May.

Beginning: در بیان کیفیت مجملی از احوالات اصفهان  
صانها الله عن الحدثان باصلح اقوال از اقلیم سیم الخ.

Mirzā Muḥammad Ṣāliḥ is better known as the author of an interesting narrative of travels from Tabriz through Erivan, Tiflis, Moscow, and St. Petersburg to England and back via Gibraltar, Malta, and Constantinople to Persia in A. H. 1230-1235 = A. D. 1815-1819; see Rieu i. pp. 387 and 388, and as the editor of the first Persian newspaper, see *Journal of the Royal Asiatic Soc.* v. p. 355.

Ff. 1-40, ll. 12; Nasta'lik; size, 8½ in. by 5½ in. [OUSELEY 159.]

### 1857

A collection of Persian dialogues (سؤال و جواب), composed by the same Muḥammad Ṣāliḥ Shirāzī for Sir W. Ouseley. It is dated the 8th of Jumādā I, probably in the same year as the preceding *Journal*, A. D. 1812.

The first conversation is on commercial matters; the following ones have these headings:

در حرف زدن آقا با نوکر, on fol. 114<sup>b</sup>.

حرف زدن با منشی, on fol. 108<sup>b</sup>.

حرف زدن حکیم با مریض, on fol. 106<sup>b</sup>.

در حرف زدن با باغبان, on fol. 100<sup>b</sup>.

در حرف زدن با زارع, on fol. 98<sup>b</sup>.

در گفتگوی آنیکه شخصی احوال درخت فاصل را بپرسد, on fol. 92<sup>b</sup>.

Colophon: بجهة عاليجاه معلى الخ سر ولیم اوزلى  
مرقوم شد بتأريخ روز هشتم شهر جمادى الاول على يد  
الفقيه الخفير محمد صالح ابن مرحوم حاجى باقر خان  
شيرازى.

Ff. 122-91; Nasta'lik; size, 8½ in. by 6½ in. [OUSELEY 390.]

### 1858

Persian diary of a journey from Atak (اتك, Attock in the Panjāb) to Bukhārā via Kashmir, Tibet, Yārkand, Kāshghar, Kokān in Farghāna, and Samarkand, and back by the route of Balkh, Khullam, Bāmīyān, and Kābul to Peshāwar and Atak, undertaken on behalf of Mr. William Moorcroft (ولیم موکررافت) by a native friend of his, Mir 'Izzat-allāh, in A. H. 1227 and 1228 = A. D. 1812 and 1813. 'Izzat-allāh left Dibli the 7th of Rabi'-althānī, A. H. 1227 = A. D. 1812, April 20; Atak the 27th of Rajab in the same year (A. D. 1812, August 6), and returned thither towards the end of Dhū-alhijjah, A. H. 1228, A. D. 1813, December 16.

Beginning: احوال سفر بخارا و تفصيل منازل از اتك  
تا کشمير من کشمير الى تبت من تبت الى يارکند من  
يارکند الى کاشغر و منازل از کاشغر الخ.

This interesting narrative has been partly translated into English by H. H. Wilson (*Calcutta Quarterly Magazine and Review*, vols. iii and iv, 1825), and retranslated into French and German (*Magasin Asiatique*, Juillet, 1826; Ritter, *Geographie von Asien*, vol. ii). A complete English translation was published in Calcutta, 1872, by Captain Henderson: 'Travels in Central Asia by Meer Izzat Oollah;' comp. also 'Travels in the Himalayan Provinces of Hindustan and the Panjab, etc.' by Mr. W. Moorcroft and Mr. G. Trebeck; prepared for the press by H. H. Wilson, London, 1841, vol. i. preface, p. xviii. Other copies of the same diary in the British Museum, Rieu iii. p. 982, and in the India Office Library, Nos. 2884 and 3210.

Ff. 236, ll. 11; large and clear Nasta'lik; size, 11½ in. by 6½ in. [BODL. OR. 745.]

(b) *Sport* (falconry, hunting, fishing, farriery, etc.).

### 1859

Dastūr-i-Ṣaid (دستور صيد).

A handbook of falconry (رساله بازنامه), the proper title appears on fol. 5<sup>b</sup>, l. 3 ab infra, compiled by Khwājah Muḥammad Ṣādiq, a son of Khwājah Muḥammad Yūsuf and a descendant of the prophet's master of the chase Khwājah Muḥammad Āṣafī (see fol. 2<sup>a</sup>, l. 4 sq.), in the twenty-fifth year of the reign of Abū-almuẓaffar Muḥyi-al-din Firūzshāh (who was probably one of the petty sovereigns of Balkh), A. H. 571, the

15th of Ramadân=A. D. 1176, March 28, and divided into fifty-five chapters (باب); see fol. 5<sup>b</sup>, ll. 6-10. The author was trained in the art of falconry under Munawwarkhân Bahâdur, the Kausbegi of Firûzshâh (see fol. 5<sup>a</sup>, l. 1 sq.). A full table of contents is given on ff. 6-8.

Beginning: حمد بی حد و سپاس بی عَد من ازل تا ابد پادشاهی را الخ.

We quote the headings of the first ten bâbs:

1. در معرفت جانوران گلاچشم و سیاه چشم, in two fâṣls, on fol. 8<sup>a</sup>.

2. در مقدار دادن ادویه بجانوران الخ, on fol. 20<sup>b</sup>.

3. در طریق طیار نمودن جانوران الخ, on fol. 21<sup>b</sup>.

4. در طریق صاف نمودن جمیع جانوران الخ, in two fâṣls, on fol. 45<sup>b</sup>.

5. در شناخت بند شدن صاف بگلاچشمان الخ, on fol. 51<sup>a</sup>.

6. در شناخت رسیدن داغ بسبب صاف بجانوران, on fol. 51<sup>b</sup>.

7. در جوش داشتن جانوران الخ, on fol. 52<sup>a</sup>.

8. در طریق بستن پر مهره برای جانوران, in three fâṣls, on fol. 55<sup>b</sup>.

9. در شناخت نگاه داشتن پر مهره و غیره بجانوران, in two fâṣls, on fol. 57<sup>a</sup>.

10. در شناخت پر مهره خام بی نور گلاچشمهای الخ, on fol. 58<sup>a</sup>, etc.

An enumeration of the food of various animals at the end. The colophon is defective, but a note on fol. 1<sup>a</sup> states that this copy was made by a certain Mâlik Muḥammad Faḍil; it came into Sir Gore Ouseley's library A. H. 1219=A. D. 1804, 1805.

Ff. 111, ll. 12; Nasta'lik, mixed with Shikasta; many marginal notes; size, 8½ in. by 5¼ in. [ELLIOTT 33.]

## 1860

Bâznâma (بازنامه).

Another shorter handbook of falconry, composed A. H. 859=A. D. 1455, by 'Alî bin Ḥusain bin 'Alî Mirân alḥusainî of Isfahân (see the name and date on fol. 2<sup>a</sup>, l. 3, and fol. 27, last line). It is divided into seven chapters (مقاله) and an epilogue (خاتمه):

مقاله اولی در باز نمودن اجناس و انواع شکره, on fol. 2<sup>b</sup>.

مقاله دوم اوصاف باز, on fol. 5<sup>b</sup>.

مقاله سیم در اوصاف شاهین و ذکر نشانی چند که دلالت کند بر خوبی وی, on fol. 8<sup>b</sup>.

مقاله چهارم در اوصاف چرخ و ذکر نشانی چند که دلالت کند بر خوبی او, on fol. 9<sup>a</sup>.

مقاله پنجم در ذکر شرائط و آداب شکره آموختن و نگاهداشتن و تدبیر خوبیهای وی, on fol. 10<sup>a</sup>.

مقاله ششم در ذکر تندرستی شکره و تعداد بیماریها که در وی می باشد, on fol. 12<sup>a</sup>.

مقاله هفتم در ذکر علاج و علامات (و) مرضهای که ذکر کرده شد, on fol. 15<sup>a</sup>.

خاتمه در کیفیت کریم دادن شکره, on fol. 25<sup>a</sup>.

Not dated.

Ff. 27, ll. 12; Nasta'lik; size, 5½ in. by 3½ in.

[WALKER 27.]

## 1861

A treatise on the chase and all the animals connected with it, as hawks, etc., in seven bâbs, probably compiled by Muḥammad bin Muḥammad, the author of an asṭimâ (composed A. H. 767=A. D. 1365, 1366); see below in No. 1863.

Beginning: الحمد لله حق حمده والصلوة والسلام علی خیر خلقه محمد وآله من بعده اما بعد چون پادشاهان واکابر واکاسره را الخ.

No date.

Ff. 91<sup>b</sup>-133, ll. 11; Nasta'lik; size, 6½ in. by 5 in.

[FRASER 173.]

## 1862

Another general treatise on sport, hunting, fishing, etc., entitled رساله صیدیه و حلال و حرام حیوانات از جنبده و پرند و گرفتن ایشان و خواص ایشان, and بهترین طائر با خال مبارک بال که طیران کند در هوای ابتدای امر ذی بال حمد خداوندیست که بکمال قدرت اصناف چرنده و پرند الخ.

It is dedicated by the anonymous author to Sultân Badi' alzamân Bahâdurkhân (see fol. 2<sup>b</sup>, l. 2), that is probably Sultân Husain Mirzâ's son, usually called Mirzâ Badi' alzamân, who after his father's death in A. H. 911=A. D. 1506 ruled conjointly with his brother, Muẓaffar Ḥusain Mirzâ, over Khurâsân, and died A. H. 921=A. D. 1515; it is divided into twelve fâṣls and a khâtimah. The khâtimah, which is the most important part of the whole, deals with the names, peculiarities, ways of living, and ruling tendencies of all animals, in form of a dictionary, arranged alphabetically according to the first letter, on ff. 29<sup>b</sup>-87<sup>a</sup> (خاتمه در بیان نامها).

و حکمها و خاصیتهای جانوران و غرائب حکایات که از ایشان نقل کرده اند بترتیب حروف تهجی (ایشان اسد (lion). This part seems to be taken from the famous Arabic work on Zoology, حیاة الحیوان,



by Damiri (died A. H. 808 = A. D. 1405, 1406), a fuller Persian adaptation of which was made by Muḥammad Taqī Tabrizī, the son of Khwājah Muḥammad, for his patron Mirzā Muḥammad Ibrāhīm, son of Šadr-al-dīn Muḥammad, in the reign of Shāh 'Abbās II (A. H. 1052-1077 = A. D. 1642-1666), and entitled *خواص الحیوان*; see Rieu ii. p. 842<sup>b</sup> and the copy in the India Office Library, No. 912.

No date.

Ff. 1-87, ll. 11; Nasta'liq; ff. 1 and 70-87 supplied by other hands; size, 7 $\frac{7}{8}$  in. by 4 in. [HYDE 4.]

### 1863

Aspnāma (اسپنامه).

A treatise on farriery, in two kisms:

قسم اول در معرفت اسپان و سال و رنگ و نیک و بد آن.

قسم دوم در علم بیطرة و معالجه و مداوا اسپان.

Composed by Muḥammad bin Muḥammad, A. H. 767 = A. D. 1365, 1366; see the author's name and the date of composition on ff. 2<sup>b</sup>, l. 6, and 3<sup>a</sup>, first line, and comp. No. 1861 above. It is incomplete at the beginning, opening abruptly thus: فی سبیل الله باموالهم و انفسهم الخ.

The first kism is divided into forty bābs and begins on fol. 5<sup>a</sup>, the second comprises thirty-three faṣls and begins on fol. 74<sup>a</sup>. The title occurs at the end on fol. 91<sup>b</sup>, l. 2.

Ff. 1-91<sup>b</sup>, ll. 11; Nasta'liq; size, 6 $\frac{7}{8}$  in. by 5 in.

[FRASER 173.]

### 1864

Farasnāma-i-hindī (فرسنامه هندی).

Another larger treatise on farriery, translated by several learned Pandits from an old Sanskrit work, styled Śālihotra (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of all works dealing with it; see Rieu ii. p. 481), under the superintendence of Sayyid 'Abdallāh, known as 'Abdallāhkhan Bahādur Firūzjang, during the reign of the emperor Shāhjahān (A. H. 1037-1068 = A. D. 1628-1658). Sayyid 'Abdallāh died A. H. 1054 = A. D. 1644, 1645, seventy years old. The treatise opens with an introductory part, containing extracts from an older Persian book on farriery (فرسنامه فارسی), compiled in the time of Sulṭān Maḥmūd of Ghazna, in two bābs:

باب اول در آفرینش اسپان الخ (on the creation of horses), on fol. 4<sup>a</sup>.

باب دوم اندر رنگهای اسپ بهتر الخ (colours of the finer class of horses), on fol. 8<sup>b</sup>.

The real Indian horse-book (فرسنامه هندی) begins on fol. 10<sup>a</sup>, and is divided into two kisms; the first of

which (otherwise styled the فهرست or preface), on ff. 10<sup>a</sup>-32<sup>a</sup>, treats of the knowledge of horses and their good or bad characteristics (در معرفت افراس و بیان); the second, on ff. 32<sup>a</sup>-154<sup>a</sup>, of the diseases of horses and their cure (در دانستن علتهای که اسپ پیدا کند و معالجه آن). The first kism contains twelve bābs, the second, according to the preliminary remarks on ff. 10<sup>a</sup> and 32<sup>a</sup>, thirty-eight, but according to the detailed index on ff. 32<sup>a</sup>-34<sup>b</sup>, thirty-nine, and in the text itself forty-one; see the fortieth bāb on fol. 125<sup>a</sup>:

باب چهل در بیان صورت احسن و قوت اغلب و قواعد خریدن اسپ مشتمل بر دو فصل (which ought to be styled باب چهل در معالجه متفرقة دراز کردن موی عیال و دم: (و یکم اسپ و ادویه مرض متفرقه و آبتهای قرآن مجید برای مرض الخ).

The original Sanskrit work contained thirty-eight chapters only.

Beginning of the treatise: اسپ فکرت چوزین کند دانا - به که گوید نخست حمد خدا.

Other copies in the British Museum, see Rieu ii. p. 482, and in Copenhagen, see A. F. Mehren, p. 16, No. XXXIX. English translation by Joseph Earles, Calcutta, 1788.

Not dated.

Ff. 154, ll. 13; Nasta'liq; size, 9 in. by 6 in.

[BODL. OR. 590.]

### 1865

Another copy of the same.

Another modern copy of the فرسنامه هندی, which came originally from Kashmir, where it was acquired by A. S. (Schlagintweit), October 28, 1856. Beginning as in the preceding copy.

Introduction, in two bābs, on ff. 4<sup>b</sup> and 9<sup>b</sup>. Index, on ff. 10<sup>b</sup> and 11<sup>a</sup>. First kism, in twelve bābs, on fol. 11<sup>a</sup>; second, in thirty-eight bābs (in agreement with the Sanskrit original), on fol. 35<sup>b</sup>. Six pictures of horses, on ff. 6<sup>b</sup>, 26<sup>a</sup>, 40<sup>a</sup>, 47<sup>a</sup>, 52<sup>a</sup>, and 66<sup>a</sup>.

No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 88, ll. 12; clear Nasta'liq; size, 8 $\frac{1}{2}$  in. by 5 $\frac{3}{4}$  in.

[MS. PERS. e. 6.]

### 1866

A defective copy of the same.

This copy begins a few lines before the second bāb of the Introduction with the words: سوارشد و تازیانه . . . . زد الخ, corresponding to Bodl. Or. 590, fol. 8<sup>a</sup>, l. 8, and breaks off in the thirty-fifth bāb of the second kism with the words: . . . . واکر زبانش سبز باشد علاج, corresponding to Bodl. Or. 590, fol. 93<sup>a</sup>, l. 7.

Ff. 127-182, ll. 11; careless Nasta'liq, mixed with Shikasta; size, 8 $\frac{3}{8}$  in. by 5 $\frac{1}{4}$  in. [WALKER 39.]

## 1867

Midmâr-i-dânish (مضمار دانش).

A third treatise on farriery, entitled Midmâr-i-dânish or the hippodrome of knowledge, compiled on the basis of the best traditions, documents, and works on this subject by Niẓâm-al-din Aḥmad (see the author's name on fol. 3<sup>b</sup>, l. 8) at the command of Shâh 'Abbâs II of Persia (A. H. 1052-1077=A. D. 1642-1666), to whom it is dedicated. It was completed four years after the census of the Shâh's horses, taken in Rajab, A. H. 1067, that is, A. H. 1071=A. D. 1661; comp. another copy in Rieu ii. pp. 482 and 483.

Contents:

Preface, on fol. 1<sup>b</sup>.

Beginning: سپاس بقیاس خداوند جهانرا که اہلک و نهار الخ.

در بیان آغاز آفرینش (Mukaddimah or introduction), on fol. 4<sup>a</sup>.

The first marḥalah or stage (در ذکر محامد و ذمائم), subdivided into nine bâbs, on fol. 6<sup>b</sup>. The second marḥalah (در آداب), subdivided into nine bâbs, on fol. 26<sup>a</sup>. The third marḥalah (در معالجات امراض), subdivided also into nine bâbs, on fol. 42<sup>b</sup>.

Khâtimah or conclusion (در بیان مجمعی از اسپان) and the author's epilogue, on fol. 61<sup>a</sup>.

This copy was finished at Taharân in the beginning of Šafar, A. H. 1227=A. D. 1812, 15th of February, and presented soon afterwards to Sir Gore Ouseley by Faraj-allâhkhân, the transcriber of the Persian king Fath 'Alī Shâh; comp. Sir Gore Ouseley's account of this work, written in English on the fly-leaf. On fol. 64<sup>b</sup> there is found the donor's letter and at the bottom of it his seal.

Ff. 64, ll. 16; Nasta'liq; size, 6 $\frac{3}{4}$  in. by 4 $\frac{5}{8}$  in.

[ELLIOTT 132.]

## 1868

Another copy of the same.

Another, older, but slightly defective copy of the same work; the first seven-and-a-half lines of Elliott 132 are missing here, and this copy opens thus: از سخن حمد بی نیاز حقیقی میدان داری الخ, corresponding to Elliott 132, fol. 1<sup>b</sup>, last line but one.

Mukaddimah, on fol. 4<sup>b</sup>. Author's name and title, on ff. 3<sup>b</sup>, last line, and 4<sup>a</sup>, l. 8. First marḥalah, on fol. 7<sup>b</sup>, in nine bâbs; second, on fol. 35<sup>b</sup>, in nine bâbs; third, on fol. 58<sup>b</sup>, in nine bâbs; and khâtimah, on fol. 81<sup>b</sup>.

This work concludes on fol. 82<sup>a</sup>. Ff. 83<sup>b</sup>-85<sup>a</sup> are filled with talismans, which, if hung round a horse's neck, are said to be able to protect it against diseases, etc.

Ff. 85, ll. 13; Nasta'liq; illuminated frontispieces on ff. 1<sup>b</sup>, 35<sup>b</sup>, and 58<sup>b</sup>; size, 7 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in.

[FRASER 172.]

(c) *Arts and Games* (polytechnics, alchemy, agriculture, precious stones, physiognomy, archery, chess, and manners and customs of the East).

## 1869

Majmû'at-al-sanâ'i' (مجموعۃ الصنائع).

The collection of arts, a polytechnical work by an anonymous author, in 42 bâbs and 140 fašls, treating of all the various branches of artificial, especially alchemical, work and handicraft; for instance, the first bâbs teach the art of imitating pearls, rubies, sapphires, and other precious stones, of the solution of gold, of dyeing ivory, etc.

Beginning: حمد و سپاس بدیع الاساس حضرت صانعی را که مجموعه وجود جمیع موجودات الخ.

In the colophon of one of the India Office copies, No. 1752 (fol. 333<sup>b</sup>), the name of the author is given as Mir Yahyâ; in another of the same collection, No. 2363, as Ḥakim Failaṣûf-i-Maghribi; that the work must have been written before A. H. 1033=A. D. 1624 is evident from the following copy; comp. also Rieu ii. pp. 489 and 490.

A literal Turkish translation of this work was made at the request of Abdâlkhan, who was beheaded at Constantinople, A. D. 1668; comp. G. Flügel ii. p. 525, where a more detailed description of its contents is given. This copy is dated the 12th of Muḥarram, A. H. 1100, thirty-second year of 'Alamgir's reign=A. D. 1688, November 6, by Bahâidâs.

Ff. 72, ll. 15; Nasta'liq; size, 8 in. by 4 $\frac{5}{8}$  in. [FRASER 184.]

## 1870

Another copy of the same.

Another, much older, but very disorderly and not quite complete copy of the same work, copied in Rajab, 1033 (A. D. 1624, April, May), at Haidarâbâd. Beginning the same as in the preceding copy. It contains forty-two bâbs; in the index there are only mentioned forty-one, but the comparison with Fraser 184 shows that between the thirty-eighth and thirty-ninth one bâb is missing. The headings throughout the text are in hopeless confusion.

Ff. 59<sup>b</sup>-155, ll. 14-15; very careless Nasta'liq, mixed with Shikasta; size, 8 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in. [MARSH 56.]

## 1871

The same.

This copy is collated and annotated, but not dated. It agrees entirely with Fraser 184. It ends on fol. 77<sup>a</sup>, first line, and there is annexed to it on fol. 77<sup>a</sup>, second line, to fol. 79<sup>a</sup>, another short treatise on prayers and invocations.

No date.

Ff. 1-79, ll. 15; Nasta'liq; size, 8 $\frac{1}{2}$  in. by 4 $\frac{1}{2}$  in.

[BODL. OR. 451.]



## 1872

بدائع العمل فی (Badā'i'-al'amāl fi ṣanā'i'-al-hiyāl) (منافع الحیل).

A work on certain artifices and contrivances in the realm of natural science, by 'Abd-al-jānī 'Alā' Alkirmānī (fol. 3<sup>a</sup>). The author relates in the preface (on fol. 6<sup>b</sup>, l. 1 sq.) that during one of his travels he met with a man who had composed some books, در صناعات حیل; under his guidance 'Abd-al-jānī studied the subject and composed this رساله مختصر, dedicating it to Abū-almuẓaffar Sultān Muḥammad Khān (fol. 5<sup>b</sup>, ll. 8 and 9), who may perhaps be identical with the emperor 'Ālamgir's eldest son, who died A. H. 1087=A. D. 1676.

Beginning: حمدی فزون از حدّ عدّ و احصا و ثنائی  
 برون از حیطة احاطه و انتها ذات قدیم قدیری را که الخ

It is divided into four bābs and a khātimah:

باب اوّل در عمل وقت و ساعت که آنرا پنگان گویند, containing five faṣls, on fol. 7<sup>b</sup>.

باب دوم در زمردائم, in three faṣls, on fol. 92<sup>a</sup>.

باب سوم در برآوردن آب از بیربی معونت دلو  
ومؤنت شخصی که آب کشد, in two faṣls, on fol. 95<sup>b</sup>.

باب چهارم در فوائد متفرقه و درو پنج فائده است, on fol. 99<sup>a</sup>.

فائده اوّل در ساختن آلتی که بدان استخراج تقویم  
آفتاب توان کرد.

فائده دوم در ساختن شیشه ساعتی که از یک طرف  
او رنگ در ساعتی گذرد و از دیگری در نیم ساعت.

فائده سوم در اشارت به اصلی که قبله نما برآن سازند.

فائده چهارم در حیل عجب در وزن کردن چیزی.

فائده پنجم در حیل که ماهی در تابه چون ماهی زنده  
در آب حرکت کند.

فائده ششم در نقل سخن حجة الاسلام, on fol. 105<sup>a</sup>.

In many places drawings are added; these as well as the whole MS. are very carefully executed.

Not dated. It seems to have belonged to an imperial library, as there are *tughrās* on the first and last pages. On the first page: استصحبه الفقیر مصطفی  
طالب سردستاری شهرباری خانه خاصه.

Ff. 113, ll. 15; Nasta'liq; size, 7½ in. by 4¾ in.

[OUSELEY 111.]

## 1873

A treatise on the liquefaction of such metals as gold, silver, mercury, copper, iron, tin, lead, etc., in twenty-four bābs (رساله در باب کشتن جمیع رسائن), beginning: در باب کشتن رسائن یعنی هفت دهات  
یعنی زر و نقره و سیماب الخ.

The first bāb begins immediately after the short preface of six-and-a-half lines, without any author's name, with the liquefaction of steel (در کشتن پولاد).

No date.

Ff. 1-40, ll. 25; Nasta'liq; size, 11 in. by 6½ in.

[FRASER 205.]

## 1874

A short tract on alchemy, copied A. H. 1151=A. D. 1738, 1739, and beginning: درین هنگام که هنگامه  
شناس مزاجان آدم الخ.

In Fraser's hand-list this tract is styled بحق الخ (!).

Ff. 26, ll. 9; Nasta'liq, written on gold-ground; small illuminated frontispiece; size, 5½ in. by 3¾ in. [FRASER 207.]

## 1875

Risālah dar 'ilm-i-falāḥat (رساله در علم فلاحت).

A tract on agriculture by an anonymous author, divided into twelve bābs and a khātimah, beginning: للمد لله خالق الحب والنوى و خالق القدر و القوى  
و الصلوة على رسوله محمد و آله الخ.

Slightly injured and worm-eaten throughout.

No date.

Ff. 50, ll. 13; Nasta'liq; size, 9¾ in. by 5½ in.

[FRASER 188.]

## 1876

Various treatises, chiefly dealing with alchemy, the elixir of life, and similar matters.

1. Ff. 1-58, ll. 11, two columns:

Makhzan-al-hikmat (مخزن الحکمة), a scientific math-nawī, treating of the science of کیمیا, that is, on chemistry, metallurgy, and alchemy (see the title on fol. 6<sup>a</sup>, l. 8), and beginning:

بود نزد حکیمان خردمند

کلید گنج دل نام خداوند

سزوار ثنا آن کردگاری

که پیدا کرد سیماب از بخاری

It is divided into the following seven bābs:

(a) در بیان اشیاء کانی و نام هر یکی, on fol. 8<sup>a</sup>.

(b) ذکر آلات که درین صنعت کار آید, on fol. 13<sup>b</sup>.

(c) اندر ارواح (this bāb, the third according to the general index, is erroneously styled here چهارم).

(d) در تکلیس اجساد و احجار, on fol. 24<sup>b</sup>.

(e) در بیان تشمیع اجساد و احجار, on fol. 36<sup>b</sup>.

(f) در حل و تدبیر آن, on fol. 52<sup>a</sup>.

(g) در عقد و حل, on fol. 57<sup>b</sup>.

Dated the 8th of Jumâdâ-alawwal, A. H. 1017=A. D. 1608, August 20, by 'Abd-alkhâlîk ibn Muḥammad.

2. Ff. 59<sup>a</sup>-90<sup>a</sup>, ll. 21:

An anonymous prose-treatise on the same subject, divided into twenty bâbs, and beginning, without any preface, at once with the first bâb, on fol. 59<sup>b</sup>:

باب اول در تدبیر زینق که در عمل آید بیاض و حمرة کار آید اول در تنقیه زینق یستاند وزینق را آن مقدار الخ

An index on fol. 59<sup>a</sup>.

Dated by the same scribe the 20th of Jumâdâ-althânî, A. H. 1017=A. D. 1608, October 1.

3. Ff. 90<sup>b</sup>-94<sup>a</sup>, ll. 20-22:

A short glossary of all those Arabic terms which are used in chemistry and alchemy, with an interlinear Persian paraphrase, headed من اللغات, and beginning:

الطلق الکبریت الماء الفقه  
ابرك گوگرد آبى نقره

4. Ff. 94<sup>a</sup>-95<sup>b</sup>, ll. 19:

Short fragment of a treatise, در فن اکسیر (on the elixir or the philosopher's stone), in a muḥaddimah and two maḳâlas, beginning: اما بعد این . . . الحمد لله . . . رساله ایست در فن اکسیر مرتب بر مقدمه و دو مقاله اما مقدمه بر دو فصل است فصل اول در اثبات این علم و رد منکران این علم الخ

This treatise is very incomplete; it breaks off already in the beginning of the second fasl of the muḥaddimah فصل دوم در معرفت عقاقیری که درین صنعت دخلی دارند و عقاقیر سه قسم است حیوانی و نباتی و معدنی الخ

5. Ff. 96<sup>a</sup>-109<sup>b</sup>, ll. 19:

Fragment of an Inshâ or forms of letters, without beginning or end. There occurs a heading on fol. 106<sup>a</sup>: مغاوضه جلال الدین محمد اکبر پادشاه بعدد الله خان نامه نامی پادشاه: 109<sup>a</sup>: هندوستان بعدد الله خان اوزبك.

The right order of the leaves is: 96, 108, 109, 97 (lacuna), 100-107, 98 (lacuna), 99 (lacuna).

6. Ff. 110 and 111, ll. 17:

Fragment of an astronomical tract, defective both at the beginning and end.

Ff. 111; careless and unequal Nasta'lik; ff. 96-109 written by another hand; size, 10½ in. by 5½ in. [MARSH 675.]

## 1877

Jawâhirnâma (جواهرنامه).

The book of jewels, compiled by Muḥammad bin Maṣṣûr, who wrote about A. H. 700=A. D. 1300, 1301; see fol. 3<sup>a</sup>, ll. 11 and 12. He mentions as his sovereign Sultân Abû-alnaṣr Bahâdurkhân (see fol. 5<sup>a</sup>, l. 5), at

the desire of whose son, Abû-alfath Khalîl Bahâdurkhân (see fol. 6<sup>a</sup>, ll. 14 and 15), he wrote this book. For a detailed table of contents we refer to G. Flügel ii. p. 516; see also Rieu ii. pp. 464 and 465.

Beginning: ستایش و سپاس بی اندازه و قیاس صانعی را که جوهر صنعتش بازار کائنات را الخ

Contents:

The author's preface, on fol. 1<sup>b</sup>.

Index, on ff. 6<sup>a</sup>-7<sup>a</sup>.

Muḥaddimah (در مواد اجسام معدنی و کیفیت تکون ایشان و امور متعلقه با ایشان), on fol. 7<sup>b</sup>.

First maḳâlah (در جواهر), 'On precious stones,' in twenty bâbs, on ff. 10<sup>a</sup>, 20<sup>a</sup>, 27<sup>a</sup>, 30<sup>a</sup>, 31<sup>b</sup>, 34<sup>b</sup>, 35<sup>b</sup>, 40<sup>a</sup>, 44<sup>b</sup>, 48<sup>b</sup>, 50<sup>a</sup>, 52<sup>a</sup>, 53<sup>a</sup>, 56<sup>a</sup>, 56<sup>b</sup>, 58<sup>b</sup>, 60<sup>b</sup>, 63<sup>b</sup>, 64<sup>b</sup>, and 66<sup>b</sup>, and a khâtimah.

Second maḳâlah (در فلزات), 'On metals,' in seven bâbs, on ff. 76<sup>a</sup>, 79<sup>a</sup>, 81<sup>a</sup>, 82<sup>b</sup>, 84<sup>a</sup>, 85<sup>b</sup>, and 87<sup>b</sup>, and a khâtimah.

Dated by Mubârak bin 'Abdallâh alhindî alshirâzî, end of Jumâdâ-alâkhar, A. H. 877=A. D. 1472, beginning of December. Other copies of the same work in the India Office Library, Nos. 357 and 1097, margin-column, ff. 77<sup>b</sup>-124<sup>b</sup>.

Ff. 91, ll. 15; Nasta'lik; binding with flowers; size, 6 in. by 3½ in. [ELLIOTT 176.]

## 1878

A portion of the same Jawâhirnâma.

This portion of the Jawâhirnâma (here styled منتخب) contains the muḥaddimah (on fol. 4<sup>b</sup>) and the first maḳâlah (on fol. 6<sup>a</sup>); the rest is missing.

Beginning: سپاس بیقیاس صانعی را که جوهر صنعتش الخ

Not dated.

Ff. 1-32 and 62-65, ll. 16; Nasta'lik; size, 8½ in. by 5 in. [FRASER 179.]

## 1879

Another treatise on precious stones, describing their peculiarities, their different species, the places where they are found, their supposed influences, their value, etc. Composed by Aḥmad bin 'Abd-al'aziz Jauhari, on the basis of the 'original' جواهر نامه.

Beginning: الحمد لله الخ اما بعد میگوید احمد بن عبد العزیز جوهری که این رساله ایست منتخب از جواهر نامه اصلی.

It is divided into twelve chapters:

1. باب 1 در بیان معرفت الماس (diamond), on fol. 2<sup>a</sup>.

2. باب 2 در بیان معرفت یاقوت (hyacinth and sapphire), on fol. 6<sup>a</sup>.

3. باب 3 در بیان معرفت لعل (ruby), on fol. 9<sup>a</sup>.



در بیان معرفت زمرد (emerald), on fol. 10<sup>b</sup>.  
 در بیان معرفت مروارید (pearls), on fol. 12<sup>a</sup>.  
 در بیان معرفت فیروزه (turquoise), on fol. 15<sup>a</sup>.  
 در بیان معرفت پازهر حیوانی (bezoar), on fol. 17<sup>a</sup>.

در بیان معرفت عنبر اشهب (amber), on fol. 20<sup>a</sup>.  
 در بیان معرفت لاجورد (lapis lazuli), on fol. 22<sup>b</sup>.  
 در بیان معرفت مرجان (coral), on fol. 26<sup>b</sup>.  
 در بیان معرفت عقیق (cornelian), on fol. 28<sup>a</sup>.  
 در بیان معرفت یشم (jasper), on fol. 29<sup>a</sup>.

Not dated. Other copies in the British Museum (see Rieu ii. pp. 789 and 790) and in the India Office Library, No. 1997, ff. 1-13<sup>a</sup>.

Ff. 30, ll. 11; Nasta'liq; size, 8½ in. by 5¼ in. [OUSELEY 15.]

## 1880

Risâlah dar 'ilm-i-firâsat (رساله در علم فراست).

A tract on physiognomy in general by Nûrbakhsh, beginning: حمد و سپاس و ثنای بمقیاس حضرت حکیمی را که بموجب خمره طیبیه الخ.

Dated by Salâmi alkhunji the 25th of Shawwâl, A. H. 1044 = A. D. 1635, April 13.

Ff. 92<sup>b</sup>-124<sup>b</sup>, ll. 9; Nasta'liq; size, 7½ in. by 4 in. [HYDE 4.]

## 1881

A shorter tract on physiognomy.

An anonymous tract on the same subject, beginning:

اما بعد بدان ای داندۀ اهل زمان که این رساله است در علم فراست الخ.

Copied by Mir 'Alishîr alkhunji in the month Dhû-alhijjah, A. H. 1045 = A. D. 1636, May, June. See another treatise on general physiognomy in No. 1238, 23 above.

Ff. 212<sup>b</sup>-224<sup>b</sup>, ll. 10; Nasta'liq; size, 7½ in. by 4 in. [HYDE 4.]

## 1882

Mirât-alkiyâfat (مرآت القیافة).

A treatise on the special branch of physiognomical science, called Kiyâfat (that is, predicting a man's fortune from certain signs in his outward appearance), in metre (مقارب); see other tracts on the same subject in No. 1241, 28 and 48 above. The author's name is given in the colophon as (برج موهن محسوری). The book seems to have been composed in India, as on fol. 232<sup>a</sup>, l. 5, there is mentioned that in Hindi this art is called Sâmundrak (سامندرک). Beginning:

بنام خداوند دانای راز  
 حکیم زهر واسطه بی نیاز

It is divided into two bâbs; the first, on fol. 234<sup>a</sup>: در تعریف مردان; the second, on fol. 247<sup>a</sup>: در تعریف زنان, each being subdivided into two parts (در).  
 Not dated.

Ff. 229-258, ll. 13; Nasta'liq; size, 8 in. by 5½ in. [OUSELEY 15.]

## 1883

Risâla-i-manẓûm fi 'ilm-i-kiyâfat (رساله منظوم فی علم قیافة).

A metrical treatise on the same subject.

Title: رساله منظوم فی علم قیافة من مجربات افلاطون الحکیم العالم.

The book is represented as containing a tradition coming down from Plato, fol. 76<sup>a</sup>, l. 4:

هست روایت زفلاطون خبر  
 علم قیافة بر اهل هنر

Beginning:

حمد وستایش احد کبریا  
 آنکه روان داد و بیان خاک را

It gives descriptions of different parts of the body, adding the inferences which are to be drawn from their peculiarities.

Not dated.

Ff. 75-86, ll. 13; Nasta'liq; size, 9½ in. by 5½ in. [OUSELEY 225.]

## 1884

Dar tir-andâzi (در تیر اندازی).

Two treatises on archery; the first, an anonymous one, begins on fol. 1<sup>b</sup>: الحمد لله . . . بدانکه این ذکر است

در بیان تیر اندازی و قبضه کمان گرفتن و عیب و هنر الحمد لله . . . بدانکه این ذکر است

تیر و کمان دانستن الخ; the second is composed by Mirzâ Falih-allâh (مرزا فلیح الله) and begins on fol. 10<sup>b</sup>: سبحان ربك . . . و سلام علی المرسلین و الحمد لله رب العالمین حمد نامتناهی و سپاس و ستایش کما هی الخ.

This second treatise is dated by Sayyid Râjû (سید راجو) in Ahmâdâbâd, the 22nd of Shawwâl, in the fourth year of 'Âlamgir's reign (A. H. 1072 = A. D. 1662, June 10).

Ff. 49, ll. 12-15; Nasta'liq, by two different hands; size, 8½ in. by 4¼ in. [FRASER 177.]

## 1885

Another tract on archery and sword-fighting (رساله در هنر تیر اندازی و خنجر گذاری), made at the request of Muḥammad Šâdiq bin Khwâjah 'Abd-alrahmân Nakhshbandî, beginning: حمد بیحد و ثنای بیعد

مر قادی را که بقدرت کامله خوش از هیچ این وان  
بههم رسانیده الخ.

Dated the 11th of Sha'bân, in the forty-fifth year of  
'Ālamgir's reign (A. H. 1113 = A. D. 1702, January 11).

Ff. 1-42, ll. 11; Nasta'lik; size, 6½ in. by 5 in.

[FRASER 250.]

### 1886

Kashf-i-asrâr-i-ramy (کشف اسرار رمی).

The disclosure of the secrets of shooting, a third  
tract on archery, composed A. H. 1112 = A. D. 1700,  
1701 (the title is a chronogram), by Khwâjah Muḥam-  
mad Fâdil bin Khwâjah Muḥammad Kâsim (see ff. 51<sup>a</sup>  
and 55<sup>a</sup>). This treatise is divided into twenty-five  
bâbs, the last of which, consisting of thirty-one faṣls,  
contains a detailed treatise on farriery (on fol. 94<sup>a</sup>).

Beginning: حمد بیکد و سپاس بیعدد مر صانع  
بیچون و بیچگون را که عالم گوناگون با چندین شیون  
الخ.

Comp. Rieu iii. p. 1047<sup>a</sup>; another copy of the same  
in the India Office Library, No. 1744, ff. 37<sup>b</sup>-118<sup>a</sup>.

This copy is dated the 23rd of Rabi'-alawwal, A. H.  
1143 = A. D. 1730, October 6.

Ff. 49-126, ll. 17; Nasta'lik; size, 8½ in. by 5½ in.

[WALKER 39.]

### 1887

A fourth, very short tract on the same subject,  
anonymous.

Beginning: الحمد لله رب العالمین ..... اما بعد  
این رساله ایست در بیان تیر انداختن و قبضه گرفتن  
قال النبی الخ.

Other copies of the same in the British Museum  
(Rieu ii. p. 797<sup>a</sup>) and in the India Office Library, No.  
1627, ff. 113-119, where Mir Muḥammad of Nishâpûr  
is mentioned as author.

Not dated.

Ff. 84-89, ll. 16; Nasta'lik; size, 7½ in. by 4½ in.

[OUSELEY ADD. 115.]

### 1888

Bashâshat-alkalâm (باشاشت الکلام).

The liveliness of discourse, an amusing little game,  
a full description of which on the basis of this copy is  
given in Ouseley, Biographical Notices, pp. 244-246.  
As the author, Malik-al-din (see fol. 1<sup>b</sup>, l. 4), informs  
the reader in the preface, this game is an imitation of  
another one by his brother, called the 'play of sweet-  
hearts,' and whilst adopting the same method, he has  
introduced a considerable number of original and  
highly interesting features. He goes through the  
following twenty letters of the Persian alphabet:

1. ا, on fol. 2<sup>a</sup>, l. 13; 2. ب, on fol. 3<sup>b</sup>, l. 15; 3. پ,  
on fol. 6<sup>b</sup>, l. 10; 4. ت, on fol. 8<sup>b</sup>, l. 7; 5. ج (or چ), on

fol. 10<sup>b</sup>, l. 2; 6. ح, on fol. 12<sup>a</sup>, l. 5; 7. د, on fol. 13<sup>b</sup>,  
l. 2; 8. ر, on fol. 15<sup>a</sup>, l. 13; 9. س, on fol. 16<sup>b</sup>, l. 10;  
10. ش, on fol. 18<sup>a</sup>, l. 6; 11. ق, on fol. 19<sup>a</sup>, l. 14; 12. ک,  
on fol. 21<sup>a</sup>, l. 4; 13. گ, on fol. 22<sup>a</sup>, l. 14; 14. ل, on  
fol. 23<sup>b</sup>, l. 16; 15. م, on fol. 25<sup>a</sup>, l. 3; 16. ن, on fol. 26<sup>a</sup>,  
last line; 17. و, on fol. 27<sup>b</sup>, l. 8; 18. ه, on fol. 29<sup>a</sup>, l. 3;  
19. لا, on fol. 30<sup>b</sup>, l. 7; 20. ی, on fol. 32<sup>a</sup>, l. 7.

Each of these twenty becomes in turn the initial  
letter of the sweetheart's name and description. A  
long series of questions follows, and all the answers to  
these commence with the same letter. To each set of  
questions and answers there are added: a fard, a rub'â'i,  
a mukhammas, a ghazal, and a kit'ah in Persian,—  
a rekhta, a dohrâ, a paheli, a mukri, a kabit, and a  
pakhânâ in Hindûstâni. The other twelve letters of  
the alphabet are not taken into consideration by the  
author, as they are not commonly found in genuine  
Hindûstâni words.

Beginning: بعد از حمد سخن آفرینی که باشاره الخ.

This copy is dated A. H. 1144 = A. D. 1731, 1732.

Ff. 34, ll. 16-18; Shikasta; size, 8½ in. by 4 in.

[ELLIOTT 21.]

### 1889

Sardâr-nâma (سردارنامه).

A modern Persian treatise on the game of chess  
(شطرنج), by Shîr Muḥammadkhân, with the takhalluṣ  
Imân (ایمان), see fol. 6<sup>a</sup>, last two lines, and fol. 6<sup>b</sup>, l. 4,  
who began to compile it A. H. 1211 = A. D. 1796, 1797;  
see fol. 5<sup>a</sup>, lin. penult. (در سنه هزار و دود صد و یازده), for  
a great lover of chess-playing, Ḥusain-aldinkhân Bahâ-  
dur, who was in the service of the ruler of the Dakhan,  
Âsafjâh Nizâm-almulk Rustam-i-daurân, see fol. 5<sup>b</sup>,  
l. 1 sq., that is, Nizâm 'Alikhân Bahâdur Nizâm-almulk  
Âsafjâh II, who reigned from A. H. 1175-1217 = A. D.  
1762-1802.

Beginning: حمد متوافر و ثناء متکائر تسلیم بارگاه  
شاهنشاهی که مهره های ثوابی الخ.

This treatise is divided into six ma'arakât (معرکه),  
i. e. arenas or places of combat, which almost exclusively  
consist of diagrams with explanations; each deals with  
a special منصوبه, i. e. position or chess-problem.

Ma'arakah I, on fol. 7<sup>b</sup>, last line (در منصوبه بازی رومی)  
در منصوبه II, on fol. 58<sup>b</sup> (که بازی خورد نیز میگویند  
در منصوبه III, on fol. 88<sup>b</sup> (بازی فرنگی که بازی کلان نیز میگویند  
در (در بازی برد, or according to the heading in the text:  
در (در منصوبه بردن برد بازی خورد  
در منصوبه V, on fol. 94<sup>b</sup> (بازی زرافه); VI, on fol. 102<sup>a</sup> (بازی زرافه  
در بازی شطرنج کبیر و صورت بساط و ترکیب چیدن مهرهای آن و اصطلاحات  
شطرنج). The work ends on fol. 106<sup>b</sup>. Blank  
spaces for further diagrams on ff. 107-112. The



chronogram for the completion of this treatise is شطرنج مستقیم, A. H. 1212 = A. D. 1797, 1798. For older Arabic and Persian works on chess and all the technical words used in this game, see Bland's interesting treatise, 'On the Persian game of chess,' in the Journal of the Royal Asiatic Society, vol. xiii. (1852), pp. 1-70, and also Rieu ii. p. 490.

Bought at Sotheby's sales, 15th of August, 1884. Former owner: Rev. George Keene, 1810.

Ff. 112, number of lines in a page differing greatly; Shikasta; size, 7½ in. by 5½ in. [MS. PERS. e. 10.]

## 1890

'Akâ'id-alniswân (عقائد النساء).

A treatise on the customs and manners of eastern women, similar to (but not identical with) that treatise, which is translated into English by J. Atkinson, 'Customs and manners of the women of Persia,' Oriental Translation Fund, 1832.

Beginning: بر ضمیر منیر اخوان مهربان و عزیزان  
جانی پوشیده نمائد که این رساله ایست مشعر بر بیان  
افعال و اقوال زنان الخ

The lady authorities referred to are five in number:  
یاجی یسمن, خاله جان آغا, کلثوم نه نه, بی بی شاه,  
آرا ده بزم آرا. Comp. Atkinson, p. 2.

It is divided into fifteen chapters:

باب ۱ در بیان وضو و غسل و تیمم و غیره, on fol. 34<sup>b</sup>.  
باب ۲ در بیان نماز, on fol. 36<sup>a</sup>.  
باب ۳ در بیان روزه, on fol. 36<sup>b</sup>.  
باب ۴ در بیان نکاح و شروط آن, on fol. 38<sup>a</sup>.  
باب ۵ در بیان افعال و کردار شب زفاف و روز آن, on fol. 41<sup>b</sup>.

باب ۶ در بیان زائیدن زنان, on fol. 45<sup>a</sup>.  
باب ۷ در بیان حمام رفتن, on fol. 46<sup>b</sup>.  
باب ۸ در باب زدن سازها و فضیلت آن, on fol. 47<sup>a</sup>.  
باب ۹ در بیان معاشرت زنان با شوهران و خواهر شوهران, on fol. 48<sup>a</sup>.  
باب ۱۰ در بیان مطبوعات که بذکر واجب می شود, on fol. 49<sup>a</sup>.

باب ۱۱ در بیان تعویذ چشم زخم, on fol. 50<sup>a</sup>.  
باب ۱۲ در بیان محرم و نامحرم, on fol. 51<sup>a</sup>.  
باب ۱۳ در بیان استجابت دعاها, on fol. 51<sup>b</sup>.  
باب ۱۴ در بیان مهمان بخانه بردن و رفتن, on fol. 52<sup>b</sup>.  
باب ۱۵ کیفیت خواهر خواندگی, on fol. 53<sup>a</sup>.

Not dated; a modern copy.

Ff. 33-57, ll. 13; Nasta'liq; size, 7½ in. by 5 in.

[OUSELEY 15.]

(d) *Persian and Indian Picture-books and Specimens of Calligraphy.*

## 1891

Twelve pictures, collected by Sir W. Ouseley, A. D. 1811, at Isfâhân, Shirâz, Kâshân; containing portraits of Hâfiz, Sa'di, Shâh Ismâ'il, Sultân Sanjar, and fancy drawings.

Size, 12½ in. by 9½ in.

[OUSELEY 297.]

## 1892

Thirty-six pictures, representing garden and harem scenes, sports, and games.

Size, 12½ in. by 8½ in.

[OUSELEY ADD. 169.]

## 1893

Forty-four very fine pictures, mostly representing court, harem, and hunting scenes, intermixed with well-executed likenesses of Jahângir, Nûr Jahân Begam, 'Âlamgir, Shâhjahân, Mahârâjah Sûjân Singh, etc., and a few portraits of women. Most wonderful binding, exquisitely enamelled both inside and outside, with two miniatures.

Size, 17½ in. by 12½ in.

[OUSELEY ADD. 166.]

## 1894

Twenty-five gorgeous representations of harem scenes, battles, fights on elephants, birds, etc., and a few portraits, among them fine pictures of the Holy Virgin, of a European queen (probably Queen Elizabeth), of a charming Moorish or Spanish woman with cows and goats, of two Spanish ladies, etc. Numerous specimens of calligraphy, of which however only three are signed, one by Mushkinkalam (i. e. Mir 'Abdallâh of Tirmidh, with the takhalluṣ Waṣfî, who died A. H. 1025 = A. D. 1616; see Rieu i. p. 154<sup>a</sup>), on fol. 4<sup>b</sup>, and two by Muḥammad Ibrâhim, on ff. 6<sup>b</sup> and 22<sup>b</sup>.

Size, 13½ in. by 10½ in.

[OUSELEY ADD. 171.]

## 1895

Twenty-one pictures in the same style as those in the preceding collection, representing Shâh 'Abbâs Safi; Nûr Jahân Begam; Bânû Begam; Muḥammadshâh; the Holy Family (very fine drawing); Râjah Jaisingh (probably the ruler of Amber, who died A. H. 1156 = A. D. 1743; see Rieu iii. p. 1088<sup>a</sup>); the interior of a harem at Âgra; another one at Haidarâbâd, drawn by Fakîr-allâh; a Hindû lady after bathing; the emperor Jahângir after hunting; female pilgrims at the shrine of Shâh Madâr (one of the popular saints of India, who died A. H. 840 = A. D. 1436; see Rieu i. p. 361<sup>b</sup>); a Hindû woman of rank, visiting a Jogin or female devotee; an old woman, giving a love message; the emperor 'Âlamgir; the interior of a harem in Dihli; Zib-alnisâ, the daughter of 'Âlamgir; Mahârâjah Tiket or Tikait (تکیت) Râi Bahâdur (the minister of Oude,

who died A.H. 1215 = A.D. 1800, 1801; see Rieu i. p. 376<sup>b</sup>, foot-note); and several fancy drawings, one of them with the subscription Mallâri Râgini, another with that of Dipak Râg (two musical modes, the former sung during the rains, the latter at noon or dusk in the hot season). Of the specimens of calligraphy some are signed by the following penmen: Fakhr-aldin 'Ali, A.H. 998 = A.D. 1590, on fol. 1<sup>a</sup> (this piece was written for Mir Sayyid Husain); Muhammad Husain (perhaps the well-known calligrapher in Shâh Tahmâsp's time, called al-Tabrizî; see Rieu ii. p. 783<sup>a</sup>), on fol. 2<sup>b</sup>; Muhammad Shafi', on fol. 6<sup>b</sup>; Khudâyâr (خدایار), A.H. 1163 = A.D. 1750, on fol. 8<sup>b</sup>; Sikandar Kalandar, on fol. 12<sup>b</sup>; Shâh Muhammad (perhaps the same who translated the Râjatarangini from Sanskrit into Persian for Akbar, A.H. 998 = A.D. 1590; see Rieu i. p. 296<sup>a</sup>), on fol. 19<sup>a</sup>; and Ghulâm Faḡîr-allâh, on fol. 20<sup>b</sup>.

Size, 14½ in. by 10½ in.

[OUSELEY ADD. 170.]

### 1896

Thirty-seven pictures, both portraits and fancy drawings, in the same style as the foregoing collections. The first three of them, which were originally lying loose in the book, but are now bound together with the rest, represent a Muhammadan lady of importance with her female attendant; trading Fakîrs (very naturally executed); and a harem and garden scene. Among the others are a portrait of Timûr, pictures of Rustam and his son, of Çingizkhân entering Khwârizm, of Rustam in battle (two pictures), of beasts and birds, particularly of a fine wild camel bird (شتر مرغ صحرائی), of a penitent female Brahmin, and a likeness of the emperor Shâhjahân. In the calligraphical portion the following penmen appear, with their signatures: Muhammad Husain altabrizi (who can scarcely be identical with the calligrapher mentioned on fol. 2<sup>b</sup> in the preceding collection, since his specimen is dated A.H. 1049 = A.D. 1639, 1640, at Akbarâbâd), on fol. 10<sup>b</sup>; Muhammad Bâkir bin Zain-al-'âbidin alhusainî, with two ta'rikhs, giving as dates A.H. 1085 and 1089 = A.D. 1674 and 1678, on fol. 17<sup>b</sup>; Mir 'Ali al-Kâtib (who had the takhallus Majnûn and died about A.H. 950 = A.D. 1543, see Rieu ii. p. 531 and iii. p. 1089), on ff. 18<sup>b</sup> and 26<sup>a</sup>; Muhammad Afdal, with the date A.H. 1081 = A.D. 1670, 1671, on fol. 25<sup>b</sup>; Muhammad Husain alkashmirî Zarrinkalam, on fol. 29<sup>b</sup>; Sultân 'Ali almashhadî (who died in Harât, A.H. 919 = A.D. 1513, the teacher of Mir 'Ali al-Kâtib; see Rieu ii. p. 573<sup>a</sup> and iii. p. 1089), on fol. 32<sup>a</sup>.

Size, 15 in. by 10 in.

[OUSELEY ADD. 167.]

### 1897

Thirty-four portraits of the Moghul emperors and their sons, from Timûr to Muhammadshâh, in the following order (according to European custom):

1 and 2. Timûr; the first a real Tatar drawing, and no doubt a genuine likeness; the second a more softened one, by the adulation of an Indian artist.

3. Jalâl-aldin Mirânschâh, third son of Timûr.
4. Shâh Sultân Muhammad, son of Mirânschâh.
5. Sultân Abû Sa'id, son of Sultân Muhammad.
- 6 and 7. Sultân 'Umar Shaikh, sixth (according to others fourth) son of Sultân Abû Sa'id, two different pictures.
8. Sultân Bâbar, son of 'Umar Shaikh.
9. Humâyûn.
- 10 and 11. Akbar, two very similar and equally striking pictures by different artists.
12. Jahângir.
13. Jahângir and his court (an excellent picture; all faces considered to be genuine likenesses).
14. Jahângir in undress.
15. A son of Jahângir (شاهزاده پسر جهانگیر).
16. Prince Kâmbakhsh, another son of Jahângir.
17. Shâhjahân.
18. Shâhjahân and his court (all likenesses as in No. 13).

- 19 and 20. Shâhjahân again, two other portraits.
21. Prince Dârâ Shukûh, Shâhjahân's eldest son.
- 22 and 23. Shâh Shujâ' and Prince Dâniyâl, brothers of Dârâ Shukûh.
24. 'Âlamgir Aurangzib.
- 25 and 26. The same, two other portraits.
- 27-30. Muhammadshâh, four different portraits.
31. Sultân 'Azim-aldin.
32. A'zamshâh.
33. Bahâdurshâh.
34. Jahândârshâh.

Signatures, found in the specimens of penmanship: Bahâdur Singh; Muhammad Ibrâhim (see above in No. 1894), once with the date A.H. 1216 = A.D. 1801, 1802; Muhammad Ja'far ibn Muhammad 'Ali, grandson of Zarrinrakam (i.e. Hidâyat-allâh, who died A.H. 1118 = A.D. 1706, 1707; see Rieu i. p. 45 and iii. p. 1078<sup>a</sup>); Muhammad Dârâ Shukûh, with the date A.H. 1046 = A.D. 1636, 1637; Muhammad Hâshim Shirinkalam; 'Ali Ridâ 'abbâsi, with the date A.H. 1011 = A.D. 1602, 1603 (see Rieu ii. p. 782<sup>a</sup>); Fadl-allâh, with the dates A.H. 1130 = A.D. 1718 and A.H. 1134 = A.D. 1721, 1722; 'Imâd alhusainî, with the date A.H. 1015 = A.D. 1606, 1607; Muhammad Husain Tabrizî (comp. above in Nos. 1895 and 1896); 'Ali al-Kâtib (see No. 1896); 'Abd-alrashid (perhaps identical with 'Abd-alrashid Dailamî, a famous calligrapher, who died A.H. 1085 = A.D. 1674, 1675; see Rieu ii. p. 786<sup>b</sup> and iii. p. 1094<sup>a</sup>); Muhammad Sâdik (about A.H. 1102 = A.D. 1690, 1691; see Rieu ii. p. 784<sup>b</sup>); 'Alim-allâh Husainî; Muhammad Kâsim; Muhammad Kâmar-aldin; 'Ali Husain Bahâdur, etc.

An English description, both personal and historical, of the first twenty-seven portraits in this collection, is added by Sir Gore Ouseley.

Size, 16½ in. by 11¼ in.

[OUSELEY ADD. 173.]

### 1898

Twenty-two pictures and drawings, representing, among others, the catching of wild elephants with



tame ones; portraits of Zib-alnisâ, 'Âlamgir's daughter (see No. 1895), and of Muḥammadshâh (see the preceding collection); a parrot; nosegay of flowers; Frankish women; various Avatârs (or incarnations of Vishṇu), viz.: Râma Avatâr; Nri-singha Avatâr; the expected Avatâr; Kaçchapa Avatâr (twice); Kṛishṇa Avatâr; Matsya Avatâr and Varâha Avatâr; Asâwarî Râgini (a musical mode, see above in No. 1895); another Râgini; Mahâdeva and Pârvatî; Sri Kṛishṇa and Lakshman; portrait of 'Âlamgir (see the preceding collection); portrait of Mullâ Mu'min; assembly of Jogis and Jogins (male and female devotees, see above in No. 1895), etc. As penmen in the calligraphical part appear: Muḥammad Husain Tabrizi, on ff. 1<sup>b</sup> and 14<sup>b</sup> (see above in Nos. 1895-1897); Amân-allâh Kâdiri, with the dates A. H. 1146=A. D. 1733, 1734, and 1144=A. D. 1731, 1732, on ff. 3<sup>a</sup> and 19<sup>a</sup>; Muḥammad 'Ârif alḥusainî altirmidhî, on fol. 13<sup>a</sup>; 'Abd-alghafûr, on fol. 16<sup>b</sup>; Yâr Muḥammad (probably the same Munshî who compiled the دستورالانشا, or collection of letters relating to transactions in Bangâlah, A. H. 1151-1170; see Rieu iii. p. 1031<sup>a</sup>), on fol. 20<sup>b</sup>; 'Abd-alrahîm 'Anbarinkalam (see Rieu ii. p. 783<sup>a</sup>), on fol. 21<sup>a</sup>. An anonymous piece, on fol. 18<sup>b</sup>, is dated 13th of Rabi'-althânî, 1202 of the Bangâli era.

Size, 11½ in. by 9½ in.

[OUSELEY ADD. 174.]

### 1899

Seventeen pictures, mostly of beautiful women, with a few representations of men and paintings of flowers, etc.; splendidly illuminated throughout. Portraits of Tulukkân Kûcî (تولک خان قوچی) and Shâh Abû-alma'âlî, on fol. 17<sup>a</sup> (drawn by Khwâjah 'Abd-alṣamad), and of the emperor Jahângir (see above, No. 1897), on fol. 19<sup>b</sup>. Among the penmen of the calligraphic specimens only two appear with their signatures, viz. Muḥammad Sharif, on ff. 6<sup>a</sup>, 6<sup>b</sup> (with the date A. H. 1039=A. D. 1629, 1630), 7<sup>a</sup>, 9<sup>a</sup>, 15<sup>a</sup>, 18<sup>a</sup>, 18<sup>b</sup>, etc., and 'Abd-alrahîm 'Anbarinkalam (see the preceding collection), on fol. 17<sup>b</sup>.

Size, 13½ in. by 10½ in.

[OUSELEY ADD. 172.]

### 1900

Thirty pictures, illustrating Indian life, manners and customs, harem and love-scenes, battle-scenes, birds, etc. The following signatures with a few dates appear in the pieces of calligraphy: Ikbâlî alḥusainî, A. H. 995=A. D. 1587, on fol. 5<sup>a</sup>; Mâlik Dailamî, on fol. 5<sup>b</sup>; 'Ali Muḥammad Kashmirî, on ff. 10<sup>a</sup> and 12<sup>b</sup>; 'Abd-alghafûr (see No. 1898), on ff. 16<sup>b</sup> and 42<sup>a</sup>; Mahdî (about A. H. 1114=A. D. 1702, 1703; see Rieu ii. p. 782<sup>b</sup>), on fol. 17<sup>b</sup>; Husain, on fol. 20<sup>a</sup>; Muḥammad Rafî, son of Khwâjah 'Abd-alṣamî, on fol. 24<sup>b</sup>; Muhrkan (the seal-engraver), on ff. 27<sup>b</sup> and 37<sup>a</sup>; Shaikh Auliya, on fol. 28<sup>a</sup>; 'Abd-albakâi alḥusainî, on fol. 34<sup>a</sup>; Muṣṭafâ bin Nûr-i-Muḥammad, on fol. 36<sup>a</sup>; Nûr-i-Muḥammad Khudâdâd (the father of the preceding calligrapher), on fol. 40<sup>a</sup>; Sulṭân Muḥammad (perhaps identical with the calligrapher Sulṭân Muḥammad Khandân, a pupil

of Sulṭân 'Ali almashhadî, see above in No. 1896 and Rieu ii. p. 629<sup>a</sup>), on fol. 43<sup>b</sup>; Mahmûd, A. H. 1011=A. D. 1602, 1603, on fol. 45<sup>a</sup>; Jalâlî Tabîb, on fol. 48<sup>b</sup>; Aḥmad Sulṭân, on fol. 49<sup>a</sup>, etc.

Size, 15½ in. by 10 in.

[LAUD OR. 149.]

### 1901

Fifty-four pieces.

A collection of scraps, filled with Arabic, Persian, Hindûstânî, and Bangâli writing; many leaves contain mere trials of the pen. On a few leaves written by a European hand, a collection of Persian words, explained in English.

[OUSELEY 154.]

### 1902

Four leaves, being detached pieces of neatly copied Persian and Arabic manuscripts.

[OUSELEY 396.]

(c) *Miscellaneous.*

### 1903

Fath-almujâhidin (فتح المجاہدين).

Rules and regulations for Tipû Sulṭân's army, or the duties of men engaged in holy war, compiled under the superintendence of Tipû himself by Zain-al'âbidin (or with his full name, which we learn from No. 447 in the India Office Library: Zain-al'âbidin ibn Sayyid Raḍî of Shûshtar, the author of the مؤید المجاہدين, a collection of poetical khuṭbas), A. H. 1197=A. D. 1783; see fol. 8<sup>b</sup>, ll. 9-10. It is divided into the following eight bâbs:

1. در بیان مسائل عقائد و نماز و مسائل منع تنباکو. on fol. 6<sup>b</sup>.
2. در بیان فالنامه اذن علی و اسمای نو مقررى برای. on fol. 34<sup>a</sup>.
3. تقسیم حساب و لفظ وزن و تعداد مقررى الخ. on fol. 35<sup>b</sup>.
4. در بیان احکام بنام سرخشی و متصدیان تعلقه. on fol. 55<sup>b</sup>.
5. در بیان تفویض خدمات و غیره. on fol. 66<sup>a</sup>.
6. در بیان قواعد شهابداران و غیره. on fol. 77<sup>b</sup>.
7. در بیان قواعد سواران تعلقه عسکر. on fol. 80<sup>b</sup>.
8. در بیان قواعد پیاده تعلقه عسکر. on fol. 88<sup>a</sup>.

Beginning of the work, on fol. 3<sup>b</sup>: فتح ملک سخنورى و تسخير اقليم معنى پرورى بصمصام ثنائى سلطانى ميسر آيد که نه ورق فلک فردیست از دیوان قدرت او الخ.

Fol. 1<sup>b</sup> is a repetition of the same beginning, corresponding to ff. 3<sup>b</sup>-4<sup>a</sup>, l. 2, and fol. 2 is a repetition of fol. 36<sup>a</sup>, ll. 2-11. Moreover, fol. 36<sup>a</sup>, l. 1, down to the

middle of the last line, must be inserted immediately after fol. 1<sup>b</sup>. Tipû Sultân's autograph on fol. 3<sup>b</sup>. From fol. 36<sup>a</sup> down to the end the copy is written by the same hand which wrote fol. 1<sup>b</sup>. There are about twenty-one more or less complete copies of this work in the India Office Library, the best of which are Nos. 517, 713, 2211-2217, 3073, 3077, and 3093.

Ff. 96, ll. 13; Nasta'liq; size, 8 $\frac{3}{8}$  in. by 6 $\frac{1}{2}$  in.

[BODL. OR. 618.]

## 1904

A large collection of miscellaneous pieces in prose and verse, both in Persian and Arabic.

Four (and even five) different texts run side by side on the same page through the greater part of this curious MS. The *first* text fills the top of the page, ll. 5-8 (on ff. 39<sup>b</sup>-77<sup>b</sup>, 11-12 diagonal lines); the *second* the bottom of the page, ll. 4-7 (on ff. 39<sup>b</sup>-77<sup>b</sup>, 11-12 diagonal lines); the *third* and *fourth* the two halves of the centre, ll. 4-10.

Contents:

1. Ff. 1<sup>b</sup>-29<sup>a</sup>, top-lines:

Kitâb-i-manâhî (کتاب مناهى), that is: Traditions of the prophet on all that is forbidden to Muslims, collected by Kâdî Imâm Abû-alhasan Muḥammad bin Aḥmad bin Abi-alkâsim almaḥâmîlî (المحاملي), and accompanied by a Persian paraphrase, beginning: احمد الله رب العالمين .... این کتاب مناهيست خبرهای رسول صلوات الله عليه گفته است الخ

2. Ff. 29<sup>b</sup>-35<sup>b</sup>, top-lines:

A psychological tract, beginning: بدانکه طبیعت بقول بعضی الخ

3. Ff. 36<sup>a</sup>-77<sup>b</sup>, top-lines, and ff. 45<sup>b</sup>-77<sup>b</sup>, bottom-lines:

A mystical mathnawî, incomplete at the end, treating of all the principal topics of Ṣūfism in the form of questions, put by a murid, and answers given by the Pîr. Beginning:

چون غرّه صبح گشت پیدا - شد طرّه آسمان مطرّا

4. Ff. 78<sup>a</sup>-91<sup>b</sup>, top-lines:

Fragment of a mystico-theological tract, interspersed with numerous Kūrân-verses and traditions of the prophet.

5. Ff. 93<sup>b</sup>-103<sup>b</sup>, top-lines:

Forty traditions of the prophet, in Arabic (کتاب (الاربعين من احاديث رسول); see Jâmi's Persian paraphrase above in No. 894, 20.

6. Ff. 104<sup>a</sup>-129<sup>b</sup>, top-lines:

Bayân-albayâd wa-alḥumrah (کتابت بیان البیاض و الحمره), a Persian treatise on alchemy, ascribed to Abû 'Alî ibn Sinâ (Avicenna), who is said to have written it for Khwâjah Abû-alhasan (i.e. Kharakânî, who died A. H. 425=A. D. 1034, three years before Ibn Sinâ), and beginning: معلوم خداوندان بصیرت باشد که این کتاب اول یافتیم يك ورق نخستین از وی افتاده بود .....

این رسالتی است که شیخ رئیس ابو علی بن سینا نبشته است از بهر خواجه ابو الحسن، از من التماسی کرده الخ

It is divided into eight faṣls.

7. Ff. 130<sup>a</sup> and 130<sup>b</sup>, top-lines:

A few introductory lines to another (anonymous) tract.

8. Ff. 1<sup>b</sup>-44<sup>b</sup>, bottom-lines:

A treatise on Ṣūfism, beginning: الحمد لله کاشف اهل الخصوص بحقائق الخ

Copied A. H. 933=A. D. 1526, 1527.

9. Ff. 78<sup>a</sup>-90<sup>b</sup>, bottom-lines:

A short didactical mathnawî in Persian, with a prose-preface, beginning: الحمد لله الخیر لحقیات الضمائر البصیر بخبیات السرائر الخ

10. Ff. 93<sup>b</sup>-99<sup>b</sup>, bottom-lines:

Arabic prayers and invocations.

11. Ff. 100<sup>a</sup>-130<sup>b</sup>, bottom-lines:

A mystical treatise on love (مختصر در محبت و عشق), beginning: در پیدا کردن محبت و عشق و اقاویل حکما و علما در صفت و فضیلت وی، بدانکه اندر لغت عرب لفظ الخ

12. Ff. 1<sup>b</sup>-30<sup>a</sup>, centre-column (left side on the front-page of each leaf, right side on the back-page):

A treatise on the forty stations of the mystical road and other Ṣūfic topics, based on words and sayings of the great Shaikh Abû Sa'îd bin Abû-alkhair, who died A. H. 440=A. D. 1049 (see the end: من مقالات شیخ الحمد لله .... (ابو سعید ابو الخیر آورده اند که روزی خواجه طربقت شیخ ابو سعید ابو الخیر قدس الله روحه العزیز الخ

13. Ff. 30<sup>b</sup>-36<sup>a</sup>, centre-column (left side on the front-pages, right on the back-pages):

Arabic sentences in form of kiṭ'as (two baits each), ascribed to Imâm Shâfi'î almuṭṭalibî (died A. H. 204=A. D. 820).

14. Ff. 36<sup>b</sup>-63<sup>a</sup>, centre-column (left side on front-pages, right on back-pages):

A tract on the Sûras of the Kūrân, the reward granted to Muslims for reading them, and similar matters, in Persian.

15. Ff. 78<sup>a</sup>-82<sup>a</sup>, middle-column of the centre:

A short fragment of the same Persian treatise of Avicenna on Muḥammad's ascension (فی المعراج علی مذهب الحكماء من تصانيف الشيخ الرئيس حجة الحق علی الخلق ابی علی الحسین بن عبد الله ابن سینا البخاری .... بیان مقصود معراج و شرح وی، سپاس (خداوند آسمان وزمین را و ستایش الخ iv. This copy breaks off already in the first faṣl (در بیان پیدا کردن نبوت و رسالت).



16. Ff. 1<sup>b</sup>-37<sup>a</sup>, centre-column (*right* side on front-pages, *left* on back-pages):

A mystical tract on God and superlunar matters, beginning: فصل بدانکه الف که اول حروف تهجی است مرکب است از سه نقطه، نقطه اول روح قدس خوانند متوسط را روح الله خوانند و آخر را روح الامین خوانند الخ.

17. Ff. 43<sup>b</sup>-62<sup>b</sup>, centre-column (*right* side on front-pages, *left* on back-pages):

Fragment of a mystical mathnawî on the soul, the chapters of which, as far as we can make them out, are as follows:

صفت نفس عاشقه, on fol. 45<sup>b</sup>.

صفت جوق اول از اهل نفس عاشقه, on fol. 46<sup>b</sup>.

صفت جوق دوم از اهل نفس عاشقه, on fol. 49<sup>a</sup>.

صفت جوق سیوم از اهل نفس عاشقه, on fol. 50<sup>b</sup>.

صفت جوق چهارم الخ, on fol. 52<sup>b</sup>.

صفت نفس فقیره, on fol. 55<sup>a</sup>.

صفت نفس فانیه, on fol. 60<sup>b</sup>.

18. Ff. 78<sup>a</sup>-92<sup>b</sup>, centre-column (*right* side on front-pages, *left* on back-pages):

Fragment of a tract on talismans.

19. Ff. 78<sup>b</sup>-92<sup>b</sup>, centre-column (*left* side on front-pages, *right* on back-pages):

The breviary of Sayyid Aḥmad-aldin, etc. (ورد سلطان), in rest illegible . . . . (المشایخ سید اوحید الدین و . . .), incomplete at the end. (The great Shaikh Aḥmad-aldin Ḥamīd Kirmānī died A. H. 697=A. D. 1297, 1298.)

20. Ff. 93<sup>a</sup>-96<sup>a</sup>, centre-column (*right* side on front-pages, *left* on back-pages):

A treatise, در اختیار, on choosing special months and days, beginning: جعفر بن محمد الصادق گوید هر که . . . . . At the end: تمّت المجلس. ما نو بیند الخ.

21. Ff. 93<sup>a</sup>-95<sup>a</sup>, centre-column (*left* side on front-pages, *right* on back-pages):

Short fragment of a mathnawî in Persian, beginning: بناموسی قوی می رفت آن شاه الخ.

22. Ff. 103<sup>b</sup>-129<sup>a</sup>, centre-column (*right* side on front-pages, *left* on back-pages):

An Arabic treatise by Kūshairī (died A. H. 465=A. D. 1072, 1073), entitled: کتاب منشور الخطاب مشهور الابواب من کلام الاستاد الامام زین الاسلام ابی القاسم (القاسم) عبد الکرم بن هوازن القشیری الحمد لله . . . . . باب التوبة التوبة الندم علی . . . . . ما اجتمع الخ.

The last three pages of the same column (ff. 129<sup>a</sup>-130<sup>a</sup>) contain a باب عقد النوم and the beginning of a باب عقد اللسان.

23. Ff. 96<sup>b</sup>-103<sup>b</sup>, centre-column (*left* side on front-pages, *right* on back-pages):

An Arabic tract: القضايا البقرائية (Hippocrates' decisions).

24. Ff. 104<sup>a</sup>-130<sup>b</sup>, centre-column (*left* side on front-pages, *right* on back-pages):

A tract on alchemy, the elixir of life, and similar occult sciences, beginning: باب اندر صناعت علم کیمیا بدانکه علم کیمیا الخ.

Ff. 130; Naskhi, by different hands, often almost illegible; size, 6½ in. by 4½ in. [HUNT. DONAT. 18.]

## 1905

### Miscellanies.

This MS. contains various fragments and two complete treatises, viz.

1. A few Turkish lines, on fol. 1<sup>a</sup>, headed: انکجی مقاله حکما قولی موجبجه آدم صفی علیه السلام خلقتی بیاننده در . . . . .

2. The first three pages of an Arabic treatise, the رسالة اسرار النقطة, by Maulânâ Ḥusâm-aldin 'Alī of Badaghīs (Bādaghīs), on ff. 1<sup>b</sup>-2<sup>b</sup>, ll. 17.

3. A few historical reports in Persian, on ff. 3<sup>a</sup> and 3<sup>b</sup>, each headed خبر.

4. The Persian treatise on oaths, entitled الرسالة اليمينية, and composed by 'Ain-alkudāt of Hamadān, who died A. H. 535=A. D. 1140, 1141 (according to Ḥājī Khalfa, A. H. 525=A. D. 1131), and Imām Aḥmad alghazālī, who died A. H. 517=A. D. 1123, 1124; comp. Ḥ. Khalfa iii. p. 458, No. 6432, on ff. 4<sup>b</sup>-13<sup>b</sup>, ll. 17.

Beginning: سلام الله تعالى على المجلس الایمنی المنعمی الاقتضوی الرضوی الصفوی الکفوی الخ.

Copied in the middle of Muḥarram, A. H. 942=A. D. 1535, middle of July.

5. A few lines from another treatise by Aḥmad alghazālī, styled رسالة نورته, on fol. 14<sup>a</sup>.

6. Khalīl bin Ibrāhīm's treatise on peculiar arithmetical calculations, dedicated to Sulṭān Muḥammad II bin Murād bin Muḥammadkhān (reigned A. H. 855-886=A. D. 1451-1481), and beginning: شکر و سپاس سزاوار حضرتست که ذات او از صفت امکان مقدس و مبراست وثنای بی قیاس لائق عزتست الخ, on ff. 17<sup>b</sup>-64<sup>a</sup>, ll. 14.

The author's name appears on fol. 18<sup>a</sup>, l. 10. It is divided into a mukaddimah, ten faṣls, and a khātimah.

The title of the treatise is, according to Rieu ii. p. 449 (comp. also Ḥ. Khalfa vi. p. 29): مفتاح الكنوز. ارباب قلم و مصباح رموز اصحاب رقم.

The mukaddimah deals with preliminary questions and begins on fol. 19<sup>b</sup>; the ten faṣls are:

1. در ضرب, on fol. 27<sup>a</sup>.

2. در ضرب ذارع و اقسام آن, on fol. 32<sup>b</sup>.

3. در ضرب امداد و اقسام آن یعنی در قسم مکيلات, on fol. 34<sup>b</sup>.

4. در ضرب اقسام موزونات, on fol. 36<sup>a</sup>.

5. در قسمت, on fol. 39<sup>b</sup>.

6. در معرفت قسمت غرما, on fol. 41<sup>b</sup>.  
 7. در خطائین مبناء عمل بر تناسب چهار یا سه عدد, on fol. 44<sup>a</sup>.  
 8. در بیرون آوردن جذر مطلق هر عددی که او را در, on fol. 48<sup>a</sup>.  
 9. در بیرون آوردن ضلع کعب, on fol. 51<sup>a</sup>.  
 10. در استخراج مال المال بسه مرتبه, on fol. 54<sup>a</sup>.  
 Conclusion on various arithmetical questions, on fol. 58<sup>a</sup>.  
 Dated end of Rabi'-alawwal, A. H. 914=A. D. 1508, end of July.

Ff. 64; Nasta'lik, by different hands; size, 8½ in. by 6 in. [SALE 83.]

## 1906

## Miscellanies.

A kind of Persian almanack, containing different pieces in prose and verse, without any value; it begins with a sort of تقویم or calendar, on fol. 1<sup>b</sup>; then follows a فالنامه (prepared, as the preface pretends, by the wazir Buzurjmīhr for Hārūn-alrashīd!), on fol. 7<sup>b</sup>; a series of short tales, anecdotes, and bits of poetry, on fol. 11<sup>b</sup> sq., and a series of نصائح, on fol. 30<sup>b</sup>, partly in prose, partly in verse. A second part, introduced by a new frontispiece, contains 100 advices (بند), given by the wise Luḡmān to his son, on fol. 37<sup>b</sup>; see No. 1241, 44 in this Catalogue; a description of Hindūstān by Mirzā Ashraf of Kāshghar in form of a letter to his friends, on fol. 43<sup>a</sup>; the same گلشن خیالات by Mirzā Tāhīr Naṣrābādī, on fol. 48<sup>b</sup>, which is found in Fraser 206, fol. 172<sup>a</sup> sq.; see No. 1623, 6 in this Cat.; two other tracts on similar subjects, viz. تعریف سرایای در بیان, on fol. 56<sup>a</sup>, and مجنون که عاشق انشا نموده, on fol. 58<sup>b</sup>. At the end some ruḡa'āt. A third part, also introduced by a new frontispiece, begins on fol. 65<sup>b</sup>, and contains short historical accounts of Ālamgīr and his successors in the Moghul empire, some miscellanies in prose and verse on various matters, on fol. 90<sup>a</sup>, and some extracts from the مجمع الصنائع (perhaps identical with the مجموعه الصنائع; see above, Nos. 1869-1871), on fol. 112<sup>a</sup>.

Ff. 126, ll. 11; Nasta'lik; small illuminated frontispieces, on ff. 1<sup>b</sup>, 37<sup>b</sup>, and 65<sup>b</sup>, every page surrounded with a gilt stripe; size, 6½ in. by 4½ in. [FRASER 188 A.]

## 1907

## Varia.

The first portion on ff. 74-174 contains a tract on marriage (در بیان عقد نکاح), on fol. 74<sup>b</sup>; admonitions for Khwājah Nizām-almulk Tūsi, by Khwājah 'Abdallāh Anṣārī (who died A. H. 481=A. D. 1088), on fol. 76<sup>b</sup>; letters and documents, on ff. 79<sup>b</sup> and 91<sup>b</sup>; and fragments of ethical, historical, and biographical works, on ff. 118<sup>a</sup> and 170<sup>a</sup>, etc. The second portion on ff. 176-

304 is quite a worthless scribbling, containing bits of an Arabic-Persian dictionary, short fragments and scattered pieces in prose and verse, etc. The only part of interest is ff. 200<sup>b</sup>-208<sup>b</sup>, containing two mathnawīs (not found anywhere else), viz.: 1. کتاب هفت مجلس, on fol. 200<sup>b</sup>; 2. مجلس افروز, on fol. 205<sup>b</sup>. Beginning of the first:

پیش از آن دم که بود کوی مکان  
 بود آنگنج گرانمایه نهان

The second is defective at the end.

The author of this poetry is simply styled: حضرت ایشان. Perhaps 'Urfī is the author, since there follows immediately a poetical piece by him on fol. 409<sup>a</sup>. This portion has also a date, viz. A. H. 1030=A. D. 1620, 1621.

Ff. 74-304; written by many different hands; size, 7¾ in. by 4½ in. [SELD. SUPERIUS 9.]

## 1908

## Catalogue (فهرست کتبخانه اچھی صاحب).

A catalogue or rather a hand-list of MSS., preserved in the library of Acéhai Sāhib, that is, according to Beale's Oriental Biographical Dictionary, p. 22: Prince Baland Akhtar, the brother of the emperor Muḥammad-shāh and author of a poem: ناهید اختر (completed A. H. 1139=A. D. 1726, 1727), written by Shaikh Sharaf 'Alī and dated the 27th of Shawwāl, A. H. 1211=A. D. 1797, April 25. This catalogue comprises 1413 numbers and is divided into the following parts:

1. Qurān, with commentaries and collections of traditions (Nos. 1-127), on fol. 1<sup>b</sup>.
2. History, biography, ethics, tales, etc. (Nos. 128-366), on fol. 10<sup>a</sup>.
3. Breviaries, books of prayers and invocations, and other works on similar matters (Nos. 367-484), on fol. 25<sup>a</sup>.
4. Geomancy, astronomy, astrology, arithmetic, etc. (Nos. 485-518), on fol. 34<sup>b</sup>.
5. Sūfism (Nos. 519-749), on fol. 38<sup>a</sup>.
6. Law and philosophy (Nos. 750-983), on fol. 62<sup>a</sup>.
7. Arabic, Persian, and Turkish lexicography (Nos. 984-1005), on fol. 79<sup>a</sup>.
8. Medicine and veterinary art (Nos. 1006-1134), on fol. 80<sup>a</sup>.
9. Persian and Rekhta poetry and tadhkiras (Nos. 1135-1314), on fol. 88<sup>b</sup>.
10. Riddles, enigmas, etc. (Nos. 1315-1321), on fol. 99<sup>a</sup>.
11. Epistolography and refined prose-composition (Nos. 1322-1357), on fol. 100<sup>a</sup>.
12. Hindūstānī works in prose and verse (Nos. 1358-1381), on fol. 102<sup>a</sup>.
13. Miscellanies and Addenda (Nos. 1382-1413), on fol. 104<sup>a</sup>.

Ff. 106, ll. 11; large and distinct Nasta'lik; worm-eaten throughout; size, 8¾ in. by 5½ in. [OUSELEY ADD. 10.]



## 1909

A paper roll, written in Persian (Shikasta). Size, 20 feet by 6 inches. It contains the accredited copy of a judicial decree, passed in one of the law-courts of Calcutta, in the case of one Mirzâ Muḥammad Šâdik Khân of Murshidâbâd *v.* Hâjî Muḥammad Mahdi. It is dated the 26th of August, A. D. 1785. The reverse page contains two documents relating to the same case.

In several places occurs a seal with the name Sayyid Ḥasan Khân 'Ali Khâdim-alshar':

سید حسن خان علی

خادم الشرع

۱۵

[OUSELEY 412.]

## 1910

A paper roll, written in Persian (Shikasta). Size, 32 feet, 9 inches by 8 inches. It contains the minutes of a lawsuit, dated the 24th of September, A. D. 1785.

Title: در جواب دعوی نامه نوابصاحب مؤتمن الملك مبارك الدولة سيد مبارك عليخان بهادر فيروز جنگ نوشته بمهر و دستخط مرزا علي بيك داروغه تاري مل پيشكار حويلي نوابصاحب سابق الاقباق مرقومه نوزدهم ۱۹ شهر ذلعدة سنة ۱۱۹۹ هجري مطابق يازدهم ماه آسن سنة ۱۱۹۲ بنگله روز شنبه.

On the reverse side are found several documents in Persian and Bangālī, relating to the same case.

In several places occurs a seal with this inscription:

نانك حمد ۱۱۹۹

۲۷

[OUSELEY 411.]

## 1911

A double copy of 'Orders of Council respecting the native (Indian) Courts of Judicature' (احكام كونسيل), in Persian, containing thirty-seven *or* orders. The first begins: *اول آنكه در هر محال دو كچهری عدالت مقرر گردد یکی از آن باسم ديوانی عدالت مفصل برای انفصال قضایای ملکی الخ*.

Both copies seem to have been written by the same hand in Nasta'liq; the first comprises ff. 7, ll. 17-18; size, 13 in. by 8 $\frac{1}{4}$  in.; the second, ff. 7, ll. 16-17; size, 12 in. by 7 $\frac{3}{8}$  in.

[Ms. Pers. c. 3.]

## 1912

Collection of letters and documents, mostly in Persian, one in Bangālī (?), and one in Arabic.

Fol. 10 is the copy of a letter of the emperor Shāh 'Ālam.

On fol. 24<sup>a</sup>, *kašidah* by Čakannātha (چکناٹا), with the *takhalluṣ* Ḥakīr, beginning:

کلمکم بگوید از زمان - کن مدح آن عالی مکان

It is entitled *قصیده در مدح*, and composed for Colonel William Franklin.

Another *kašidah* by the same poet, on fol. 18<sup>a</sup>, beginning:

دوش از کسل و ماندگی سفر

چون فتادیم بر سر بستر

Ff. 25.

[OUSELEY 408.]

## 1913

Twenty-eight pieces.

Letters, written by different persons, in Persian, with the exception of piece 27, which is composed in Hindūstānī. On the first page six seals.

[OUSELEY 407.]

## 1914

Ff. 12, with ornamented margins.

Models for writing the Arabic characters. Each leaf is devoted to one letter according to the order of the alphabet, showing its figure in connection with other letters. Several leaves seem to be wanting.

They are written by Muḥammad 'Ali, A. H. 1189 = A. D. 1775, 1776, according to a note on the first leaf: محمد علی ۸۹۱۱.

[OUSELEY 405.]

## VIII. COMPOSITIONS OF EUROPEANS.

## 1915

An English-Persian vocabulary, written by Robert Hughes, English merchant in the kingdom of India in the city of Ajmir, A. H. 1026 = A. D. 1617. Fol. 1<sup>a</sup> shows a coat of arms, ff. 2-4 are blank; on fol. 5<sup>a</sup> two miniatures, one representing a lady, and between both, in Persian language and Persian characters, a statement about the origin of this vocabulary and the date of the copy. On fol. 5<sup>b</sup> a certain Tūmājān of Armenia (توماجان ارمنی) tells us that he compiled and gathered the materials of this work for Mr. R. Hughes, in Ajmir, in the same year of the Hijrah, 1026, in the reign of Jahāngir, Akbar's son; on fol. 6<sup>a</sup> the same Persian statement by R. Hughes follows in Roman characters; at the bottom of the page the sketch of a female figure; on fol. 7<sup>a</sup> the same statement by R. Hughes in English; ff. 8-11 blank; on fol. 12<sup>a</sup> the Lord's Prayer in English, in Persian with Roman characters, and in Persian with Persian characters; on fol. 13<sup>a</sup> the name of R. Hughes again, and the coloured sketch of a horse; ff. 14-18 blank; on ff. 19<sup>a</sup>-21<sup>b</sup> a short outline of Persian grammar, beginning with the alphabet; fol. 22 left blank; on fol. 23<sup>a</sup> the vocabulary begins at last, arranged in the following manner: each page is divided into three columns; the *first*, on the left side, shows the form of an English dictionary in the order of the English alphabet; the *second* column gives the corresponding Persian words in Roman characters, and the *third* the

same in Persian characters. The first word is 'abase or cast down,' Persian *فرور آوردن*; the middle column gives wrongly 'feruzamadan' instead of 'feruzawardan.'

Ff. 89, 3 coll., with a great variety in the number of lines; size, 9¼ in. by 7 in. [BODL. OR. 492.]

## 1916

First sketch or 'brouillon' of a Persian-English dictionary, compiled by G. Bedwell, and given to Archbishop Laud, A. D. 1633. It fills 520 leaves (size, 13⅞ in. by 8½ in.), each page containing two columns and each column comprising 5-10 words. It is arranged alphabetically, according to the *first* and *second* letters of the words. The greater part of the Persian words being left without an English explanation. Only a limited number filled in.

[LAUD OR. 151.]

## 1917

The autograph of J. Golius' Persian-Latin dictionary, afterwards transfused into Edm. Castell's famous lexicon. Golius finished it the 11th of July, 1643. The first thirty pages are interleaved, and many small additions are affixed to the leaves now and then. The original pagination shows 374 leaves, but by a mere mistake in numbering, as no lacuna is to be found anywhere; see the following two notes on the last page:

1. In hoc lexico MS. folia 303 et 354 nullibi extant: quae quidem nullo casu adverso exciderunt, sed ab Amanuense folia minus attente (ut videtur) numerante sunt praetermissa. Attestor Thom. Mareschallus. Nov. xiv. st. novo. 1662. Dordraci.

2. Folia hujus MS. (exceptis 303<sup>to</sup> et 354<sup>to</sup>, de quibus D. Thom. Mareschallus 13 Nov. st. novo, 1662, Dordraci monuit) praeter nonnulla a principio usque ad 30<sup>am</sup> paginam interfoliata et hinc inde sparsim foliola aliquot affixa, numero fuisse 374, attestamur N. Paget. Mart. Murray. Mayi vi. st. vet. 1665, Londini.

Golius finished his work with the assistance of the secretary of the Persian envoy to the Duke of Holstein, Hakwirdi (see No. 441 in this Catalogue).

Ff. 372, 2 coll.; size, 12½ in. by 8½ in. [MARSH 213.]

## 1918

A rich collection of letters, chiefly relating to Castell's (or rather Golius') Persian lexicon.

Contents:

1. Letter of Edm. Castell to J. Golius (Prof. in Leyden), dated the last of January, 1662, London, in *Latin*.

2. The same to the same, London, 14th of February, 1662, in *Latin*.

3. The same to the same, dated Charterhouse Yard, London, 8 Cal. August, 1662, in *Latin*.

4. The same to the same, 6 Id. September, 1662, Charterhouse Yard, London, in *Latin*.

5. The same to the same, November 28, 1662, in *Latin*.

6. Letter of Marschall to Golius, Dordrecht, February 6 or 16, 1662, in *Latin*.

7. The same to the same, Dordrecht, March 5, st. nov. (new style), 1662, in *Latin*.

8. The same to the same, Dordrecht, July 6, 1662, in *Latin*.

9. The same to the same, Dordrecht, August 10, 1662, in *Latin*.

10. The same to the same, Dordrecht, October 11, 1662, in *Latin*.

11. The same to the same, Dordrecht, December 4 or 14, 1662, in *Latin*.

12. The same to the same, Dordrecht, January 19 or 29, 1663, in *Latin*.

13. The same to the same, Dordrecht, February 2 or 12, 1663, in *Latin*.

14. The same to the same, Dordrecht, July 3 or 13, 1663, in *Latin*.

15. The same to the same, Dordrecht, August 27, 1663, in *Latin*.

16. Letter of Robert Paget to Golius, Dordrecht, March 16, 1662, in *Dutch*.

17. The same to the same, Dordrecht, April 5, 1662, in *Dutch*.

18. The same to the same, Dordrecht, June 1, 1662, in *Dutch*.

19. Paget and Marshall to the same, Dordrecht, September 21, 1662, in *Dutch*.

20. The same to the same, Dordrecht, October 21, 1662, in *Dutch*.

21. The same to the same, Dordrecht, November 30, 1662, in *Dutch*.

22. Extract uyt de Engelsche brief van Dr. Edm. Castellus aen R. Paget, London, January 9 or 19, 1663, *Dutch*.

23. Letter of Caesar Calandrin (bedienaer des H. Evangely in de Nederduitsche gemeente) to Golius, London, November 28, 1662, in *Dutch*.

24. Letter of B. Stuart to Golius, Kal. Jun., 1663, in *Latin*.

25. Letter to Golius in *Latin*. Signature and date illegible.

26. Another anonymous letter to Golius, in *Latin*.

27. Another in *Dutch*.

28. Joint declaration by Caesar Calandrin, Paget, J. Windet, Mart. Murray, and John Tibbotts, in *English*, November 28, 1662.

The remaining leaves are filled with bits of Oriental writing, the fragment of a Latin translation of Jâmi's Yûsuf and Zalikhâ, etc., and twenty-two pages of contributions to Persian lexicography, written by different hands (mostly by Marshall).

[MARSH 714.]

## 1919

A nearly complete Italian-Oriental dictionary, compiled in European manner by a European hand. It comprises 185 leaves (size about 12 in. by 8 in.), every page of which has about thirty to thirty-two lines in



four columns. The first column on the left side contains the Italian words in alphabetical order, the three other columns the equivalents in Arabic (column 2), Turkish (column 3), and Persian (column 4). Here and there a leaf is missing, and very unfortunately many pages are severely injured at the bottom, pieces of paper being torn away, etc.

[FRASER 23.]

## 1920

English-Persian dialogues.

Two series of Persian-English or English-Persian dialogues, on ff. 1<sup>a</sup>-13<sup>b</sup> and 15<sup>a</sup>-40<sup>b</sup>. Both are apparently identical, but the older and larger one is the second, beginning on fol. 15<sup>a</sup>; from that the first appears to have been copied, but in an incomplete manner; namely, ff. 15-20 are identical with ff. 1-6; ff. 21 and 22 with ff. 12 and 13; ff. 23 and 24 with ff. 9 and 8; ff. 28 and 29 with ff. 10 and 11; and fol. 30 with fol. 7. Ff. 25-27 and 31-40 have no equivalents in the first series. Both are arranged in three columns, the first of which, on the right side, contains the Persian phrase in Persian characters, the second or middle one the same in Roman characters, and the third or last one (on the left) the corresponding English sentence.

Beginning of both series: راست میگوئی این سخن تحقیق است. You say true: your words are very certain.

The Persian text—in the larger, second series at least—seems to have been written by an eastern hand.

Ff. 40, 3 coll. in each page; two different European hands; size, 9 $\frac{1}{4}$  in. by 6 $\frac{3}{8}$  in. [GREAVES 41 (olim 44).]

## 1921

The first (entirely worthless) sketch of a Persian-Latin dictionary, made in pencil by T. Hunt. There are altogether thirty-six leaves more or less filled; the whole of the rest of many hundred leaves being left blank. Two columns in each page.

Size, 13 $\frac{1}{2}$  in. by 7 $\frac{7}{8}$  in.

[BODL. OR. 314.]

## 1922

A short Persian-Latin grammar, beginning with the nine exclusively Arabic and the four exclusively Persian letters of the alphabet, together with an appendix, on ff. 20<sup>b</sup>-23<sup>a</sup>, containing small bits of Ethiopic grammar and Ethiopic reading-lessons, with an interlinear Latin and—on the first page—also an interlinear Persian paraphrase. Copied probably by Bodley himself.

Ff. 23; European handwriting; size, 7 $\frac{1}{8}$  in. by 4 $\frac{5}{8}$  in.

[BODL. OR. 219.]

## 1923

One of Mr. Fraser's commonplace books, in which he collected various documents, containing a great number of leaves, only twenty-five of which are covered with writing (Shikasta, size, 8 $\frac{5}{8}$  in. by 4 $\frac{7}{8}$  in.), the rest being left blank. It comprises a series of notes and letters, especially about Indian trade, the

emperor 'Ālamgīr's last will (وصیت نامه محیی الدین), on fol. 13<sup>a</sup> ('Ālamgīr died, according to the inscription of this will, the 27th of Dhū-alka'dah, A. H. 1118=A. D. 1707, March 2); a firmān given by the emperor Muḥammad Farrukhsiyar to English merchants, in which they are exempted from all taxes in Indian ports, on fol. 23<sup>a</sup>; and Persian translations of the 'oratio dominica,' the 'Symbolum Apostolicum,' and the 'Decalogus,' on fol. 25.

[FRASER 118.]

## 1924

Adversaria.

Paralipomena Historiae Saracenicae, etc., a hand-book or diary, containing various extracts from Persian authors with Latin paraphrases and notes, in European handwriting, compiled, no doubt, by Bodley himself.

[BODL. OR. 377.]

## 1925

Adversaria.

Another diary of the same kind by the same, beginning on fol. 1<sup>a</sup> with 'Excerpta historica, ad nuptias, partim aliorum spectantia.' There are altogether fifteen leaves (with many blanks between them) more or less filled with notes, relating to Arabic and Persian matters.

[BODL. OR. 378.]

## 1926

Sixty-four pieces.

A collection of letters, being the private correspondence of Mr. Andrews, an English gentleman, during a long residence in India; so according to a note on the first page. On piece 9 occurs the seal of Shāh 'Ālam.

[OUSELEY 409.]

## 1927

1. Pieces 1-21. A similar collection of Persian letters, preceded on fol. 1 by a small collection of seals.

2. Ff. 22-49. A collection of scraps, being mostly Persian letters and pieces of Persian poetry, but also compositions in Arabic, Hindūstānī, Telugu (?), Bangālī.

On fol. 38, a 'list of the names of Rajahs who were passed in Province of Terpperah.'

3. Ff. 51-58. A small collection of Persian letters and documents. On the first leaf a collection of seals.

[OUSELEY 406.]

## 1928

Letters, pasted on thirty-seven leaves, collected into one volume. The first leaf contains a small collection of seals; the greater part is occupied by private letters in Persian; on fol. 5 copy of a letter of the emperor Shāh 'Ālam; towards the end a great number of small scraps filled with Persian writing; two Turkish letters on fol. 28; several small pieces in the handwriting of Sir W. Ouseley.

[OUSELEY 404.]

## 1929

A similar collection of sixty-six pieces, containing short letters in Persian, other leaves filled with poetical quotations in Persian (among them several odes of Hâfiz); some pieces seem to have formed part of larger manuscripts. Piece 60 contains the Lord's Prayer in Hindûstânî and transliteration into Latin characters; other leaves with incantations and charms.

[OUSELEY 157.]

## 1930

Ff. 1-19. A small collection of letters in Persian, in different handwriting. The first leaf contains several seals.

[OUSELEY 280.]

## 1931

1. Ff. 1-7. The Persian alphabet, explanation of the orthographic signs (Maddah, Jazm, the vowels, etc.), exercise in writing Persian (a ghazal by Hâfiz), a few Persian words explained in English.

2. Ff. 9<sup>b</sup>-20. Paradigms of Hindûstânî and Persian verbs, specimens of Hindûstânî writing (three gits or hymns), a few lines of Hindûstânî transcribed into English.

3. Ff. 22-37. Hindûstânî phrases in Nâgari and Persian characters, transcribed and translated into English.

4. Ff. 38-49. Elementary exercises in Arabic and Persian.

5. Ff. 52-60. Extracts from the Mahâbhârata in Sanskrit and Hindûstânî.

6. Ff. 64-71. Copy of a few pages of Arabic text, made by Sir W. Ouseley (see the note on fol. 64<sup>b</sup>). On ff. 68 and 69 the Arabic text is accompanied by a translation in another (Malay?) tongue.

[OUSELEY 399.]

## 1932

1. Ff. 1-15. Collection of sixty fantastic alphabets.

On fol. 1<sup>b</sup> we read: 'Copied by me from an original MS. in the collection of Lord Teignmouth, in all sixty alphabets. W. O.' On fol. 16 a cuneiform alphabet.

2. Ff. 16-34. Persian and Hindûstânî exercises, probably from the pen of Sir William Ouseley.

[OUSELEY 160.]

## 1933

1. Ff. 1-24. Collection of Persian words and phrases, translated into English.

2. Ff. 26-43. Phrases and, towards the end, a few letters and documents in Persian, with an English translation.

[OUSELEY 398.]

## 1934

1. Ff. 1-6. Paradigms of auxiliary verbs in Hindûstânî, Bangâli, Persian, and English.

2. Ff. 7-16. Alphabetical 'list of Hindûstânî words

that have some resemblance in sound, but differ in orthography.'

3. Table of the Devanâgarî alphabet, with its equivalents in the Mugh, Tibetan, Bangâli, Mâhâjenka, and Persian characters. Ff. 1-7.

List of compound letters in Devanâgarî and Bangâli. Ff. 8-29.

Copied by a European hand on European paper.

[OUSELEY 308.]

## D. ZOROASTRIAN LITERATURE IN OLD BACTRIAN (OTHERWISE STYLED ZAND), PAHLAVÎ, PÂRSÎ OR PÂ-ZAND, AND PERSIAN.

## 1935

Vandidâd-sâda (ونداد سادہ).

A copy of the Vandidâd-sâda (being an arrangement of the chapters of Vandidâd, Yaçna, and Vispered for liturgical use), in old Bactrian, or, as they are commonly called, Zand characters; see the edition of E. Burnouf, Paris, 1829-1843, and of H. Brockhaus, Leipzig, 1850.

This copy was made in the year 1050 of the Yazdajird era (A.D. 1681), see the colophon quoted in Spiegel, Die traditionelle Literatur der Parsen, Wien, 1860, p. 10; Westergaard, Zendavesta, vol. i, preface, p. 7, note 2. It belongs to the second class of Vandidâd MSS., Anquetil, tom. i, part ii, page iii. The title given to this book on the back of the MS. is: 'Leges sacrae ritus et liturgia Zoroastri;' the original title, as appearing in the colophon: 'Jaṭ-diṭ dâd;' see also Rieu i. p. 53<sup>b</sup>. It was presented to the Bodleian Library in 1718, by Mr. George Bowcher, a merchant in Sûrat, and brought from India by Richard Cobbe, 1723.

Ff. 350, ll. 15; size, 10½ in. by 8¾ in. [BODL. OR. 321.]

## 1936

Another copy of the Vandidâd-sâda.

According to the colophons on ff. 200 and 201, this MS. is copied by Mōbad Bhihâ bin Dastûr Rustam bin Dastûr Bahrâm, the son of Dastûr Khurshêd bin Dastûrân Dastûr Hôshang Âsâ Sunjânân, for Mōbad Mânakji, in the year 1105 of the Yazdajird era, = A. D. 1737, in Nausâri, district of Sûrat in Gujarât. There are two colophons, the first of which, on fol. 200<sup>b</sup>, runs thus:

تمام شد کار من نظام شد کتاب یزیشه بروز رشنه راست  
بماء اردیبهشت امشاسفند سال اور یک هزار صد و پنج از  
شاهنشاه یزدگرد شهریار ساسان تخمه کاتب الحروف من  
بنده دین به مازدیسنان موبد بهیکها بن دستور رستم  
بن دستور بهرام بن دستوران دستور خورشید پرستار درگاه  
معظم آتش ورهرام صاحب ساکن قصبه نوساری سرکار سورت



داخل بلاد گجرات اندر ملك هند نوشتنم بحسب فرموده  
شیت صاحب مهربان فیض رسان شیت صاحب موند  
مانكجی شیت نوشته شد

A second colophon, on fol. 202<sup>a</sup>:

کاتب الحروف من دین بنده دین به مازدیسنان موند  
نهیکهها بن دستور رستم بن دستور بهرام ولد دستور خورشید  
بن دستوران دستور هوشنگ آسا لقب سنجانان پرستار درگاه  
آتش وهرام صاحب ساکن قصه نوساری سرکار سورت  
داخل بلاد گجرات اندر ملك هند نوشتنم وخوانیداران  
وآموزانیداران الخ

Ff. 202, ll. 15; size, 9 $\frac{7}{8}$  in. by 6 in.

[OUSELEY 384.]

### 1937

Khurda Avastâ.

The Bactrian text of the Khurda (i. e. small) Avastâ, copied A.D. 1646, comp. Westergaard, *Zendavesta*, p. 15 of the preface (note), and p. 143 sq. of the text. It contains a collection of the Yashts, Nyâyish, and Gâhs, and is identical with that which Anquetil du Perron mentions in his 'Zendavesta,' tom. i, part ii, page vi. It closely agrees for the greater part with the two Paris MSS., No. 4 fonds Anquetil 80, and No. 3 supplement. Anquetil fol. An index in Devanâgarî characters on ff. 1-3<sup>b</sup>. Beginning of the text itself on fol. 4<sup>b</sup>.

Ff. 297, ll. 15; size, 8 $\frac{5}{8}$  in. by 5 $\frac{1}{8}$  in.

[FRASER 258.]

### 1938

A part of the same Khurda Avastâ.

This portion of the Khurda Avastâ, the Bactrian text along with a Persian paraphrase, contains chh. i-xi, xvii, xxxxi (Âfrîgân Gâhanbâr, beginning with ver. 3), xxxxii (Âfrîgân Gâthâ, beginning with ver. 4), and Yaçna, ch. lix (beginning with ver. 2). See 'Avesta,' from Prof. Spiegel's German translation of the original MSS., by A. H. Bleek, London, 1864, vols. ii and iii.

On the fly-leaf, fol. 1, is written: این کتاب پیرامون یشت که آنرا خورده اوستا میگویند حروف پهلوی را ترجمه شد. 'This book is the Pêrâmûn Yasht, which they call Khurda Avastâ. Of the Pahlavî (sic) words, there is added a Persian translation.'

Throughout in good preservation and clearly written. Without date.

Ff. 85, ll. 15; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in.

[OUSELEY 243.]

### 1939

Âbân Yasht.

The Bactrian text of the Âbân Yasht, transliterated into Arabic characters. It is divided into thirty کرده. Edited by Westergaard, *Zendavesta*, pp. 157-173.

Not dated.

Ff. 1-21; Nasta'lik.

[OUSELEY 30.]

### 1940

Râm Yasht.

The Bactrian text of the Râm Yasht, transliterated into Arabic characters. It is divided into eleven Kardas. See Westergaard, *Zendavesta*, pp. 259-266. This copy is imperfect at the end; it ends with ver. 57.

Not dated.

Ff. 34-43; Nasta'lik; seems to be written by the same hand as the preceding MS. [OUSELEY 28.]

### 1941

1. Khurdâd Yasht, transcribed into Arabic characters, introduced by a prayer in Pârsî, which is peculiar to copies of the Khurda Avastâ, written in Îrân. Beginning: مس ووه فیروزگر باد مینوی خرداد وتشترباد وفرور دین خشتوتره اموره مزدا اشم وهی الخ

On ff. 176<sup>a</sup>-179<sup>b</sup>. See Westergaard, *Zendavesta*, p. 155 sq.

2. The beginning of a prayer in Pârsî, called نام خوار, 'the Lord's name,' on fol. 179<sup>b</sup>. Another fragment of the same (likewise the beginning), on ff. 197<sup>b</sup>-198<sup>b</sup>. Comp. Ed. Sachau, *Neue Beiträge zur Kenntniss der Zoroastrischen Litteratur*, p. 11, and p. 27, note 1.

3. A Patet (formula of confession), similar to, and in places identical with that one published by Spiegel in his 'Grammatik der Pârsisprache,' Leipzig, 1851, pp. 156-160. At the beginning imperfect: هیخت وهورشت; see Spiegel, loc. cit., p. 156, l. 2. On ff. 180<sup>a</sup>-196<sup>b</sup>.

On fol. 197<sup>a</sup> follows a fragment (end) of another prayer in Pârsî, called نماج اورمزد, 'Ormazd's prayer.' The whole is extant in a MS. of the British Museum, Add. 8996, fol. 45<sup>b</sup>; edited by Ed. Sachau, *Neue Beiträge*, p. 26.

4. Bahrâm Yasht, fragment at the beginning: ونام یزه تنام زیوتمو آعد مرومده مزدا وره ترغنو الخ. See Westergaard, *Zendavesta*, p. 249, l. 6 (mainyavanâm). On ff. 199<sup>a</sup>-213<sup>b</sup>.

On fol. 213<sup>b</sup> we read دستور مهربان, 'written by Mihrbân, the son of Dastûr Ardshîr.'

On the first page (fol. 176<sup>a</sup>), 'Wm. Ouseley—Shîrâz—1811, May 9.' There are leaves missing after ff. 179, 184, 190, 196, 197, 198, 204, 205, 206, and 211.

Ff. 176-213, ll. 10; Nasta'lik, size, 7 $\frac{3}{8}$  in. by 4 in.

[OUSELEY 110.]

### 1942

1. Ff. 1-3<sup>a</sup>. Persian paraphrase and commentary to the prayer *Ashem vohû*, see the same in Rieu i. p. 52<sup>b</sup>, and iii. p. 1067<sup>a</sup>.

2. Ff. 3<sup>a</sup>-5<sup>b</sup>, l. 3. Persian paraphrase to Khurshêd-Nyâyish, vv. 1-5. See Westergaard, *Zendavesta*, p. 313.

3. Ff. 5<sup>b</sup>, l. 3-6<sup>a</sup>, l. 4. Persian paraphrase to Yaçna, ch. lxvii, vv. 66 and 67.

4. Fol. 6<sup>a</sup>, ll. 4-11. Prescript concerning the recitation of the prayer Yathâ ahû vairîô; see the same in Rieu i. pp. 52<sup>b</sup> and 53<sup>a</sup>.

5. Ff. 6<sup>a</sup>, l. 11-6<sup>b</sup>, l. 7. Prescript concerning the ceremony of purification, called Barashnôm.

6. Ff. 6<sup>b</sup>-15<sup>a</sup>. Extracts from the Minôikhirad, in Persian prose.

The original of this work was composed in Pahlavi, but it is translated into Pârsi, Sanskrit, Persian verse and prose. See Spiegel, *Die tradit. Lit. der Parsen*, pp. 135-150; *Grammatik der Pârsisprache*, p. 128 sq.; about the redaction in Persian verses, see Ed. Sachau's 'Contributions to the knowledge of Pârsi literature,' in the *Journal of the Roy. Asiat. Society*, July, 1869, p. 7 sq.

7. Ff. 15<sup>a</sup>-18<sup>b</sup>. Description of the twenty-one Nusks (books), which Zoroaster is said to have brought from heaven. 'They are the same which Wilson mentions in 'The Pârsi Religion unfolded,' pp. 444 and 445.

8. Ff. 18<sup>b</sup>, l. 3-20<sup>b</sup>, l. 2. Ormazd explains to Zar-tusht why the day Khurdâd (the 6th) of the month Farvardin is a particularly distinguished day, enumerating those events which happened on it.

9. Ff. 20<sup>b</sup>, l. 3-21<sup>b</sup>. Jamshêd deposited in one of his buildings seven things, where they remained till destroyed by Iskandar Rûmî; specification of them.

10. Ff. 22-56<sup>a</sup>. 'Ulamâ-i-islâm (علمای اسلام). Edited by T. Olshausen, *Fragmens relatifs à la religion de Zoroastre*, Paris, 1831; translated into German by Vullers, *Fragmente über die Religion Zoroasters*, Bonn, 1833; comp. also F. Spiegel, *Avesta, die heiligen Schriften der Parsen*, Leipzig, 1852, i. p. 32 sq. This MS. offers considerable variations from the Paris MS., from which the edition is made. Besides the part from fol. 28<sup>b</sup>, l. 3 (در دیگر مذاهب میگویند) to fol. 32<sup>a</sup>, l. 1 (بفرمایم) is not found in the edition, where it would have to be inserted between the words رستاخیز and وشگفت on p. 9, lin. ab inf.

The much-quoted explanation of Avastâ, Zand, and Pâzand (fol. 28<sup>a</sup>, edit. p. 9) runs in this MS. as follows: اوستا زبان اورمزد است وزند زبان ما وبازند آنکه در هر اوستا زبانی که کشوری بدانند که چه میگوید; comp. F. Spiegel, *Grammatik der Pârsisprache*, p. 13; *Zeitschrift der D. M. Gesellschaft*, xvii. pp. 708-710.

11. The romance of Anûshirwân in prose. About the same story, but in other redactions, see Ed. Sachau, 'Contributions' etc., in the *Journal of the Roy. Asiat. Society*, July, 1869, p. 30 sq.

This redaction, being without a political tendency, was probably composed in India. Here the Khalif Ma'mûn makes the pilgrimage to Anûshirwân's mausoleum. See Ed. Sachau, 'Contributions,' p. 36, and comp. also Rieu i. p. 51<sup>a</sup>.

This MS. is not dated, but it is written by the same scribe who wrote No. 1955 below, viz. Shaikh Muḥammad Bâkîr, A. H. 1153=A. D. 1740, at Sûrat.

Ff. 1-72, ll. 13; Nasta'lik; size, 9½ in. by 5½ in.

[OUSELEY 225.]

## 1943

## 1. Collection of prayers:

(a) Fol. 1<sup>b</sup>. اوستای نان خوردن in Pârsi, written in Arabic characters. Beginning: ارزانی آراسته باد از همه دام الخ.

(b) Fol. 6 (bound in the wrong place). The Kusti-prayer (اوستای کستی); the introductory and concluding prayers are in Pârsi, the chief prayer in Bactrian, viz. Yaçna 13, 25-29; the whole in Arabic characters.

The following pieces are all in Bactrian and Bactrian characters:

(c) Fol. 2<sup>a</sup>. Ashem vohû (see the preceding copy, No. 1).

(d) Fol. 2<sup>b</sup>. Yathâ ahû vairîô (see the preceding copy, No. 4).

(e) Fol. 3<sup>a</sup>. اوستای نان خوردن, Yaçna 5, 1.

(f) Fol. 3<sup>b</sup>. اوستای کمیز کردن consisting of Yaçna 35, vv. 4-6, 13-16, and a third piece, which in this form we cannot identify with any passage in the Bactrian texts.

(g) Prayers to the five day-times:

Hâvan, on fol. 4<sup>b</sup>. See Westergaard, *Zendavesta*, p. 325, ver. 1.

Rapithwin, on fol. 5<sup>a</sup>, ib., p. 326, ver. 1.

Uziran, on fol. 5<sup>b</sup>, ib., p. 327, ver. 1.

Aiwisrûthrem, on ff. 5<sup>b</sup> and 7<sup>a</sup>, ib., p. 328, ver. 1.

Ushahin, on fol. 7<sup>a</sup>, ib., p. 330, ver. 1.

2. Ff. 8-10. Persian treatise, called آهین, 'custom' (آگین for آهین), on certain customs connected with the festival Naurôz in old Sāsānian times, and their signification. Beginning: ملوک بنوروز از گاه شاه کیخسرو و تا بروز کار یزدجرد بن شهریار آخر ملوک عجم آهین ملوک چنین بوده است که روز نوروز نخست کسی از مردمان بی گناه بیرون از خدم وحشم که با پادشاه الخ.

3. Ff. 11-18. Collection of prayers in Bactrian (Arabic characters) and Pâzand, along with a Persian explanation.

Ashem vohû, on fol. 11; Yathâ ahû vairîô, on fol. 12 (see above, on fol. 2); prayers for the five Gâhs, on fol. 13; and some minor extracts of the Bactrian texts, on fol. 14<sup>b</sup>; اوستا عطسه کردن, prayer against the evil influence of sneezing; prayer in Pâzand with a Persian paraphrase, on ff. 17 and 18; exposition about the two birds Amrôsh and Camrôsh. See F. Spiegel, *Grammatik der Pârsisprache*, p. 172. Imperfect at the end.

On the first page is prefixed a diagram, showing the influence of the planets on the different days of the week.

Not dated, but the handwriting is identical with that of No. 1953 below, which was copied A. H. 1225=A. D. 1810.

Ff. 1-19, ll. 12; cursive Nasta'lik; size, 7 in. by 4½ in.

[OUSELEY 120.]

## 1944

## Bundelesh.

Pahlavi text of the Bundelesh. This Zoroastrian cosmogony has been edited and translated into German



by F. Justi, Leipzig, 1868; he gives a description of this MS. in the preface, p. xiii sq. It is preceded by the *نیرنگ عطسه* and five introductory verses, both in Persian. An older edition of the *Bundehesh* by Westergaard, Copenhagen, 1851. The first chapter in text and German translation by Spiegel, *Zeitschrift der D. M. G.* xi. p. 98 sq.

The arrangement of the single chapters is entirely different from that of the oldest copy (in Copenhagen), which has been followed by both editors, Westergaard and Justi. Compared with the editions, the arrangement is this: chh. xv-xxiii, i-vii, xii-xiv, xxiv-xxvii, xxxi, vii (latter part)-xi, xii (only the title).

In this copy there are missing the last portion of chh. xxvii, xxviii, xxix, xxx, and the latter half of chh. xxxi-xxxiv.

On fol. 65 we find the *Pārsi* translations of (1) a portion of ch. 5=fol. 37<sup>b</sup>, l. 13 sq. (ed. of Justi, pp. 13, l. 5-14, l. 4), on fol. 65<sup>a</sup>; (2) and of ch. 25=fol. 48<sup>b</sup>, l. 16 sq. (ed. of Justi, pp. 12, l. 6-13, l. 2), on fol. 65<sup>b</sup>.

A small fragment of the *Bundehesh* is noticed in Rieu i. p. 51<sup>b</sup>.

On ff. 55<sup>b</sup>-56<sup>b</sup> there are twelve *Riwayât* (short rules and sentences) in *Pahlavi*.

The MS. is not dated. Handwriting clear and distinct.

Ff. 12-56 and fol. 65, ll. 19; size, 7½ in. by 6 in.

[OUSELEY 121.]

### 1945

*Sad dar* (صد در).

The same poetical version of the 'book of hundred chapters' (*کتاب صد در نظم*) which is described in Rieu i. pp. 48 and 49, made by *Îrānshāh bin Malikshāh* at the request of *Dastūr Shahriyār bin Dastūr Ardashir bin Bahrāmshāh*, see ff. 4<sup>b</sup>, l. 5 sq., and 5<sup>b</sup>, last line sq., in the year of the *Yazdajird* era 864 (A.D. 1494)=A.H. 900; see the last verse of the book:

ده و چار بود از محرم که من - شتر کرده تأریخ آن در سخن  
'It was the 14th of Muharram when I made the word *شتر* the chronogram of this book.' The consonants of *شتر* added together give 900.

Beginning: بنام خداوند ذات صفات - خداوند فیض و خدای حیات.

It has been translated into Latin by Th. Hyde in '*Vetorum Persarum etc. religionis historia*,' Oxford, 1760 (second edition), p. 445 sq. See besides, F. Spiegel, '*Die traditionelle Literatur der Parsen*,' Vienna, 1860, p. 182; and Ed. Sachau, '*Contributions*,' in *Journal of the Royal Asiatic Society*, 1870, p. 280, etc.

No date.

Ff. 1-75, ll. 13; *Nasta'liq*; size, 9¼ in. by 5¾.

[OUSELEY 56.]

### 1946

Another copy of the same.

According to the colophon on fol. 175<sup>b</sup> this copy was made by *Herbad Mihrnôsh*, son of *Dastūr Bahrām* (*هیربد مهرنوش دستور بهرام*), in *Nausârî* in *Gujarât*, in the year of the *Yazdajird* era 1091=A.D. 1722.

Ff. 116-175, ll. 16; cursive *Nasta'liq*; size, 7¾ in. by 4½ in.

[OUSELEY 110.]

### 1947

*Zartusht-nâma* (زرتشت نامه).

A mythical history of Zoroaster in Persian verse (*metre mutakârib*). It was composed by *Zartusht-i Bahrām bin Pazhdû*, in the year of the *Yazdajird* era 647=A.D. 1277-1278, according to his own statement in the colophon of that MS., from which E. B. Eastwick translated it. This translation is published in '*The Parsi Religion unfolded*,' by J. Wilson, Bombay, 1843, pp. 477-522; comp. also Anquetil's *Vie de Zoroastre*, *Zend-Avesta*, part ii. pp. 1-70, and the '*Mujizât-i Zartushtî*' in *Gujarâti*, Bombay, 1840.

Beginning:

سخن را بنام خدای جهان - بآغاز در آشکار و نهان

An account of this work is given by J. Wilson, l. c., p. 417 sq.; by F. Spiegel, '*Die traditionelle Literatur der Parsen*,' Wien, 1860, p. 181; and in Rieu i. p. 46 sq. The last verse

ندانم سپاس خداوند گفت

که با دانش دین مرا کرد چُفت

corresponds to '*The Parsi Religion*,' p. 521, l. 25, in Eastwick's translation.

Not dated. This MS., however, is due to the same hand as No. 1951 below, which was copied for Sir W. Ouseley, probably in 1811.

Ff. 33, ll. 13; *Shikasta*; size, 8¾ in. by 7 in. [OUSELEY 40.]

### 1948

A defective copy of the same.

Badly copied by a European hand; a date—Nov. 30, 1800—appears at the top of fol. 1<sup>b</sup>. Imperfect at the end. The last verse

چو يك روز از آن دانش آگاه گشت

که کار آن سخن را هوا خواه گشت

corresponds to the preceding copy, fol. 20<sup>a</sup>, l. 8.

Ff. 55, ll. 14-18; only the reverse of each folio filled with text; size, 11 in. by 8½ in. [OUSELEY 397.]

### 1949

*Zartusht-nâma* in prose.

The same *Zartusht-nâma* in a Persian prose-paraphrase. The first fifty-eight baits of the original are given both in the poetical form and in prose; but from there down to the end only the prose-version is found. Beginning the same as in No. 1947. The two initial baits are thus paraphrased: این سخن را بنام خدای جهان شروع میکنم که در ظاهر و باطن بغیر از نام او هیچ کاری تمام و کمال نمی شود و کسی را استواری نگیرد الخ.

Not dated. The colophon runs simply thus: تمام شد کتاب زرتشت نامه.

Ff. 66, ll. 13; *Nasta'liq*; size, 8½ in. by 4¾ in. [FRASER 259.]

### 1950

*Ardâi Virâfnâma* in prose (اردای ویراف نامه).

An anonymous prose-version of the *Ardâ Virâf-nâmak*

in Persian, quite identical with that of MS. 28 in Dr. Haug's collection; see Martin Haug, 'The Book of Arda Viraf,' Pahlawi text prepared by Destur Hoshangji Jamâspji Asa, Bombay and London, 1872, Introductory Essays, pp. xv-xx. This version is probably the same, which Dastûr Zartusht-i-Bahrâm bin Pazhdû closely followed in his paraphrase in Persian verse, made immediately after the completion of the Zartusht-nâma in the year 647 of the Yazdajird era = A.D. 1277-1278; see Nos. 1947 and 1948 above; comp. also J. A. Pope, 'The Arda Viraf Nameh, or the revelation of Arda Viraf,' translated from the Persian and Guzeratee versions, London, 1816; F. Spiegel, 'Die traditionelle Literatur der Parsen,' pp. 120-128; Rieu i. p. 47 sq.; Ed. Sachau, 'Contributions,' p. 279, etc.

Beginning: سپاس دارم ایزدی را که مارا بیافرید  
..... اما بعد گویند که چون شاه اردشیر بابکان (و چون)  
بپادشاهی بنشست نود پادشاه بگشت و بعضی گویند نود  
و شش پادشاه بگشت و جهانرا از دشمنان خالی کرد و  
آرمیده گردانید و دستوران و موبدان که در آن زمانه  
بودند همه را پیش خویش خواند و گفت الّٰه

This preface corresponds literally to that in Haug's MS. 28. The copy is dated the 2nd of the old month Murdâd (مرداد ماه قدیم), in the year of the Yazdajird era 896 = A.D. 1526. Another copy of the same prose-version is found in No. 830 of the India Office Library, fol. i sq.

Ff. 29, ll. 13; Nasta'lik; size, 8 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in.

[BODL. OR. 719.]

## 1951

(چنگرنگه‌جاء نامه) Cāngranghâca-nâma

Story of the Brahmin Cāngranghâca's conversion to the Zoroastrian faith at the court of Shâh Gushtâsp, in Persian verse. See J. Wilson, 'The Parsi Religion unfolded,' p. 445, and Spiegel, 'Die tradit. Lit. der Parsen,' p. 182.

Beginning:

سر دفتر بنام پاک یزدان - نگهدار زمین و چرخ گردان

This work is likewise due to Zartusht-i-Bahrâm bin Pazhdû, who composed the Zartusht-nâma and the Ardâi Virâf-nâma (see the preceding copies); his name appears on ff. 52<sup>a</sup>, l. 10, and 47<sup>b</sup>, l. 8.

According to the colophon on fol. 53<sup>a</sup> it was copied in the year of the Yazdajird era 1029 = A.D. 1660, by کیکه بن مهرچی بن لامان بن جاندا.

But this colophon must have been transferred from an older MS., as we learn from a note of the same hand, on fol. 54<sup>b</sup>, stating that it was copied for Sir William Ouseley (سرولیم اوسلی صاحب) in a great hurry from a bad and orderless MS. We add the principal text both of colophon and note: فرجید بدرد و شادی ورامشنی بروز مینورام بماء مبارک امرداد سال اور هزار بیست و نه از شاهنشاه ایزدجردی تمام شد و کتاب الحروف من بنده دین به مازدیسنان کیکه بن مهرچی بن لامان بن جاندا و این نسخه در دین مازدیسنان نوشته شد هر که خواند دعا و آفرین الّٰه

On fol. 54<sup>b</sup> (much effaced): از برای خاطر عاطر صاحب  
والا مناتب بحر محیط و معدن فتوت دریای قدردانی و قلزم  
سخنرانی سرولیم اوسلی صاحب دام اقبالهم این نسخه  
را حسب الوسعه والامکان وعجلت نوشته ام الّٰه

Ff. 35-54, ll. 13; Shikasta; size, 9 $\frac{1}{2}$  in. by 7 $\frac{1}{2}$  in.

[OUSELEY 160.]

## 1952

Shâyist-u-nâshâyist (شایست ناشایست).

An exposition of the chief doctrines and duties of the Pârsis, in Persian prose.

Beginning: این دفتر شایست و ناشایست که بر مردمان  
فریضه باشد تا بر خوانند نیک از بد بدانند آنچه در دین  
به مازدیسنان ایزد تعالی فرموده شرط خویش بجای می  
آورند تا فردا پشیمانی نباشد الّٰه

It is identical with that work which in the Paris MS. is called Sadder Bundelesh. From this F. Spiegel (Die tradit. Lit. d. Parsen, p. 168 sq.) has given several extracts, of which that one on pp. 176-179 is found in this MS. on fol. 142<sup>b</sup>, l. 9, to fol. 147<sup>a</sup>, l. 5. See besides Spiegel, l. c., p. 182, No. 4; J. Wilson, 'The Parsi Religion,' pp. 444, 445; and Rieu iii. p. 1067. A copy of the same work in the India Office Library, No. 2506, ff. 1-46, bears, like the Paris MS., the title کتاب صد در, on account of its being subdivided into 100 chapters; but it is of course not to be confounded with the real صد در (see above, Nos. 1945 and 1946).

No date. Clearly written and well preserved.

Ff. 76-147, ll. 13; Nasta'lik; size, 9 in. by 5 $\frac{1}{2}$  in.

[OUSELEY 56.]

## 1953

Another copy of the same.

Title: کتاب شایست و نه شایست دین کرد.

This MS. offers many and important variations from the preceding copy and the Paris MS., from which Spiegel took his extracts.

According to the colophon on fol. 76<sup>b</sup> this copy was finished A.H. 1225 = A.D. 1810, on the day Daibadin (the 23rd) of Isfandarmazd-Mâh, by one جوانمرد ولد خدیو جوانمرد (sic).

Ff. 76, ll. 13; cursive Nasta'lik; in several places both in Bactrian and Arabic characters.

[OUSELEY 116.]

## 1954

Riwâya-i-buzurg (روایت بزرگ).

The great riwâyah, containing ordinances relating to the legal obligations and religious observances of the Zoroastrian creed, in Pârsi and Persian, with numerous quotations from the Zandavastâ and Pâzand explanations. The treatises, all of liturgical and casuistical character, begin with a discussion on creation. A complete, but not always quite correct, index of all the contents in Persian, on fol. 565 sq.

Ff. 571, written partly in Bactrian, partly in Arabic characters; size, 9 $\frac{1}{2}$  in. by 6 $\frac{1}{2}$  in.

[BODL. OR. 670.]



## 1955

## Riwayât.

Various treatises in Persian on Zoroastrian doctrines, laws, and usages, in general composed of sentences or decisions of wise Dastûrs for the purpose of settling questions of practical life, for which the pure text of the Avastâ is not sufficient. See Spiegel, 'Die traditionelle Literatur der Parsen,' p. 151 sq.

1. Fol. 44<sup>a</sup>. Introduction, in which the author, whose name is not given, states that he wrote this in Îrân for the Behdins and their clergy in Hindûstân, of whom he mentions several.

2. Ff. 45<sup>a</sup>-47<sup>a</sup>. Minor pieces about the duration of the world, the Alburz, the Hôrn-tree, Popadshâh (sic), the first men, the kishwars of the earth, etc.

3. Ff. 47<sup>b</sup>-49<sup>a</sup>. A short prayer (Patet) in Pârsi, along with a Persian paraphrase.

Beginning: اورمشنی من که تکبری کردم ترمشنی  
من که غروری کردم آن گناه الخ

4. Ff. 50-63. Alhâm-i-Jâmâsp (decisions of Jâmâsp), being a conversation between him and Shâh Gushtâsp, during whose reign he is said to have been the wisest of the time. In answer to Gushtâsp's questions, such as these: 'Who ruled in Îrân before me? Who will follow me? What is the duration of the Din?' etc., Jâmâsp gives that information which is current in modern Pârsi tradition. It is likewise called Jâmâsp-nâma. See J. Wilson, 'The Parsi Religion unfolded,' pp. 445, 446. An extract of this MS. is published by F. Spiegel in 'Grammatik der Pârsisprache,' Leipzig, 1851, pp. 192 and 193; comp. 'Avesta, die heiligen Schriften der Parsen,' Leipzig, 1852, i. p. 32 sq. See besides the same in 'Die tradit. Literatur der Parsen,' p. 182.

5. Ff. 64-75. A poem (metre mutakârib) about the Amshâsfands, composed by Rustam bin Siyâwakhsh, A.H. 921=A.D. 1515. The name occurs on fol. 65<sup>b</sup>, l. 10, and fol. 75<sup>a</sup>, l. 13.

Beginning:

سخن گفتم اول بنام خدا - بر آرنده چرخ وارض و سما  
End:

چنین نظم کاندر جهان کم بود

زبور سیاوخش رستم بود

ز هجرت چو شد نهصد و بیست و یک

بگفتم من این نظم از دل تو شک

برون کن بدین بهی یار شو

زامشاسفندان خبردار شو

6. Ff. 76, 77. Liturgical prescript for the ceremony of purification, called Barashnôm. See F. Spiegel, 'Avesta, die heiligen Schriften der Parsen,' ii. p. lxxxv sq.

On fol. 77<sup>b</sup> the following colophon: 'Copied by Shaikh Muhammad Bâkir, the son of Shaikh Kamâl Muhammad bin Hâjî Dâ'ûd, inhabitant of Sûrat, the 27th Şafar, A.H. 1153=A.D. 1740, May 24.'

7. Ff. 79-136. A collection of riwayât, treating of a great variety of subjects, in four parts:

(a) Ff. 79. Teaching when to say the prayer 'Yathâ ahû varyô.'

(b) Ff. 80-98.

(c) Ff. 100-125<sup>b</sup>.

(d) Ff. 125<sup>b</sup>-136.

The contents seem to be very much the same as those in Cod. xii suppl. d'Anquetil, whence Spiegel, in 'Die tradit. Literatur der Parsen,' p. 151 sq., has given extracts. One of them (i. e., p. 153, the second one) is found in this MS., on fol. 104<sup>a</sup>, l. 6 sq. This copy does not give the authorities for the single traditions.

All seven parts are written in the same handwriting and on the same paper. But who the compiler of the whole was,—whether Rustam bin Siyâwakhsh, the composer of No. 5, and whether he is identical with the writer of the introduction, No. 1,—we have no means of ascertaining.

Ff. 44-136, ll. 13; Nasta'lik; size, 9 in. by 5½ in.

[OUSELEY 44.]

## 1956

## Pahlavi glossary.

The Pahlavi words are transcribed into Arabic characters, and from fol. 49<sup>b</sup> also into Bactrian letters. It is that glossary which was edited by Anquetil, Zend-Avesta, tom. iii. p. 476 sq., and added by Dr. Justi to his dictionary of Bundeshesh (Leipzig, 1868), preface, pp. xxxi, xxxii; also edited by Destur Hoshangji Jamaspji Asa and M. Haug, 'An old Pahlavi-Pâzand Glossary,' London, 1870.

Not dated; modern copy.

Ff. 47-84, ll. 12; modern paper; size, 8½ in. by 7 in.

[OUSELEY 390.]

## 1957

A defective copy of the same.

The same glossary, but here the transcription is given only in Bactrian characters. By some mistake the first page is written on fol. 8<sup>b</sup>.

Imperfect at the end; the last line corresponds to the preceding copy, ff. 67<sup>a</sup>, third and fourth line, and to p. 14, l. 12 (text) in the edition of Destur Hoshangji.

Paper and handwriting are quite modern.

Ff. 17-37, ll. 10; size, 6½ in. by 4½ in.

[OUSELEY 132.]

## 1958

Part of a collection of Pâzand or Pârsi words, transcribed by Sir William Ouseley, along with his transliterations and explanations in Persian and Latin characters.

Arranged alphabetically according to the first letter; it breaks off in ج.

Ff. 124-148, ll. differing in number very much; size, 7½ in. by 6 in.

[OUSELEY 106.]

## 1959

1. Ff. 150-157. Part of the Zand-Pahlavi glossary, published by Destur Hoshangji Jamaspji, Bombay and London, 1867.

This copy breaks off after p. 12, l. 4 (edit.), and before this there is wanting p. 11, l. 11, till p. 12, l. 1 va.

2. Ormazd Yasht, vv. 1-33, Zand text with the Pahlavi translation. Right order of the leaves: ff. 158-171, 178-182<sup>b</sup>; the same in Rieu i. p. 52<sup>b</sup>.

3. Yaçna LVI, vv. 1-7. See F. Spiegel, *Avesta* ii. pp. 202-206. Right order of the leaves: ff. 182<sup>b</sup>, 183, 172<sup>a</sup>-177<sup>b</sup>.  
Not dated.

Ff. 150-184, ll. 13; size, 8 $\frac{1}{8}$  in. by 5 $\frac{5}{8}$  in. [OUSELEY 106.]

## 1960

Farhang-i-riwâyat-i-dinî (فرهنگ روایت دینی).

Glossary specially of Pâzand or Pârsi words. It would prove very useful for explaining Persian compositions of Pârsi authors, who make use of many words not to be found in any of the Persian dictionaries. It was edited by Ed. Sachau, *Neue Beiträge zur Kenntniss der Zoroastrischen Litteratur*, in 'Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien,' März, 1871, p. 35 sq.

According to the colophon on fol. 140<sup>b</sup> it was copied by Herbad Minôcîhr bin Dastûr Barzû bin Kîwâmaldin (قوام الدین) bin Kaiqubâd bin Hormuzyâr, with the epithet of Sunjânâ, in the year of the Yazdajird era 1023=A.D. 1655. Another son of Kaiqubâd bin Hormuzyâr, with the name of Bahman, is mentioned in Rieu i. p. 50 as author of the قصه سنجان or history of the settlement of the Pârsis in India.

Ff. 120-140, ll. 11; Nasta'lik; size, 6 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in. [OUSELEY 125.]

## 1961

Pahlavî glossary.

The Pahlavî words are transcribed into Arabic cha-

racters and explained in Persian. The arrangement is alphabetical, according to the second and first letters; first come those words which have an 'l' as the second letter, ا, ب, ت, etc., and within those chapters, which the author calls در, they follow according to the first letters, for instance, آفرینکان, آسیم, آذرباد, آبهی, etc.; then با, تا, till, etc.; then again اب, تب, and so forth. The last word is هیب.

Beginning: در چهارم مشتمل است بر لغات زند و پازند و وستا.

It is the fourth chapter (در) in the خاتمه of the Farhang-i-Jahângiri, the contents of which are extracted by Vullers in his *Lexicon Persico-Latinum* ii, appendix, pp. 1535-1556; see the preface of the first volume, p. x. Comp. Nos. 1734-1746 in this Catalogue.

Zartusht-i-Bahrâm, the author of the Zartusht-nâma, the Ardâi Virâf-nâma, and the Cangranghâca-nâma (see Nos. 1947-1951 above), is frequently quoted.

No date.

Ff. 232-251, ll. 15; Nasta'lik; size, 9 $\frac{5}{8}$  in. by 5 $\frac{5}{8}$  in. [OUSELEY 225.]

## 1962

The same glossary, but incomplete.

The last word is اردوجینا, corresponding to fol. 239<sup>b</sup>, l. 11, in the preceding copy.

It was copied, according to the note in Sanskrit on fol. 59<sup>a</sup>, in Samvat, 1833=A.D. 1777.

Ff. 59-64, ll. 16; Nasta'lik; size, 7 $\frac{1}{8}$  in. by 6 in. [OUSELEY 121.]



## ADDITIONAL PERSIAN MSS.

### HISTORY OF MUHAMMAD, THE KHALĪFS, AND IMĀMS.

#### 1963

Ma'ârij-*al-nubuwwah* (معارج النبوة).

A very defective copy of the Ma'ârij-*al-nubuwwah*, see above, Nos. 128-130. Beginning: (لد) نك رحمة. Contents: وهى لنا من امرنا رشدا الخ

1. Part of the introduction, in the following order of leaves: ff. 1-5, lacuna (corresponding to Ouseley 363, fol. 9<sup>a</sup>, l. 12, to fol. 15<sup>a</sup>, l. 25), 17-20, lacuna (corresponding to Ouseley 363, fol. 18<sup>a</sup>, l. 21, to fol. 19<sup>a</sup>, l. 8), 6-16, 27 sq.

2. Book I (first rukn), in eight bâbs, on ff. 78<sup>a</sup>, 85<sup>a</sup>, 113<sup>a</sup>, 122<sup>a</sup>, 124<sup>b</sup>, 135<sup>b</sup>, 140<sup>a</sup>, and 186<sup>a</sup>.

3. Book II (second rukn), in seven bâbs, on ff. 197<sup>b</sup>, 222<sup>a</sup>, 225<sup>b</sup>, 246<sup>b</sup>, 251<sup>b</sup>, 258<sup>a</sup>, and 266<sup>b</sup>.

4. Book III (third rukn), in five bâbs, of which only the first three appear in this copy, viz. on ff. 270<sup>b</sup>, 292<sup>b</sup>, and 307<sup>b</sup>. The copy breaks off on fol. 320<sup>b</sup>, and the last words correspond to Ouseley 364, fol. 236<sup>a</sup>, l. 10. But a continuation is found on ff. 23-26 and 22 (comprising the following portion of Ouseley 364: fol. 237<sup>a</sup>, l. 16, to fol. 240<sup>a</sup>, l. 8). Fol. 21 belongs to the fourth bâb of this rukn, of which no other part is extant in this copy.

There are besides the following mistakes and omissions: On fol. 27<sup>a</sup>, l. 7, المناجات الثانى عشر to be read instead of المناجات الثانى; on fol. 29<sup>b</sup>, فصل سيم instead of فصل چهارم; on fol. 35<sup>a</sup>, النعت السادس instead of النعت سادس; on fol. 42<sup>b</sup>, again النعت instead of فصل چهارم; on fol. 172<sup>a</sup>, فصل چهاردهم instead of فصل سيم. On fol. 209<sup>b</sup>, between ll. 17 and 18, must be inserted fol. 214<sup>a</sup>, first line, to fol. 217<sup>b</sup>, l. 11 (comprising the third, fourth, and fifth واقعة), and therefore واقعة ششم must be read on fol. 209<sup>b</sup>, l. 18, instead of واقعة سيم; واقعة چهارم, on fol. 215<sup>b</sup>, lin. penult., instead of واقعة پنجم; and واقعة پنجم, on fol. 217<sup>a</sup>, l. 3, instead of واقعة ششم; fol. 209<sup>b</sup>, l. 17, corresponding to Ouseley 364, fol. 168<sup>a</sup>, first line, and fol. 214<sup>a</sup>, l. 1, to Ouseley 364, fol. 168<sup>a</sup>, l. 5, so that there are missing only four lines, containing the heading and beginning of the third واقعة. Fol. 213<sup>a</sup>, last line, corresponds to Ouseley 364, fol. 172<sup>a</sup>, l. 6, and the beginning of the fourth faṣl, on fol. 217<sup>b</sup>, l. 12, to Ouseley 364, fol. 172<sup>b</sup>, l. 16, so that the two pages, left blank in this copy (ff. 213<sup>b</sup> and

214<sup>a</sup>), cover a missing portion of little more than one page in Ouseley 364. There must further be read on fol. 258<sup>a</sup>, باب هشتم instead of باب ششم; on fol. 266<sup>b</sup>, واقعة instead of باب هفتم در ذکر سال سى و پنجم; and on fol. 317<sup>a</sup>, واقعة instead of واقعة ديكر چهارم.

To sum up, the proper order of the leaves is as follows: ff. 1-5, lacuna, 17-20, lacuna, 6-16, 27-320, lacuna, 23-26, 22, lacuna, 21. Many pages are severely injured by worms, and whole parts on the top or at the sides destroyed.

Bought by the Bodleian Library, Dec. 5, 1886, for £2, from H. A. Stern, B. A.

Ff. 320, ll. 23-25; Nasta'liq; size, 13½ in. by 9½ in.

[Ms. PERS. c. 5.]

#### 1964

Raudat-*al-shuhadâ* (روضة الشهداء).

Another modern copy of the Raudat-*al-shuhadâ*, see above, Nos. 134 and 135. Beginning: اى شربت درد تو الخ

Bâb I, on fol. 8<sup>a</sup>; II, on fol. 60<sup>b</sup>; III, on fol. 89<sup>b</sup>; IV, on fol. 112<sup>b</sup>; V, on fol. 140<sup>b</sup>; VI, on fol. 170<sup>b</sup>; VII, on fol. 188<sup>a</sup>; VIII, on fol. 207<sup>b</sup>; IX, on fol. 240<sup>b</sup>; X, first faṣl, on fol. 348<sup>a</sup>; second faṣl, on fol. 385<sup>b</sup>. Khâtimah, on fol. 391<sup>a</sup>, first line (heading omitted).

Dated the 24th of Dhû-*al-hijjah*, A. H. 1229 = A. D. 1814, Dec. 7, by Muḥammad Karîm of Allâhâbâd.

Ff. 407, ll. 15; Nasta'liq; size, 9½ in. by 6½ in.

[BODL. OR. 772.]

### INDIAN HISTORY: EMPERORS OF DHILĪ.

#### 1965

Fragment of a detailed history of the early Rājās of India, with full genealogies and statistics, defective both at the beginning and end. The first Rājā that can be deciphered in this extremely damaged and worm-eaten little MS. is on fol. 2<sup>a</sup>, مهاراجه پرربورت, the last راجه روهيت.

Ff. 31, ll. 17; Nasta'liq; size, 11½ in. by 8½ in.

[Ms. PERS. d. 20.]

## 1966

Fragment of a collection of official letters, chiefly from the time of the emperors Jahāngir and Shāh-jahān. The *first* letter is addressed to Jahāngir by Shāh 'Abbās I of Persia after the capture of Kandahār, A. D. 1621, beginning: نسائتم دعواتی که از سفحات اجابت آن غنچه الخ. The *second* is the emperor's answer; see another copy of both above in No. 255, ff. 64<sup>b</sup> and 66<sup>a</sup>, etc. This collection is not only incomplete at the end, but also defective in the middle; after fol. 23 there are three leaves missing.

Ff. 15-42, ll. 15; clear and neat Nasta'lik; size, 8½ in. by 5½ in. [BODL. OR. 781.]

## 1967

Pādishāhnāma (پادشاهنامه).

Another complete copy of the history of the emperor Shāhjahān's reign, by 'Abd-alḥamid and Muḥammad Wārith; see above, Nos. 232-235, in three volumes. It is styled incorrectly on the printed slip pasted on the inside of the binding, 'Shah Jehaun Nammeb.'

The *first volume* (Caps. Or. D. 1) begins, on fol. 43<sup>b</sup>, in the usual way: نگارین کلامی که گذارش آن دامن سامعه الخ. It is preceded, on fol. 1<sup>b</sup> sq., by a sketch of Shāhjahān's life before his accession to the throne, taken from Mu'tamadkhān's جهانگیری (see above, Nos. 224-230), and styled, on fol. 1<sup>a</sup>, احوال شاهزادگی شاهجهان پادشاه تمثیف معتمد خان ذکر سطوع نیر جہاں و جلال وطلوع کوکب beginning: دولت و اقبال یعنی ولادت با سعادت شایسته الخ.

*Second volume* (Caps. Or. D. 2), beginning, on fol. 1<sup>b</sup>: سپاس والا اساس دادگار کارساز بی انبار را که.

*Third volume* (Caps. Or. D. 3), beginning, on fol. 1<sup>b</sup>: بر سر هر نامه دبیر قلم الخ.

This volume is styled, on fol. 1<sup>a</sup>: دفتر سیوم شاهجهاننامه از منشآت شیخ محمد وارث شاکرد رشید ملّا عبد الحمید لاهوری.

This volume ends on fol. 165<sup>a</sup>, dated the 19th of Jumādā-althānī, A. H. 1197 = A. D. 1783, May 22. Ff. 166<sup>a</sup>-196<sup>a</sup> contain an extract from Ṣāliḥ Kanbū's (از شاهجهاننامه here incorrectly styled عمل صالح), which was completed A. H. 1070 = A. D. 1659, 1660; see Rieu i. p. 263 sq., and India Office Catal., Nos. 332-336. This extract begins: آغاز سال سی و یکم جلوس والا. The first volume of the Pādishāhnāma is dated the 20th of Rabi'-althānī (without a year, probably A. H. 1197, like the third volume, = A. D. 1783, March 25); the larger part of fol. 48<sup>b</sup> in the same volume is left blank.

Vol. I, ff. 207; vol. II, ff. 175; vol. III, ff. 196; ll. 25; clear and distinct Nasta'lik, written by the same hand throughout; size, 14¼ to 14½ in. by 8½ to 8¾ in. [CAPS. OR. D. 1-3.]

## 1968

Another copy of the *second* and *third* volumes of the same.

*Second volume*, on fol. 1<sup>b</sup>; *third volume*, on fol. 239<sup>b</sup>. Beginning as usual. No date.

Ff. 462, ll. 17; Shikasta; size, 13¾ in. by 8½ in. [FRASER 138.]

## 1969

Akhbār or news-letters from various places; the *first* is headed: اخبار دربار نواب وزیر الممالک بهادر سیوم. The twenty-seventh year is no doubt that of Shāh 'Ālam's reign = A. H. 1200 (A. D. 1786, Jan. 4). On fol. 2<sup>a</sup>, l. 10, appears as date the last of Rabi'-alawwal, A. H. 1200 = A. D. 1786, Jan. 31; on fol. 5<sup>a</sup>, l. 13, the 7th of Rabi'-althānī, in the same year, A. D. 1786, February 7. The *last* heading is اخبار حیدرک خان.

Ff. 7, ll. 19-20; Shikasta; size, 10 in. by 6½ in. [MS. PERS. d. 15.]

## MINOR DYNASTIES OF INDIA.

## 1970

Waka'i'-i-Holkar (وقائع هولکر).

A history of the last years of Marattah rule, with special reference to the great family of Holkar, founded by Malhār Rāo Holkar I (died A. D. 1768), whose short biography begins on fol. 5<sup>a</sup>. The main portion of the book deals with the history of A. H. 1213-1223 = A. D. 1798-1808, see the beginning of Jaswant Rāo Holkar's history (died A. D. 1811), on fol. 29<sup>b</sup>, and the date A. H. 1213, on fol. 35<sup>a</sup>.

The book was completed A. H. 1223. No author's name appears anywhere. The first owner of this copy was Mr. Watkins (Feb. 24, 1812).

Beginning: خداوندا ادای مراتب ثنای که اولیا و انبیا کوس ما عرفناک حق معرفتک الخ.

Ff. 183, ll. 11; clear and distinct Nasta'lik; size, 10½ in. by 6¾ in. [BODL. OR. 779.]

## HISTORY OF PERSIA.

## 1971

Ta'rikh-i-Nādiri (تاریخ نادری).

Another copy of Mirzā Muḥammad Mahdikhān's history of Nādirshāh, see above, Nos. 302-306. Beginning as usual. This copy is almost complete, only a few lines at the end are wanting; the last words agree with Elliott 365 (No. 304 above), last page, l. 5 ab infra. Worm-eaten towards the end.

No date.

Ff. 192, ll. 18-19; large and distinct Nasta'lik; size, 14¼ in. by 8½ in. [MS. PERS. c. 2.]



## SPECIAL HISTORIES.

## 1972

## History of the Rohilla Afghāns.

An anonymous history of the Afghān chiefs of Kather or Rohilkand, from their first establishment to their final defeat in A. H. 1188 = A. D. 1774 (see fol. 19<sup>a</sup>, l. 1), identical, as a comparison proves, with the *تاریخ فیض بخش* by Shiw Parshād, which was completed A. H. 1190 = A. D. 1776 (see Rieu i. p. 306), and with the Persian work, on the basis of which Mr. Ch. Hamilton wrote his 'Historical relation of the origin, progress, and final dissolution of the Rohilla Afgans,' London, 1787. The present copy begins, like Rieu's (after an introduction which is not found here), with Shīrshāh, and concludes in the last two pages (ff. 19<sup>b</sup> and 67<sup>a</sup>) with the release of Hāfiz Rahmat's and Dūndikhān's families from their captivity in A. H. 1189 = A. D. 1775.

Beginning: در ایام فرمان روائی و حکومت محمد فرید  
مخاطب به شیرشاه بن حسن سور الخ

The leaves of this MS. are in the utmost disorder; they must be re-arranged in the following order: ff. 1, 2, 62-66, 61, 20-58, 3-16, 59, 60, 17-19, and 67. A lacuna after fol. 66.

Arguments in English of the events narrated are written on the margin of the respective pages. No date. Another copy of the same history, and with the same beginning, identified by an English note on the fly-leaf with the original of Mr. Ch. Hamilton's work, is preserved in the India Office Library, No. 2585.

Ff. 67, ll. 14-20; Shikasta, by several hands; size, 8 $\frac{3}{4}$  in. by 4 $\frac{1}{2}$  in. [CAPS. OR. C. 2.]

## 1973

## History of Kashmīr.

One of the most modern of the histories of Kashmīr, composed A. H. 1251 = Samvat 1890, A. D. 1835, by Pandit Birbal, known as Kācār (پندت بیربل معروف کاجر), see fol. 4<sup>b</sup>, ll. 6-8, mainly on the same basis as all the other known histories of this country (comp. above, Nos. 315-320), viz. the Rājatarangini, but continued to the writer's own time; see, for instance, the beginning of the reign of Mahārājah Ranjit Singh, A. H. 1220-1255 = A. D. 1805-1839, on fol. 277<sup>b</sup>. The author mentions on fol. 4<sup>a</sup> sq. three older prominent adaptations and amplifications of the original Sanskrit work by Kalhana (here spelt کلین, fol. 4<sup>a</sup>, l. 3), viz. 1. That by Haidar Malik of Cādwarah (so here چادورہ instead of the correct form چارورہ Cārwarah), about A. H. 1027-1030 = A. D. 1618-1621; see above, Nos. 316 and 317; Rieu i. p. 297. 2. That by Narāyan Kūl, A. H. 1122 = A. D. 1710; see above, No. 318; Rieu i. p. 298. 3. That by Khwājah A'zam, A. H. 1160 = A. D. 1747, styled وقائع کشمیر; see above, No. 319; Rieu i. p. 300. Neither the oldest Persian paraphrase by Mullā Shāh Muḥammad of Shāhābād, A. H. 998 = A. D. 1590, re-written by 'Abd-alkādir Bad'ūnī, A. H. 999 = A. D. 1591, under Akbar (see Rieu i. p. 296), nor some

of the later ones, viz. the بهارستان شاهی, A. H. 1023 = A. D. 1614, see Rieu i. p. 297, and India Office Library, No. 943; the تاریخ کشمیر by Hasan bin 'Ali, A. H. 1024 = A. D. 1615, see above, No. 315; the نوادر الاخبار by Rafī-aldin Aḥmad, with the takhalluṣ Ghāfil, A. H. 1136 = A. D. 1723, see Rieu i. p. 299; the گورنامه عالم by Abū-alkāsim Muḥammad Aslam Mun'imī, about A. H. 1188 = A. D. 1774, see above, No. 320; Rieu iii. p. 956; and the حشمت کشمیر by 'Abd-alkādir Khān, A. H. 1245 = A. D. 1830, see Rieu iii. p. 1016, find any distinct mention here. The author only remarks that the Rājatarangini extended to A. H. 725 = Samvat 1367 (! clearly a mistake, see Rieu i. p. 296), and that two or three others continued the work to the conquest of Kashmīr by Akbar, A. H. 995 = A. D. 1587. On the earliest attempts at giving accounts of Kashmīrian history in Persian, see above, No. 320; on the most modern Persian work on the same subject, the لب التواريخ, A. H. 1262 = A. D. 1846, Rieu iii. p. 957.

Beginning: حمد بیکد مرخالی را سزاست که بقدرت  
کامله الخ

Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 399, ll. 13; large and distinct Nasta'liq; size, 10 in. by 6 in. [MS. PERS. d. 5.]

## BIOGRAPHY.

## 1974

Short fragments of Persian tadhkiras, containing the memoirs of *Amir Mu'izzī* (died A. H. 542 = A. D. 1147, 1148) and *Athīr-aldīn Akhsikātī* (died A. H. 608 = A. D. 1211, 1212, see above, No. 620), on fol. 2<sup>a</sup>; of Jalāl-aldīn *Adīb Šābir* (died A. H. 540 = A. D. 1145, 1146), Nizām-aldīn *Mahmūd Kamar* of Iṣfahān, and Kādī *Shams-aldīn*, on fol. 2<sup>b</sup>; of *Nāsir bin Khusrāu*, on fol. 3<sup>a</sup>; here appears the following interesting passage, which gives the first correct view of the author's Zād-almusāfir (comp. H. Ethé, *Nāsir bin Khusrāu's Leben, Denken und Dichten in 'Actes du 61<sup>ème</sup> Congrès International des Orientalistes,' 2<sup>1ème</sup> partie, section 1, p. 198, Leide, 1885*): در قصیده میگوید: تصنيفات من زاد المسافر - که معقولات را اصل است وقانون اگر بر خاک افلاطون بخوانی - بر شک آید ازو جان فلاطون

Ff. 3, ll. 19-20; large and clear Nasta'liq; size, 12 $\frac{1}{2}$  in. by 7 $\frac{3}{4}$  in. [MS. PERS. c. 6.]

## TALES.

## 1975

## Tūṭī-nāma (طوطی نامه).

A small portion of the shorter redaction of Diyāi Nakhshabī's Tūṭī-nāma (see above, Nos. 444-448), by





after ff. 12 and 14; and some parts of the rubā'is on ff. 15-17, where it breaks off.

Ff. 17, 2 coll., each ll. 14-15; Nasta'lik; size, 9 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in. [Ms. PERS. d. 8.]

## 1981

Khamsa-i-Nizâmî (خمسة نظامی).

Nizâmî's five mathnawîs (see above, Nos. 585-617), viz.:

1. مخزن الاسرار, on fol. 1<sup>b</sup>, beginning:

هست کلید در گنج حکیم - بسم الله الرحمن الرحيم

As date appears here on fol. 29<sup>b</sup>, l. 4, A.H. 579 (probably a mistake for 573, نه having been written instead of سه):

از که و تاریخ شده این زمان - پانصد و هفتاد نه افزون بر آن

2. خسرو و شیرین, on fol. 29<sup>b</sup>. Beginning as usual.

3. لیلی و مجنون, on fol. 96<sup>a</sup>. Beginning as usual.

4. هفت پیکر, on fol. 142<sup>b</sup>. Beginning as usual.

5. اسکندر نامه, first part, on fol. 195<sup>b</sup>. Beginning as usual.

No date. Probably tenth to eleventh century of the Hijrah. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 264, 4 coll., each ll. 24; Nasta'lik; large illuminated frontispiece at the beginning of each poem; the first seven leaves greatly effaced; waterspots throughout; parts of the margin torn away; size, 13 $\frac{3}{8}$  in. by 8 $\frac{1}{8}$  in. [Ms. PERS. c. 1.]

## 1982

Kalid-i-Sikandarnâma (کلید سکندرنامه).

Key to Nizâmî's Iskandarnâma (see above, Nos. 607-617), being a glossary of difficult Arabic and Persian words, with interlinear Persian explanation. No author's name. The first words are:

اسم ذات خدایتعالی = الله

نام محمد = احمد

No date.

Ff. 1-12; careless Nasta'lik, mostly Shikasta; size, 8 $\frac{3}{8}$  in. by 5 $\frac{1}{2}$  in. [Ms. PERS. e. 11.]

## 1983

Bûstân (بوستان).

Another excellent copy of Sa'dî's Bûstân (see above, Nos. 727-742), beginning:

بنام خداوند جان آفرین - حکیم سخن در زبان آفرین

No date; ninth century of the Hijrah. A new English translation of the Bûstân has lately appeared: 'The Garden of Fragrance, being a complete translation of the Bostân of Sâdî, from the original version into English verse, by G. S. Davie, M. D., London, 1882.'

Ff. 62, 4 coll., each ll. 17; small, but clear Nasta'lik; the first two pages luxuriously adorned; the chapter-headings on gold ground; two full-size pictures on ff. 9<sup>b</sup> and 34<sup>a</sup>, and a slightly smaller one on fol. 59<sup>b</sup>; size, 9 $\frac{3}{8}$  in. by 6 $\frac{1}{8}$  in. [MARSH 517.]

## 1984

Gulistân (گلستان).

Another copy of Sa'dî's Gulistân (see above, Nos. 698-717).

Beginning as usual. Bâb I, on fol. 9<sup>b</sup>; II, on fol. 37<sup>a</sup>; III, not marked; IV, on fol. 79<sup>b</sup>; V, on fol. 84<sup>a</sup>; VI, on fol. 101<sup>b</sup>; VII, on fol. 107<sup>a</sup>; VIII, on fol. 124<sup>b</sup>.

No date; twelfth century of the Hijrah.

Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 143, ll. 12; Nasta'lik; size, 8 $\frac{1}{8}$  in. by 5 $\frac{3}{8}$  in.

[Ms. PERS. e. 2.]

## 1985

Fragment of the same Gulistân.

This fragment begins in the seventh bâb: نام نیکوئی, corresponding to Eastwick's edition, p. 165, l. 14, and goes down to the end of that bâb; the eighth bâb begins on fol. 11<sup>a</sup>. A lacuna between ff. 14 and 15, corresponding to Eastwick, p. 200, l. 7, to p. 204, l. 4. It ends on fol. 25<sup>a</sup>, and is copied by Sayyid 'Abd-alkarim, the 15th of Rabi'-alawwal, A.H. 1100 (الف مائة) = A.D. 1689, Jan. 7. On ff. 25<sup>b</sup> and 26<sup>a</sup> are added by another hand invocations by Ghauth-ala'zam, i.e. 'Abd-alkâdir Gilânî, the great founder of the Kâdiri order, who died A.H. 561 = A.D. 1166: مناجات الأعظم, beginning: غوث الاعظم, رحیم الخ.

Ff. 26, ll. 13; clear Nasta'lik; size, 9 $\frac{3}{8}$  in. by 5 $\frac{3}{8}$  in.

[Ms. PERS. d. 10.]

## 1986

A Hindûstânî translation of the Gulistân.

This Hindûstânî translation, beginning شکرانه تحقیق خدا بزرگ کا کہ بندگان وسکا سبب نزدیکی کا ہی, is quite different from that of Mir Shir 'Ali Afsûs, made under the direction of Dr. Gilchrist, and noticed above in No. 718 (its correct title is باغ اردو, see Garcin de Tassy, Histoire de la littérat. hindouie etc., i. p. 123). A translator's name does not appear. End of dibâça and beginning of bâb I (which is not especially marked), on fol. 7<sup>b</sup>; bâb II, on fol. 39<sup>a</sup>; III, on fol. 63<sup>b</sup>; IV, on fol. 83<sup>a</sup>; V, on fol. 87<sup>a</sup>; VI, on fol. 99<sup>a</sup>; VII, on fol. 103<sup>a</sup>; VIII, on fol. 115<sup>a</sup>.

No date.

Ff. 1-131, ll. 15; Nasta'lik; size, 8 $\frac{7}{8}$  in. by 5 $\frac{5}{8}$  in.

[OUSELEY 104.]

## 1987

Ghazaliyyât-i-Hâfiz (غزلیات حافظ).

A rather uncouth and greatly damaged copy of the ghazals of Hâfiz (see above, Nos. 815-850), in alphabetical order, beginning with the usual initial poem, الا یا ایها الساتی الخ. It is written by a number of different hands, the oldest of which is found on ff. 6-40 and 42-46. No date. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 116, 2 coll., each ll. 15; unequal Nasta'lik; size, 7 $\frac{3}{8}$  in. by 4 $\frac{1}{8}$  in. [Ms. PERS. e. 7.]

## 1988

Fragment of an Arabic commentary on Ḥāfiẓ.

Four short incoherent pieces of an Arabic commentary on the ghazals of Ḥāfiẓ, beginning without a preface at once with the explanation of the usual initial bait, *المعنى يقول يا هذا: ألا يا أيها الشيخ الساقى ادر الكوس وناولها لآن العشق ألح*.

Ff. 17, ll. 25; Naskhi; size, 8½ in. by 6½ in., on ff. 1 and 8-11; 9½ in. by 7 in., on ff. 2-7 and 12-17. [MS. ARAB. d. 12.]

## 1989

C'ihil ḥadith-i-nabi (چهل حدیث نبی).

Another copy of Jāmi's metrical Persian paraphrase of forty Arabic traditions, which has been noticed above, in No. 894, 20. Beginning of the Persian preface: *صحیحترین حدیثی که راویان مجالس دین و محدثان مدارس یقین املا کنند*.

The first Arabic sentence runs thus: *لا يؤمن احدكم الا يؤمن بحدك*. *حتى يحب لاهيه ما يحب لنفسه*.

Persian paraphrase:

*هرکسی را لقب مکن مؤمن - گرچه از سعی جان و تن کاهد  
تا نخواهد برادر خود را - آنچه از بهر دیگران خواهد*

Dated the 24th of Dhû-alkā'dah, A.H. 1038=A.D. 1629, July 15.

Ff. 39<sup>b</sup>-46, ll. 16; Nasta'liq; size, 8¾ in. by 4½ in. [LAUD OR. 205.]

## 1990

A defective copy of the same.

This copy of the forty traditions, with Jāmi's poetical paraphrase, styled here *اربعین حدیث*, is considerably older than the preceding one, having been finished by 'Abd-alkādir alḥusaini, A.H. 976=A.D. 1568, 1569, but unfortunately defective, in consequence of a lacuna of two leaves after fol. 3. There are consequently only twenty-eight traditions found here. Beginning as usual.

Ff. 1-7<sup>a</sup>, ll. 9 in the preface, three sentences in each page, written in letters of gold in Naskhi; the Persian paraphrase in Nasta'liq, in common ink; splendidly illuminated frontispiece; luxurious ornaments on the first two pages, smaller illuminations throughout; size, 9½ in. by 6 in. [OUSELEY ADD. 18.]

## 1991

Diwān-i-'Urfi (دیوان عرفی).

A collection of *kaşidas* by 'Urfi (see above, Nos. 1051-1053), without any order, beginning: *ای متاع درد در: بازار جان انداخته الخ*. They break off on fol. 138<sup>b</sup>. The beginning of the last *kaşidah* here, of which only two baits are found, corresponds to Ouseley 112 (No. 1051 above), fol. 56<sup>b</sup>, l. 3 ab infra.

Ff. 52-138, 2 coll., each ll. 15; clear Nasta'liq; size, 9¾ in. by 6 in. [MS. PERS. d. 11.]

## 1992

Nal u Daman (نل و دمن).

Another copy of Faiḍi's *mathnawī*, Nal u Daman

(see above, Nos. 1057 and 1060-1062), beginning:

*ای درنگ و پوی تو ز آغاز الخ*

The date is torn away; eleventh century of the Hijrah in the older part; ff. 1-10 and 16 supplied by a more modern hand. Bought with the Schlagintweit Tibetan Collection in March, 1885.

Ff. 139, 2 coll., each ll. 15 (the last few leaves ll. 15-17); Nasta'liq; size, 7¾ in. by 4½ in. [MS. PERS. e. 5.]

## 1993

Diwān-i-Fiṭrat (دیوان فطرت).

Part of the diwān of Mir Mu'izz Fiṭrat, who died A.H. 1106=A.D. 1694, 1695; see above, No. 1214 (p. 741, l. 20), and A. Sprenger, Catal., p. 408. It contains ghazals and rubā'is mixed in alphabetical order, beginning with a poem rhyming in *ma*:

*بسکه دارد داغ حسرت چشم غم پر درد ما الخ*

It is incomplete at the beginning and partly worm-eaten. Dated end of Šafar, in the fifth year of Aḥmad-shāh's reign, A.H. 1166=A.D. 1753, beginning of January.

Ff. 1-51, 2 coll., each ll. 15; Nasta'liq; size, 9¾ in. by 6 in. [MS. PERS. d. 11.]

## 1994

Diwān-i-Tālib (دیوان طالب).

A defective copy of the poems of Mirzā Abū Tālib ibn Maghfūr Ḥāji Begkhān Tabrizi alishfahāni, the author of the *Khulāṣat-alafkār* (see above, No. 391), and of the famous book of travels in Europe, styled *مسیر طالبی فی بلاد افرنجی* (see above, No. 1855), which he commenced immediately after his return to Calcutta, A.H. 1218=A.D. 1803. These poems have been edited, with an English translation, by George Swinton, in 'Poems of Mirza Abu Talib Khan,' London, 1807. A poem on Lady Elgin's beauty, by the same Abū Tālib, has been translated by Hammer-Purgstall. This diwān contains:

1. Ghazals, on fol. 71<sup>b</sup>, beginning:

*پرتوی از نور اعلی دیده ام - روح قدسی آشکارا دیده ام*

2. A *mathnawī* on the peculiarities of London and England (مثنوی موسوم در شرح خصوصیات لندن و انگلند), describing wonderful places, buildings, customs, and the beauty of English women, on fol. 90<sup>b</sup>, beginning:

*زهی لندن و وضع بیمثالش - هم آن آب و هوای اعتدالش*

3. Another *mathnawī*, as appendix to the preceding one, descriptive of the charms of Miss Baril (در صفت در صفت), beginning, on fol. 116<sup>b</sup>:

*چو مس بارل بخوبی کس ندیده*

*خدا از دست خویشش آفریده*

4. A *munāzarah*, or strife-poem, between reason and madness (مناظره عقل و جنون), on fol. 121<sup>a</sup>.

5. An elegy on Ḥusainkhān (مرثیه تفصیل حسین), on fol. 121<sup>b</sup>, followed by some *kit'as* and *خانمرحوم*



rubâ'is; in the beginning of the first rubâ'i, on fol. 123<sup>b</sup>, last line, the copy breaks off.

Ff. 71-123, 2 coll., each ll. 13; Nasta'liq; worm-eaten throughout; size, 8 $\frac{3}{8}$  in. by 5 $\frac{5}{8}$  in. [Ms. PERS. e. 9.]

## 1995

Portion of a modern heroic poem, describing the history of Balti or Bultî (also Bultistân, see Thornton's Gazetteer of India, London, 1857, p. 152), a small state in the north of Kashmir, also called Little Tibet, and, after the name of its capital, Iskardoh (see also J. H. Stocqueler, Oriental Interpreter, pp. 104-106, where the country is called Beldestan). It was annexed by Gulâb Singh, the ruler of Kashmir, about A.D. 1845 or 1846. This fragment is without beginning or end; the second bait, appearing here on fol. 1<sup>a</sup> (the first is too much injured to be deciphered), runs thus:

برآمد چو خاور ز چرخ کبود - ز روی جهان رنگ ظلمت زدود

The first heading that appears, on fol. 4<sup>a</sup>, is to this effect: مناقشه نمودن و یاغی شدن مرزا خان از کشتن وزیر اومخان و نسبت خویشی نمودن مرادخان با اومخان و باتفاق بر سر مرزاخان آمدن.

Bought with the Schlagintweit Tibetan Collection in March, 1885. Schlagintweit received this MS. from the late Râjah of Shigar (probably Thornton's Shuhghur, Gazetteer, p. 879, a petty native state in the province of Sangor and Nerbudda), Haidarkhân ibn Assam (A'zam?) Khân, October 12, 1856, at Kashmir.

Ff. 67, 2 coll., each ll. 10; Nasta'liq; several pages injured by worms; size, 9 $\frac{1}{4}$  in. by 5 in. [Ms. PERS. d. 6.]

## 1996

Fragmentary hymns and lamentations in Persian verse, for all possible emergencies in life; there appear, on fol. 3<sup>a</sup>, فصل دوم در یاد آوردها مسافر بدعای خیرا (prayers for travellers), and on fol. 3<sup>b</sup>, باب پنجم چهار فصل اول در ناله وزاری هجران جهان النج.

Lacunae after ff. 2 and 3.

Ff. 4, diagonal lines; Nasta'liq; size, 8 $\frac{3}{8}$  in. by 6 in. [Ms. PERS. e. 16.]

## SÛFISM.

## 1997

Ta'rikh-i-Mazhar-i-Buzurgân (تاریخ مظهر بزرگان).

A very curious book, of the wildest mystic contents, purporting to give a detailed account of the system and doctrines of the Kalandari order of dervishes, by an anonymous author. As first Shaikh of the sect appears here Sayyid Khidr-alrûmî alhusainî (see fol. 111<sup>a</sup> sq.), who went from Rûm to Dihli in the time of Khwâjah Kuṭb-al-din Bakhtiyâr Kâkî (who died at Dihli A.H. 633=A.D. 1235), and later on to Bijâpûr; Sayyid Najm-al-din became his pupil. He is said to have founded the Kalandari and Cishti order (see fol. 11<sup>b</sup>, ll. 2 and 3:

والآن در هندوستان سلسله او بر بایست و سلسله او (قلندرته و چشتیه است). His spiritual successor was Sayyid Najm-al-din; later on followed Shâh Kuṭb-al-din, in the reign of Husain Shâh Sharqî bin Maḥmûdshâh bin Ibrâhîmshâh Sharqî (the last independent ruler of Jaunpûr, who ascended the throne after his brother Muḥammad, A.H. 856=A.D. 1452, and died, deprived of his realm, A.H. 905=A.D. 1499); then Shaikh Muḥammad, Shâh 'Abd-alsalâm, Shâh 'Abd-alkaddûs (who died, like some of the preceding Shaikhs, in 'Alanpûr, 12th of Shawwâl, A.H. 1052=A.D. 1643, January 3), and so on to the last Khalifah mentioned here, Shâh Shukr-allâh, who became head of the order, 26th of Rajab, A.H. 1104=A.D. 1693, April 2.

On ff. 1<sup>b</sup>-4<sup>b</sup> there is a detailed index (in the heading the work is styled مظهر محبت از بزرگان), which gives the contents up to fol. 390, but the text in this copy only goes to fol. 275 of the Arabic pagination, so that almost a third of the work seems to be missing.

Beginning, on fol. 5<sup>b</sup>: بعد از انشای ثنای منشی که کاتب قلم علم قدرت الیخ.

The muḥaddimah, on the origin of the order (مقدمه) (در بیان سلسله قلندرته طریق طریقه سلسله) (قلندرته). Many additions on the margin.

Bought for the Bodleian, May 22, 1885, from Mawe & Co., London, for £1 1s.

Ff. 280, ll. 18-19; Nasta'liq and Shikasta, by different hands; size, 10 $\frac{1}{2}$  in. by 6 $\frac{1}{4}$  in. [Ms. PERS. d. 1.]

## 1998

Kashf-alasrâr (کشف الاسرار).

A mystical treatise, compiled for prince Husain 'Alî Mirzâ (see fol. 5<sup>a</sup>), the son of Fath 'Alî Shâh, who was born A.H. 1203, and died A.H. 1251=A.D. 1789-1835, by Aḥmad ibn 'Abd-alkarîm almûsawî alshirâzî (see fol. 3<sup>a</sup>, last line sq.), who may be identical with the transcriber himself, called in the colophon Aḥmad ibn Muḥammad 'Alî alshirâzî. At any rate the date of the copy on fol. 93<sup>b</sup>, viz. the 17th of Rabî' al-awwal, A.H. 1227=A.D. 1812, March 31, cannot be much later than the date of the actual composition.

Beginning: بهترین مقالی که در افتتاح سخن چون وی گوهری در بحر عمان سخنوری الیخ.

Muḥaddimah, on fol. 5<sup>b</sup>. Explanation of the following Sûfic terms: ممتنع الوجود, واجب الوجود, مفارق, لازم, اضطرار, اختیار, قدرة, اراده و مشیت, ممکن الوجود.

Maḳâlâh I, on fol. 10<sup>a</sup>, in several faṣls: در بیان جبر و تفویض و امر بین الامرین.

Maḳâlâh II, on fol. 44<sup>a</sup>, also in several faṣls: در قضا و قدر (on predestination).

On fol. 94<sup>a</sup> a few verses from Jalâl-al-din Rûmî's mathnawî.

Bought by the Bodleian, Dec. 5, 1886, from H. A. Stern, B. A.

Ff. 1-94, ll. 9; clear and distinct Nasta'liq; illuminated frontispiece; size, 6 in. by 3 $\frac{3}{8}$  in. [Ms. PERS. f. 1.]

## 1999

Two unconnected fragments of a Persian work on Sūfism, the first on ff. 1-6; the second on ff. 7-14. The first contains the last part of a second نظر, and the first part of a third نظر, which begins on fol. 3<sup>a</sup>: نظر سیوم (on ecstasy). The second fragment contains also the last part of a second نظر; a whole third نظر on fol. 8<sup>a</sup>: نظر سیوم در پی روان حکما و ر; and a portion of a twelfth نظر اول در حقی از عقائل صوفیه: نظر in three نظر دوم در بیان نبوت و تأویل ظاهر اقوال on fol. 10<sup>b</sup>; نظر on fol. 13<sup>a</sup>. The copy breaks off in this second نظر; the third, according to the index on fol. 10<sup>b</sup>, is headed بعضی اشخاص ایشان.

This is apparently the twelfth Ta'lim of the Dabistān, see above, No. 1791, and Rieu i. p. 142<sup>b</sup>.

Ff. 14, ll. 22; clear and distinct Nasta'lik; size, 9½ in. by 6½ in. [MS. PERS. d. 16.]

## RHYMED PROSE, INSHÂS, ETC.

## 2000

Fragments of a collection of moral tales, interspersed with verses, in the style of Aḥmad bin Sulaimān ibn Kamālpāshā's Nigāristān (see above, Nos. 1362 and 1363). There appears, for instance, on fol. 32<sup>a</sup>, a باب سیوم در فضیلت قناعت, just as in the Nigāristān, but a comparison with Ouseley 108 shows that the two works are entirely different. Lacunas after ff. 6, 22, and 36. Defective both at beginning and end.

Ff. 53, ll. 11-15; Shikasta; size, 8½ in. by 6 in. [MS. PERS. e. 20.]

## 2001

Kanz-allatā'if (کنز اللطائف).

The treasure of niceties, an Inshā or collection of models of letters for every occasion, in fifty short risālas, by Aḥmad bin 'Alī bin Aḥmad (see fol. 71<sup>b</sup>, l. 2). H. Khalfa (v. p. 248, No. 10891) calls it کنز البلاغة; comp. G. Flügel ii. p. 214, and Kraft, p. 27.

Beginning: سپاس بی قیاس موجودیرا تقدست اسماء: که در وجود از صدف عدم فیض فضل اله.

The first risālah is فی الاشتیاق.

It seems incomplete at the end, since the appendix on titles, addresses, etc., found in other copies, is missing here. No date.

Ff. 67<sup>b</sup>-112<sup>b</sup>, ll. 13; clear and distinct Nasta'lik; size, 7 in. by 5½ in. [SALE 87.]

## 2002

Another Inshā-book, containing specimens of letters, addressed to the different classes of society, from the Sultān down to the various relations of the writer, with corresponding answers, compiled by Imām bin 'Abd-alrashīd almālī alāmīrī alshirāzī; see fol. 2<sup>b</sup>, ll. 5

and 6. A title does not occur anywhere in the text, but on fol. 1<sup>a</sup> it is called, like the preceding work, کنز اللطائف.

Beginning: حمد حمد بر منشئ اول اول هو الاول والآخر والظاهر والباطن الخ.

Dated the 12th of Muḥarram, A. H. 907 = A. D. 1501, July 28.

Ff. 1-63, ll. 13; Nasta'lik; size, 7 in. by 5½ in. [SALE 87.]

## ASTRONOMY AND CHRONOLOGY.

## 2003

An astronomical treatise, defective both at beginning and end. It is divided into faṣls; the second, on fol. 56<sup>a</sup> (first page of the copy), the names of the days of the week, در ایام جمعات یعنی روزهای هفته; the third, ib., the Arabic months, در تاریخ عربی; the fourth, on fol. 57<sup>b</sup>, the Syriac months, در تاریخ رومیان; the fifth, on fol. 58<sup>a</sup>, the Persian months, در تاریخ فارسیان; the sixth, on fol. 58<sup>b</sup>, the Maliki or Jalāli era, which began the 10th of Ramaḍān, A. H. 471, در تاریخ ملکی; the seventh, on fol. 59<sup>a</sup>, the seven planets, در علامت کواکب هفتگانه; the eighth, on fol. 59<sup>b</sup>, the twelve signs of the zodiac, در معرفت بروج; the ninth, on fol. 60<sup>a</sup>, the rate of the stars' movements, مقدار روش ستارگان; the tenth, on fol. 60<sup>b</sup>, the dragon's head and tail (one of the four spheres in the moon), and the moon's width, در معرفت جوزهرین; the eleventh, on fol. 61<sup>a</sup>, the hours and heights of stars, در ساعات و ارتفاعات; the twelfth, on fol. 61<sup>b</sup>, the astrological observation of stars, در نظر کواکب; the thirteenth, on fol. 63<sup>a</sup>, the aspects of the moon and the other circumstances connected with it, در معازجات قمر و دیگر حالات او; the fourteenth, on fol. 64<sup>a</sup>, the stations of the moon, در معرفت منازل; the fifteenth, ib., the rising and setting of stars and other conditions of the same, در ظهور و خفا و دیگر احوال کواکب.

The headings and numbers of the following faṣls, all dealing with certain qualities of the planets, are left blank; the last subdivision, on fol. 70<sup>b</sup>, is styled, در احوال روزها (the conditions of the various days).

Ff. 56-70, ll. 17; Nasta'lik; size, 9 in. by 5 in. [MS. PERS. d. 12.]

## 2004

Persian almanacks.

Six Persian almanacks for A. H. 1194-1196, viz.:

1. Ff. 16; size, 8½ in. by 6 in.

An almanack for A. H. 1194, 13th of Rabi'-alawwal, to A. H. 1195, 23rd of Rabi'-alawwal = A. D. 1780, March 19, to A. D. 1781, March 19, beginning: فانحة حمد و سپاس و ستایش در کل حال حکیمی را سزد الخ.

The other eras which are given here as equivalents for the Muḥammadan date are: Rūmī 2091; Samvat



1839; Malikshâhi (Jalâli) 705; Yazdajirdi 1149; Shâhibkirâni II (i.e. Ilâhi Shâhjahâni) 154.

2. Ff. 15; size, 10 in. by 8½ in.

Another almanack for the same Persian year, beginning: بمیمنت و اقبال و سعادت و اجلال سال خیر مآل الخ.

3. Ff. 14; size, 9½ in. by 9¼ in.

A third almanack for the same year, beginning as No. 2.

4. Ff. 14; size, 9½ in. by 7½ in.

An almanack for A.H. 1195, 24th of Rabi'-alawwal, to A.H. 1196, 5th of Rabi'-althâni=A.D. 1781, March 20, to 1782, March 20. Beginning: چون تحویل آفتاب عالمتاب روز سه شنبه بیست و چهارم ربیع الاول سنه ۱۱۹۵ هجری الخ.

5. Ff. 14; size, 10¾ in. by 8¼ in.

Another almanack for the same Persian year, beginning as No. 2.

6. Ff. 15; size, 10¼ in. by 9½ in.

A third almanack for the same year, beginning as No. 2.

[Ms. PERS. d. 21.]

## 2005

A fourth almanack for A.H. 1194, 13th of Rabi'-alawwal, to A.H. 1195, 23rd of Rabi'-alawwal.

Ff. 14; size, 12¾ in. by 10¼ in.

[Ms. PERS. c. 8.]

## 2006

A fourth almanack for A.H. 1195, 24th of Rabi'-alawwal, to A.H. 1196, 5th of Rabi'-althâni.

Ff. 26; size, 13¼ in. by 9½ in.

[Ms. PERS. c. 9.]

## GRAMMAR AND LEXICOGRAPHY.

## 2007

Mizân dar 'ilm-i-ṣarf (میزان در علم صرف).

Another complete copy of the Mizân, or the conjugation of the regular Arabic verb (see above, No. 1669), beginning: الحمد لله . . . . . بدان اسعدك الله فی الدارين.

که جمله افعال ممتزجه الخ.

No date.

Ff. 14, ll. 9; large and clear Nasta'liq; size, 8¾ in. by 5½ in.

[Ms. PERS. e. 17.]

## 2008

Naẓm u lughat (نظم و لغت).

The same poetical glossary which is noticed above in No. 1759, 7, beginning: از پس حمد خداوند زمین و آسمان الخ.

Another title of the little work seems to be نظم مثلث.

Dated, on fol. 7<sup>b</sup>, the 9th of Dhû-alka'dah, A.H. 1199=A.D. 1785, Sept. 14. Ff. 8<sup>b</sup> and 9<sup>a</sup> contain in another handwriting the initial baits of the same poem; fol. 8<sup>b</sup>, baits 1-4; fol. 9<sup>a</sup>, baits 1 and 2; both being evidently fragments of other copies of the same work.

Ff. 9, ll. 15; Nasta'liq; size, 8¼ in. by 6 in.

[Ms. PERS. e. 18.]

## 2009

Fragment of a work on Persian grammar, rhetoric, tropical figures, etc., in Persian, with numerous specimens and poetical quotations. The first item, on fol. 1<sup>a</sup>, is کاهش, پرش, خورش, مثال شین مصدر, etc.; on fol. 1<sup>b</sup> an interesting وضع کردن لفظ چنان و چنین, with two specimens of Persian verses; on the same page begins a chapter on the various Kâfs (کافهای) کاف ربط, کاف بیان, کاف علت, (استعمال فارسی کاف, کاف هرکه, کاف بلکه, کاف کدام کس, کاف صفت, کاف تصغیر, کاف مدح, کاف دعا, کاف شفقت, مقوله کاف حيله, also with numerous examples taken from Persian poetry.

On fol. 3<sup>b</sup> the الف فاعل, حروف ندا (as گویا), and the الف فاعل (as نالان); on fol. 4<sup>a</sup> the الف زائد (as بدا سلطان), the الف مصدر (probably a mistake for لفظ زدن, کردن, آفریدن, آمرزیدن, as (نون مصدر لفظ زار (as غمناک), لفظ ناک (as غمکده), (as کزار; on fol. 4<sup>b</sup> لفظ لاخ, etc.

On fol. 4<sup>b</sup> begins a قاعده هفتم از جهانگیری در ذکر حروف و کلماتی که بجهت حسن و زینت کلام می آورند (taken from the introduction to the Farhang-i-Jahân-giri, see above, Nos. 1734-1746, to which the whole fragment has a great resemblance, although not being identical with it).

On fol. 5<sup>b</sup> the important chapter of الاستعاره.

On ff. 6<sup>a</sup> and 6<sup>b</sup> بیان تشبیه, with the subdivisions تشبیه تشبیه مشروط, تشبیه تشبیه کنایت; in the last subdivision this fragment breaks off.

Ff. 6, ll. 15; Nasta'liq; size, 8¾ in. by 6 in.

[Ms. PERS. e. 15.]

## 2010

Farhang-i-Rashidi (فرهنگ رشیدی).

A fragment of 'Abd-alrashid bin 'Abd-alghafûr's Persian dictionary, styled Farhang-i-Rashidi (see above, No. 1753), beginning as in Elliott 131. It consists of two portions, separated by a lacuna; the first, on ff. 1-9, corresponds to Elliott 131, ff. 1<sup>b</sup>-15<sup>a</sup>, l. 13; the second, on ff. 10-25, to ff. 30<sup>b</sup>, l. 15-63<sup>b</sup>, l. 6 in the same copy.

Ff. 25, ll. 20-27; Nasta'liq, mixed with Shikasta; worm-eaten and greatly damaged; size, 10-10½ in. by 7½ in.

[Ms. PERS. d. 18.]

## 2011

Tuhfat-alhind (تحفة الهند).

Part of the well-known Persian work on Indian sciences, Sanskrit language, music, etc. (see above, No. 1763), beginning with the second شعبه of the third fasl of the fifth باب (Sangit): در بیان راکهای ششگانه, in six nau's=Elliott 383, fol. 117<sup>b</sup>, ll. 3 and 4. Third شعبه of the same, on fol. 3<sup>a</sup>: در بیان راکنیا, also in six nau's. Fourth شعبه, on fol. 9<sup>a</sup>: در بیان پترها, again in six nau's.

Fourth fasl, on fol. 10<sup>a</sup>: در بیان راک و راکنی الخ.

Elliott 383, fol. 123<sup>b</sup>, in three شعبه: the *first* on fol. 10<sup>b</sup>, in six nau's; the *second* also on fol. 10<sup>b</sup>; the *third* on fol. 11<sup>b</sup>.

*Fifth faṣl*, on fol. 12<sup>a</sup>=Elliott 383, fol. 125<sup>b</sup>; of the four شعبه only *three* are found here, on ff. 12<sup>b</sup> (twice) and 14<sup>a</sup>; the *fourth* is missing, since the copyist has jumped from the end of the *third* immediately to the

*Sixth faṣl*, *first* شعبه, beginning on fol. 14<sup>a</sup>, lin. penult.=Elliott 383, fol. 127<sup>b</sup>, l. 4; *second* شعبه on fol. 14<sup>b</sup>; *third* on fol. 15<sup>b</sup>. The copy breaks off at the end of the second قسم of the fifth نوع of this شعبه=Elliott 383, fol. 130<sup>b</sup>.

Ff. 18, ll. 11; large and clear Nasta'lik; size, 13 $\frac{3}{8}$  in. by 6 in. [MS. PERS. d. 14.]

## 2012

A Patan-Persian-Arabic-Urdû-Turkish vocabulary, with explanatory text in Persian. The first set of words is—

Turkish. Urdû. Arabic. Persian. Patan.

اوریدل شنیدن سَمِعَ سُنَّنا ایشتماق

It goes down to fol. 28<sup>a</sup>, mostly in five columns; ff. 29–32 are left blank; ff. 33–37 contain, for practice in Hindûstânî, a parallel Urdû and Persian text (the latter sometimes omitted), beginning:

Urdû: مجرائیونکی سلام لیتی کی حق مین جانا چاهی: کجہ سلام کرنا الخ

Persian: در باب گرفتن سلام مجرائیان وغیره باید دانست که سلام کردن الخ

Ff. 37, ll. 15; clear and distinct Nasta'lik; size, 13 $\frac{1}{8}$  in. by 8 $\frac{7}{8}$  in. [MS. PERS. c. 10.]

## 2013

Fragment of an Urdû-Persian dictionary, arranged according to the *first* and *last* letters. It comprises the اللام در عربی جمع لامه beginning with باب اللام, (الأم, plural لامة, i. e. لامة زره را گویند و بحساب ابجد) and goes down to about the middle of the faṣl (فصل اللام مع الزاء) ز الخ.

The last word explained here is لعل طراز یعنی 'آفریننده لعل و نگارنده آن'.

Ff. 8, ll. 21; Nasta'lik; size, 13 in. by 8 $\frac{1}{4}$  in. [MS. PERS. c. 11.]

## THEOLOGY AND LAW.

## 2014

Uṣûl-i-dîn (اصول دین).

A short tract, laying down the fundamental doctrines of the Imâmî order, one of the Shi'ite sects (اصول دین), (ومذهب طائفة امامیه), which are the following five: معاد, امامت, نبوت, عدل, توحید. Beginning: بدانکه اصول دین الخ. Dated by Muḥammad Taḳî the 7th of Rabi'-alawwal, A. H. 1234=A. D. 1819, Jan. 4.

Ff. 97–106, ll. 7; large Nasta'lik; size, 6 in. by 3 $\frac{3}{4}$  in. [MS. PERS. f. 1.]

## 2015

A small portion of a Persian work on ecclesiastical law, probably from the باب الصلوة, beginning: جائز است چنانکه بعضی مخلوق را سجده کنند بتأویل الخ.

The proper order of the leaves is: 6, 7, 4, 5.

Ff. 4–7, ll. 7; large Nasta'lik; size, 8 $\frac{3}{8}$  in. by 4 $\frac{3}{8}$  in. [OUSELEY 419.]

## 2016

Another copy of Padre Juan's translation of the Psalms, made A. D. 1616 (=A. H. 1025, here again is written, on fol. 2<sup>b</sup>, ll. 5 and 6, by mistake, هزار و سیمصد instead of ششصد); see above, Nos. 1827–1829.

Contents:

a. Introductory words, on fol. 1<sup>b</sup>: الله اکبر اول از سخنهاى تو راستی الخ.

b. فهرست (قهرست, as is written here), on fol. 1<sup>b</sup>, the names of the canonical books according to the Roman Catholic rite.

c. دیباچه, or preface, by Padre Juan, on fol. 2<sup>b</sup>.

d. شرح بخوانند زبور, or St. Augustine's introduction to the Psalms, on fol. 4<sup>a</sup>.

Beginning of the first Psalm (زبور اول), on fol. 7<sup>a</sup>.

Ff. 100, ll. 15; Nasta'lik, very incorrectly written; size, 10 $\frac{3}{8}$  in. by 8 $\frac{1}{8}$  in. [BODL. OR. 277.]

## 2017

Fragment of the same translation of the Gospels, which has been noticed above, in No. 1840. The Gospel according to St. Matthew on fol. 1<sup>b</sup>: کتاب نسب یسوع مسیح فرزند داؤد فرزند ابراهیم الخ.

A large lacuna after fol. 10<sup>b</sup>, which breaks off in the twentieth faṣl=Elliott 13, fol. 13<sup>b</sup>, l. 3; fol. 11<sup>a</sup> begins in the eightieth faṣl=Elliott 13, fol. 44<sup>b</sup>. The Gospel according to St. Mark on fol. 10<sup>b</sup>; it breaks off on fol. 22<sup>b</sup> in the eleventh faṣl=Elliott 13, fol. 59<sup>b</sup>, l. 10.

Ff. 22, ll. 14; distinct Nasta'lik; size, 9 $\frac{1}{2}$  in. by 7 $\frac{1}{2}$  in. [MS. PERS. d. 13.]

## MUSIC.

## 2018

A short tract on Indian music, beginning: علم موسیقی عبارتست از معرفت احوال الحان الخ. 2<sup>a</sup> a faṣl, در بیان مقامات وغیره.

Abû Naṣr Fârâbî (the great philosopher Alfarabius, who died A. H. 343=A. D. 954) is quoted on fol. 1<sup>a</sup>, ll. 2 and 3, with regard to melody: در تعریف نغمه.

Ff. 4, ll. 13–15; Shikasta; size, 9 $\frac{1}{2}$  in. by 5 $\frac{1}{4}$  in. [MS. PERS. d. 17.]

## VARIA.

## 2019

Ẓafarnâme-i-Buzurjmîhr (ظفرنامه بزرجمهر).

Another copy of the book of victory, that is, the moral teachings of Nûshirwân's wazîr Buzurjmîhr,



translated from Pahlawi by Ibn Sinâ (see above, No. 1241, 43). It is styled here *کتاب المظفر*. Beginning: الحمد لله . . . . . بدان اسعدک الله فی الدارين که حکایت آورده اند که روزی نوشیروان عادل بوزرجمهر وزیر خود را طلب فرموده گفت که برای ما کتابی اختراع کند که از آن نفع حاصل گردد الخ.

No date.

Ff. 13-15, ll. 13; Shikasta; size, 8½ in. by 5½ in.

[MS. PERS. e. 11.]

## 2020

The last will of Nawwâb Âsafjâh Bahâdur (وصیت) (نامهٔ نواب آصفجاء بهادر Nizâm-almulk Âsafjâh, the Nizâm of the Dakhan, alleged to have been drawn up on the very day of his death, the 4th of Jumâdâ-alâkhar, A. H. 1161 = A. D. 1748, June 1, for his son and successor, Nawwâb Nizâm-aldaulah Mir Ahmadkhân Bahâdur Nâsirjang. Beginning: چند کلمه که نواب نظام الملک آصفجاء طاب ثراه قرین رحلت بنواب نظام الدوله میراحمد خان بهادر ناصرجنگ شهید بتاریخ چهارم جمادی الآخر سنه ۱۱۶۱ هجری روز دو شنبه بعنوان وصیت نمود، اول آنکه بر رئیس دکن لازم است الخ.

There are altogether seventeen items in this will.

Ff. 7, ll. 11; large and distinct Nasta'lik; size, 7 in. by 4½ in.

[MS. PERS. e. 19.]

## 2021

A letter from his Royal Highness 'Abbâs Mirzâ, (born 1783, died 1833), Prince Royal of Persia, to the Right Hon. the Earl of Liverpool, first minister to his Majesty George the Fourth, King of the United Kingdom of Great Britain and Ireland, in Persian text and English translation. The text comprises five long lines on a large sheet (size, 23 in. by 17½ in.) in splendid Nasta'lik, beginning: وزیر صائب تدبیر مشتری نظر عطارذ نظیر الخ.

Given to the Library in 1886 by Mr. Greville Chester.

[MS. PERS. c. 7.]

## 2022

An index to the second volume of Khwândamîr's general history, the *Habib-alsiyar* (فهرست جلد ثانی) (تاریخ حبیب السیر), see above, Nos. 72-74.

Ff. 11, ll. 28; Nasta'lik; size, 15½ in. by 10 in.

[BODL. OR. 784.]

## 2023

James Fraser's common-place book, containing, among other scraps:

1. Ff. 5<sup>a</sup>-31<sup>a</sup> and 32<sup>b</sup>-55<sup>a</sup>. Arabic-Persian vocabulary, entitled *Miftâh-almu'qilât* (مفتاح المعضلات), or the key to insurmountable difficulties; see fol. 5<sup>b</sup>, l. 7 in the preface, culled from Abû-alfadl's *Maknûbiyat* or *Maknûbiyat* (see above, Nos. 1378-1383), by Shaikh Burhân Sikrî (سیکری? comp. W. Pertsch, Berlin Catal., p. 643, note 2); see fol. 5<sup>b</sup>, ll. 1-4. At the end some Arabic phrases, mostly taken from the *Qurân*, the first three of which have a Persian interlinear paraphrase. Ff. 55<sup>b</sup>-97<sup>b</sup> left blank.

2. Ff. 98<sup>a</sup>-109<sup>a</sup>. A tract on ethics, without title or author's name, beginning: چون دنیا فانی سر بسر غلط است و ازو هم آدمی براستی نمودار مینماید الخ. Ff. 109<sup>b</sup>-215<sup>b</sup> left blank.

3. Ff. 221<sup>b</sup>-218<sup>a</sup>. A treatise on the manufacturing of Frankish swords, apparently a portion of a work on polytechnics; it is called the eleventh bâb (باب یازدهم) چنانچه چون کاغذ (در ساختن تیغ فرنگی), and begins: بیچند و نشکند الخ. It is subdivided into two fasls.

4. Ff. 229<sup>b</sup>-223<sup>b</sup> and 217<sup>b</sup>-216<sup>a</sup>. An Arabic glossary, with paraphrases in Latin, English, and occasionally in Persian too.

5. Ff. 234<sup>b</sup>-231<sup>b</sup>. A few scattered Persian and Rekhta verses.

Nos. 3-5 are written in European fashion.

Ff. 234; size, 8½ in. by 3½ in.

[FRASER 58.]

## 2024

Adversaria.

Extracts in prose and verse from Persian authors, partly accompanied with a Latin translation.

Ff. 57-88; European handwriting; size, 12½ in. by 7¾ in.

[MANSH 454.]

## LATEST ADDITIONS.

### HISTORY.

#### 2025

Makhzan-i-Afghānī (مخزن افغانی).

A complete copy of the original and fuller redaction of Khwājah Nīmat-allāh bin Ḥabīb-allāh Harawī's famous history of the Afghāns, styled تاریخ خانبهانی

تاریخ خانبهانی, completed the 10th of Dhū-al-hijjah, A. H. 1021=A. D. 1613, Feb. 1, see fol. 286<sup>b</sup>, last four lines, and the following copy, fol. 124 (118)<sup>b</sup>, l. 3; comp. also Rieu i. p. 210 sq.; Elliot, History of India, v. p. 67 sq.; W. Morley, p. 74 etc.; and B. Dorn, History of the Afghans, translated from the Persian of Neamat Ullah, London, Part I, 1829, Part II, 1836.

Beginning: حمدی که مؤرخان وقائع نگار و مستخبران بدائع افکار بلسان گوهرنار و بلاغت دثار الح

Mukaddimah, on fol. 3<sup>b</sup>, last line: Story of Jacob, his children, and his genealogy.

Bāb I, on fol. 12<sup>b</sup>: Story of King Saul, the Ark, Saul's descendants, and the migration of the Afghāns to the mountains of Ghūr, etc.

Bāb II, on fol. 36<sup>b</sup>; III, on fol. 58<sup>b</sup>; IV, on fol. 102<sup>a</sup>; V, not marked, but probably beginning on fol. 150<sup>a</sup>, last line, as a comparison with the following copy shows; VI, on fol. 162<sup>b</sup>, last line; VII (only indicated by ذکر), on fol. 196<sup>b</sup>.

Khātimah, on fol. 223<sup>b</sup>.

For further details of contents we refer to Rieu, loc. cit., and to Dr. Dorn's translation.

This copy, of rather recent date, as the modern Shikasta shows, is the Codex B of John Lee, Doctors' Commons, 1833, who had purchased it from M. Straker, in the same year, for £3 13s. 6d. It belonged originally to Captain Turner Macan, the editor of the Shāhnāma, whose autograph is found on fol. 1<sup>a</sup>, as a note by Dr. Rosen, on the fly-leaf, dated 2nd of June, 1834, affirms. The notes on the margins are by the Rev. G. C. Renouard, of Swanscombe, who noticed this MS. in the Addenda to his Hartwell Catalogue, compiled by him in June, 1840, where it appears as No. 170<sup>b</sup>. This MS. was lent to him and returned June 5, 1861. Another note on the fly-leaf says: 'At the request of Dr. Dorn, communicated to Dr. Lee, in a letter dated Kharcoff, the 31st of March, 1834, this MS. has been delivered to Dr. Rosen, to be forwarded to Dr. Dorn, and Dr. Dorn is at liberty to keep it until he has translated it, and afterwards he is requested to return it to Dr. Lee, 5 College, Doctors' Commons, London.

'2nd June, 1834.

Benj. Smith.'

According to a further note, by Dr. Lee himself, the MS. was returned by Dr. Dorn, through the medium of the Royal Asiatic Society, Dec. 11, 1839. Bought by the Bodleian for sixteen shillings at Sotheby's, Nov. 10, 1888.

Ff. 287, ll. 13; Shikasta; size, 11 $\frac{1}{4}$  in. by 6 $\frac{3}{8}$  in.

[MS. PERS. c. 14.]

#### 2026

Another slightly defective copy of the same.

This is Codex A of Dr. John Lee (Hartwell Cat., No. 170, p. 56), which was lent to Dr. Dorn (according to his own statement, found on the fly-leaf of this copy), the 2nd of June, 1829, on his undertaking to return it safe to Dr. Lee in the course of a twelvemonth. Dr. Lee has added to this statement: 'Notwithstanding the above arrangement, the learned Dr. Dorn, whose departure from England is much regretted, is at liberty to keep this manuscript for a longer time, if he pleases.

'2nd June, 1829.

John Lee.'

The MS. was returned to Dr. Lee on the 9th of September, 1830. Dr. Dorn had made use of it for the second part of his translation, and the annotations to the first, see the preface to the second part, p. ii sq. The notes on the margin of the leaves which refer to Codex B (i. e. the preceding copy) are by the Rev. G. C. Renouard, who collated the two MSS. (A and B), and returned them to Dr. Lee at Doctors' Commons, 5th June, 1861. Bought by the Bodleian for seven shillings at Sotheby's, Nov. 10, 1888.

This copy is defective at the beginning, some leaves being missing; the first abrupt words of the mukaddimah, درین آب غسل برآرد خود را مطیب مطهر سازد, correspond to the preceding copy, fol. 5<sup>a</sup>, l. 3. The first two pages are besides greatly injured, so that only a very small portion of the text is really available for use.

Bāb I, on fol. 4<sup>a</sup>; II, on fol. 13<sup>b</sup>; III, on fol. 22<sup>b</sup>; IV, on fol. 40<sup>a</sup>; V (without a heading, just as in the preceding copy), on fol. 59<sup>b</sup>, l. 3 ab infra; VI, on fol. 64<sup>a</sup>; VII, on fol. 74<sup>b</sup>. Khātimah, on fol. 86<sup>a</sup>, l. 3 (not marked). The text, as contained in the preceding copy, ends here, on fol. 118<sup>b</sup>, l. 13, dated 22nd of Dhū-al-hijjah, A. H. 78 (1078=A. D. 1668, June 3); but on ff. 118<sup>b</sup>, l. 13-123<sup>a</sup>, a number of نقل are added, the first of which is the same appendix, which is added to Rieu's second copy (Add. 26,283), on the genealogy of Haibatkhān, and translated by Dorn in the preface to the second part, pp. iv-viii, headed: نقل است اما بعد این کلمه چند است در بیان سلسله انساب کمترین

اضعف العباد هیبت خان الخ. The other نقل deal with



traditions of various Shaikhs, Khwâjah Yahyâ, Hadrat Makhdûm-i-Jahâniyân, Khwâjah Yahyâ Kabir, Hasan Baṭnî, pupil of the preceding one, etc. There appears on the fly-leaf of this MS. another interesting statement, viz. 'In the Hartwell Library there is a history of the Afghans, printed in *Turkish* in October, 1729, at Constantinople. That work, entitled *Tarîkhu-s-sayyâh* (i. e. the Traveller's Narrative), was translated from the Latin of Father Jude Krusinski, a Jesuit, whose work is entitled: "Prodromus ad tragicam verentis belli historiam." It was printed at Lemberg (Leopolis) in 1734, so that Ibrahim's Turkish version must have been made from Krusinski's MSS., see the "Relation de Dourry Efendi," Paris, 1810.' From Brunet's *Manuel du Libraire*, Paris, 1861, ii. p. 109, we learn that this Turkish version of Krusinski's unpublished Latin 'Prodromus' was already, 1731, re-translated into Latin (before the original Latin ever appeared), by Joh. Chr. Clodius: 'تأريخ سیاح', i. e. chronicon peregrinantis, seu historia ultimi belli Persicorum cum Aghwanis gesti; ex codice turcico, in officina constantinopolitana impresso, versa ac notis illustrata, cum tabula imperatorum familiae othmanicae, opera et studio Joh. Chr. Clodii,' Leipzig, 1734. The Bodleian Library contains besides a second revised and enlarged edition of Krusinski's original work, entitled: 'Tragica verentis belli Persici Historia, per repetitas clades, ab anno 1711 ad annum 1728 vum continuata, post Gallicos, Hollandicos, Germanicos ac demum Turcicos Authoris typos Auctior, authore patre Thadaeo Krusinski Societatis Jesu Missionario Persico accessit ad eandem historiam Prodromus iteratis typis subiectus,' Lemberg, 1740. Clodius' Latin version has again been translated into English, by George N. Mitford, under the title: 'The chronicles of a traveller, or a history of the Afghan wars with Persia, in the beginning of the last century, being a translation of the Tareekh-i-seeah, from the Latin of J. C. Clodius, by G. N. Mitford,' London, 1840.

Ff. 123, ll. 22; very careless Nasta'lik; some portions (from the middle of fol. 85<sup>b</sup>) by other hands, in a still more difficult writing; size, 12½ in. by 8½ in. [MS. PERS. c. 13.]

## 2027

A genealogical roll of the world, 30 feet 9¾ in. by 12½ in., beginning with Âdam. The chief ancestors are marked in red ink, and are followed in a straight line down by their respective offspring. First come the Israelitish patriarchs and sages, alternating with the Persian kings (beginning with Gayûmarth) and interspersed with Hûd the prophet, Sâlih the prophet, Khidr, etc. Next to David stands the wise Lukmân, next to Sulaimân (Solomon) Jâlût and Urtughrul, midway between Nûshirwân and Iskandar Dhû-al-karnain, flanked on the right by 'Uthmân Ghâzikhân, the first 'Uthmânî Sultân. Between Urkhân and Murâd, the next two Turkish Sultâns, and Bâyezîd I, the fourth Sultân, appears Miryam (the holy virgin), parallel with Sultân Muḥammad, the fifth Turkish ruler, and 'Isâ (Jesus), etc. A little further down to the right of Sultân Sulaimân (A. H. 926-974) is 'Abd-almuttâlîb, then Muḥammad the prophet, and the twelve Imâms.

Further down are the 'Abbâside Khalifs (طبقه عباسیان), after these Timûr and the Timûrides in India, Bâbar, Humâyûn, etc., to Aurangzib 'Âlamgir; after these follow the Bûyides (آل بویه), the Ghaznavides, the Khwârizmshâhs, the Isma'îlis and the Saljûks; with the last-named dynasty this curious roll concludes.

[MS. PERS. c. 12 (R.).]

## TALES.

### 2028

Tûṭî-nâma (طوطی نامه).

A fragment of Muḥammad Khudâwand-i-Kâdiri's shorter redaction of Ḍiyâi Nakhshabi's Tûṭî-nâma, or rather of an abridgment of this shorter redaction, since the text is still more simplified, as a comparison with No. 1975 above proves.

Beginning: بعد از جنس جنس ثنای صفت پیدا کنند آسمان وزمین الخ

This fragment breaks off towards the end of the *third* story, which begins on fol. 60<sup>a</sup>. Fol. 72 is missing. On the first pages an interlinear English paraphrase.

Ff. 77, ll. 9; large Nasta'lik; size, 10¾ in. by 3 in.

[MS. PERS. d. 25.]

## POETRY.

### 2029

Fragment of the *diwân* of Hâfiz, with the Turkish commentary, or rather literal paraphrase of Maulânâ Sham'i, which was completed (see Rieu, *Turkish Cat.* p. 158) the end of Dhû-al-hijjah, A. H. 981 = A. D. 1574, April 22. Although Sham'i's name does not appear, there can be no doubt, from the whole tenor of the work, that it is Sham'i's. It neither agrees with Surûri's (see Nos. 851-853 above), nor with Sâdi's commentary. This fragment begins with the fifth bait of the *first* ghazal (Brockhaus i. p. 7), and breaks off with the eighth bait of the *seventh* ghazal (Brockhaus i. p. 41). Many marginal glosses besides.

Ff. 8, ll. 25; Turkish handwriting; the Persian text marked by a red line overhead; size, 8 in. by 4¾ in.

[MS. PERS. e. 22.]

## ASTRONOMY.

### 2030

Kifâyat-al-ta'lim fî ṣan'ât-altanjîm (کفایة التعلیم فی صناعة التنجیم).

A work on astronomy, by Muḥammad bin Mas'ûd bin Muḥammad bin Zakî alghaznawî (see fol. 1<sup>b</sup>, last three lines), about whose life-time nothing is known. At any rate, he must have flourished before A. H. 865 = A. D. 1460, 1461. It is divided into two *جُئس*, each of which contains various subdivisions, nau's, faṣls, fanns, makâlas, tafṣils, etc.

در هیأت اول در علم هیأت, on fol. 2<sup>a</sup>, in three *نوع*, viz. 1. در هیأت افلاک و حرکات, on fol. 3<sup>b</sup>. 2. در هیأت زمین. 3. در هیأت ستارگان و حرکتها ایشان, on fol. 5<sup>b</sup>. 4. بذات و عرض, on fol. 14<sup>a</sup>.

- نوع، viz. on fol. 32<sup>b</sup>, in five *نوع*, viz.  
 1. در احکام قانون شناختن، on fol. 35<sup>b</sup>. 2. در احکام  
 عالم، on fol. 61<sup>a</sup>. 3. در احکام موالید، on fol. 86<sup>a</sup>.  
 4. در احکام مسائل، on fol. 108<sup>b</sup>. 5. در اختیارات، on  
 fol. 112<sup>a</sup>.

Beginning: سپاس خدای را جل جلاله که آفریدگارست  
 بی مختل حاجت و آفرین کار بدلائل و حجت اله.

H. Khalfa mentions two works on astronomy and  
 astrology by our author, viz. قانون التعليم فی صناعة  
 کفایت التعليم فی، iv. p. 495, No. 9346, and  
 احکام النجوم، v. p. 219, No. 10779. From the title  
 of our present copy it becomes evident, that these  
 alleged two works are in reality *one*.

Dated the 28th of Ramadân, A. H. 865=A. D. 1461,  
 July 7, by Muḥammad bin Ḥājī Aḥmad. Collated.

Ff. 115, ll. 29; Naskhī; size, 10<sup>5</sup>/<sub>8</sub> in. by 6<sup>3</sup>/<sub>8</sub> in.

[MARSH 150.]

## MUSIC.

### 2031

Two leaves of a collection of Hindû popular songs,  
 with Persian introduction: on fol. 2<sup>a</sup> a *دُهریت در راک*  
 بهرودر چوتاله; comp. on the Dhurpats or Dhurpads,  
 No. 1846 above.

Ff. 2, ll. 12; careless Nasta'liq; size, 8<sup>1</sup>/<sub>2</sub> in. by 4<sup>5</sup>/<sub>8</sub> in.

[MS. PERS. e. 23.]

## VARIA.

### 2032

Miscellanies and fragments.

A collection of Persian (and a few Hindûstânî) frag-  
 mentary pieces and single leaves, partly torn from other  
 MSS. and greatly varying in size and handwriting.

Contents:

1. Ff. 1-4: Beginning of the Â'in-i-Akbarî by Abû-  
 alfaḍl, see above, Nos. 213-216, beginning: ای همه  
 در پرده نهان راز تو اله. The fragment is written by a  
 European hand, with a literal English paraphrase of  
 the first lines.

2. Ff. 5 and 6: Part of the story of the 'travelling  
 pigeon' (first story of Kalilah and Dimnah), in parallel  
 columns, representing the versions of the Anwâr-i-  
 Suhailî, the 'Iyâr-i-dânish, and a Hindûstânî transla-  
 tion of Kalilah and Dimnah. It is likewise written by  
 a European hand.

3. Fol. 7: A few mathnawî-baits, apparently from  
 the Shâhnâma. Fol. 8 left blank.

4. Fol. 9: Four lines from the Ardâvirâfnâma (fol. 4  
 alt. exempl. p. 2, l. antepenult., Hyde, pp. 18 and 277),  
 see above, No. 1950, with Persian interlinear paraphrase  
 and Latin translation.

5. Ff. 10-17: Various contributions to the science of  
 the Hindû Râgs and Râgînis, see No. 1847 above; fol.  
 16 in Devanâgarî, with transliteration in Arabic charac-  
 ters; on fol. 18, three Rekhta baits.

6. Fol. 19: Eight Persian mathnawî-baits, headed  
 ترجمه اشعار یونانی.

7. Fol. 20: A Rekhta ḡaṣidah by Saudâ (died A. H.  
 1195=A. D. 1781).

8. Fol. 21: اقوال خواجه امیر خسرو, in Persian.

9. Ff. 22-24: Ghazals, rubâ'is, and fards, by Khâ-  
 ḡânî, Ḥâfîz, Dârâ Shukûh, also some Rekhta poetry.

10. Fol. 25: Beginning and index of the اخلاق ناصری,  
 by Naṣîr-al-dîn Muḥammad Ṭûsî, see above, Nos. 1435-  
 1442. Beginning: خوض در مطلوب و فهرست. This fragment corresponds to Fraser  
 251, fol. 5<sup>a</sup>, l. 10, to fol. 5<sup>b</sup>, l. 3 ab infra.

11. Fol. 26: Short poetical specimens from the  
 diwâns of Muḥammad Kâsim Mahdî, Wahshî (see No.  
 1039 sq. above), Ṭâlib Âmulî (see No. 1090 sq. above),  
 etc., copied in Shikasta by Laḥmî Singh.

12. Fol. 27: A few lines from a کتاب صراط المستقیم.

13. Fol. 28: Anonymous Persian letter, dated A. D.  
 1792.

14. Fol. 29: Another letter, written by Laḥmî  
 Singh, see No. 11, the 19th of Rabi'-althânî (year not  
 stated).

15. Ff. 30-34: Various assessments or rent-rolls,  
 and other statistical accounts; the first, on fol. 30, is  
 the rent-roll of the Carnatic, کیفیت جمعیندنی سرکار,  
 on ff. 33 and 34 a list of Naukars, etc.

16. Ff. 35 and 36: A large ḡaṣidah, according to the  
 takhalluṣ by Ḥâfîz, beginning: آنکلیں باغ و فواوان سرو  
 بستان صفا. It is not found in Brockhaus' edition.

17. Fol. 37: Persian inscription on the only gate  
 remaining at Etawa (Etâvah, in the district of Âgra),  
 taken down by Major Bruce, Febr. 1780. The fortress of  
 Etâvah was captured by the Rohillas, the 29th of  
 Ramadân, A. H. 1187=A. D. 1773, Dec. 14; see Rieu  
 iii. p. 960<sup>b</sup>.

18. Ff. 38-41: Pieces of letters, and single leaves,  
 torn out of MSS.; the *third*, written by Muḥammad  
 Šâdiq, is the end, as it seems, of a history of the Šafa-  
 wis, and gives an account of the accession of the last  
 king of that dynasty, Sultân Ḥusain Mirzâ, son of Shâh  
 Sulaimân, to the throne of Persia, in A. H. 1106=A. D.  
 1694. The last date found in that fragment is A. H.  
 1134=A. D. 1722, the year in which Maḥmûdkhân  
 marched against Isfahân. The *fourth* is a story related  
 by Ḥakim Ruknâ, i. e. Rukn-al-dîn Mas'ûd Kâshî, the  
 well-known poet and penman (see above, No. 1115, and  
 Rieu ii. p. 603), beginning: دمی صحبت شیخ الزمانی  
 حکیم رکنای کاشی رسیدم اله.

19. Fol. 42: The first leaf of the Ḥasaniyyah  
 (حسنیه), a short exposition of the creed and the  
 religious observances of the Shi'ites, see Rieu i. p. 35.  
 Beginning: حمد بیکد و ثناء بیکد مرواجب الوجودی اله.

20. Ff. 43 and 44: The first forty baits of the first  
 book of Jalâl-al-dîn Rûmî's mathnawî.

21. Ff. 45 and 46: Two unconnected leaves of a  
 treatise on Persian metres.

22. Fol. 47: First leaf of a work on theology and law,



beginning: . . . . . الحمد لله (الله in the text) رب العالمين  
بدانکه ایمان اقرارست بزبان یعنی گفتن کلمه  
طیب الخ

23. Ff. 48 and 49: Two unconnected leaves of a work on Sûfism or Sûfic ethics.

24. Fol. 50: One leaf of another treatise on ethics.

25. Ff. 51 and 52: Fragment of the same Persian translation of the Gospels, which is described above in Nos. 1837-1839. These two leaves comprise the Gospel according to St. Mark iii. ver. 10 to iv. ver. 22 = Bodl. Or. 587, ff. 78<sup>b</sup>, l. 3, to 81<sup>a</sup>, l. 4.

26. Ff. 53-56: Fragment of a historical compendium, dealing in a summary way with the Timûrides of Persia, from A. H. 862 to 937 = A. D. 1458-1531.

27. Ff. 57-62: Fragment of a Persian romance in a very simple and unaffected style. To what story it belongs, is impossible to find out from the contents of these few leaves, which may fit into any of the common tales of adventure and love.

Ff. 62.

[MS. PERS. c. 16.]

### 2033

Picture-book, with specimens of calligraphy. Garden and hunting scenes, harem-life, love episodes, and portraits.

Chief contents:

Lailâ and Majnûn, on fol. 3<sup>b</sup>.

Portrait of A'zamshâh, on fol. 5<sup>b</sup>.

Portrait of Amân Singh Râjah, on fol. 6<sup>a</sup>.

Interior of the Tâj Mahall, on fol. 7<sup>b</sup>.

Portrait of Prince Darâ Shukûh's horse, on fol. 9<sup>b</sup>.

A peculiar sea-monster with a fine woman's head, designated as خیال طلسمات, on fol. 10<sup>a</sup>.

Portrait of a lady, on fol. 11<sup>b</sup>. A large vignette with the inscription: پادشاه غازی ابن شاهجهان محمد دارا شکوه, A. H. 1054 = A. D. 1644, 1645, on fol. 12<sup>a</sup>.

Portrait of Akbar, on fol. 12<sup>b</sup>.

Portrait of Shâhjahân, on fol. 13<sup>a</sup>.

Two illustrations to Saif-almulûk and Badi'-aljamâl (see above, Nos. 460-463), on ff. 14<sup>b</sup> and 15<sup>a</sup>.

Two illustrations to Shirîn and Khusrau (or Farhâd), on ff. 16<sup>b</sup> and 17<sup>a</sup>.

Jahângîr, on an elephant (a drawing), on fol. 18<sup>b</sup>.

Portrait of Muza'firakhân, on fol. 21<sup>a</sup>.

Portrait of Sultân علائی, on fol. 22<sup>b</sup>.

Portrait of Mahâbatjang, on fol. 23<sup>a</sup>.

Large picture of Shâh 'Abbâs I, on fol. 24<sup>b</sup>.

Majnûn and Lailâ's messenger (مجنون وقاصد لیلی), a fine drawing, on fol. 25<sup>a</sup>.

Majlis of Shâhjahân, on fol. 26<sup>b</sup>.

Portrait of Jahângîrshâh, on fol. 27<sup>a</sup>.

Jesus and Maria (عیسی و مریم), on fol. 29<sup>a</sup>.

Majnûn, in the desert, visited by his parents, on fol. 32<sup>b</sup>.

Portrait of Sultân Ibrâhîm Adham, on fol. 33<sup>a</sup>.

Portrait of Alexander (سکندر), on fol. 34<sup>b</sup>.

Bâbar, in battle, on fol. 35<sup>a</sup>.

Hîr and Rânc'hâ (هیر و رانچها), on fol. 38<sup>b</sup>.

The following dates and names of scribes appear in the calligraphic specimens: A. H. 804 = A. D. 1401, 1402, on fol. 8<sup>b</sup>; Mir 'Alî, A. H. 1195 = A. D. 1781, on fol. 15<sup>b</sup>; Jahângîrshâh, A. H. 1020 = A. D. 1611, 1612, on fol. 17<sup>b</sup>; Jahângîrshâh, A. H. 1010 or 1011 = A. D. 1601 or 1602, on fol. 19<sup>b</sup>; Muḥammad Tâhir (without date), on fol. 20<sup>a</sup>; Maḥmûd bin Ishâk alshihâbî, A. H. 987 = A. D. 1579, on fol. 28<sup>a</sup>; Muḥyi alkâtib (without date), on fol. 35<sup>b</sup>; Muḥammad Mu'min alḥusaini, A. H. 1050 = A. D. 1640, 1641, on fol. 39<sup>b</sup>. An entry from A. H. 1224, 16th of Jumâdâ I = A. D. 1809, June 29, on a piece of paper, pasted on the last page; splendid eastern binding. Bought by the Bodleian in October, 1888, for £4 4s., from J. Noble, bookseller, Inverness (it may be the missing Ouseley Add. 168).

Ff. 39; size, 16½ in. by 11½ in.

[MS. PERS. b. 1.]

### 2034

Specimens of calligraphy.

Twenty-six leaves of different size, containing various specimens of Persian (and in a few cases Arabic) calligraphy; ff. 3-10, dated Isfahân, A. H. 1194, partly in the month Muḥarram, partly in Şafar = A. D. 1780, January, February, by Muḥammad Kâsim; fol. 12, dated the 17th of Şafar, A. H. 1199 = A. D. 1784, December 30; fol. 13, written for Mr. (Richard) Johnson (جان سین); fol. 17, for the same; fol. 19, for the same, the 24th of Şafar, A. H. 1199 = A. D. 1785, January 6, at Haidarâbâd; fol. 20, for the same, the scribe seems to be Mir Abû-alkâsim Zâhir; fol. 22, written by Mûsâ ibn al-Aḥmad al-Ḥâjî alḥaramain bin Mu'min bin Muḥammad Karim, the second of Jumâdâ II, A. H. 1196 = A. D. 1782, May 15; fol. 23 contains a ta'rîkh in mathnawî-baits, on an episode of A. H. 1196 = A. D. 1782, as it seems, by Mullâ Muḥammad Isma'il (محمد اسماعیل معجز), copied A. H. 1199 = A. D. 1785; fol. 25, written by Ḥâjî Muḥammad, end of Jumâdâ I, A. H. 1196 = A. D. 1782, May 13; fol. 26, written by Ḥâfîz Muḥammad Khwûrshid, A. H. 1189 = A. D. 1775.

Ff. 26.

[MS. PERS. c. 15.]

### 2035

Fragment of a collection of Akhbâr or news-letters, without beginning or end. Neither date nor place appear.

Ff. 1-6, ll. 14-17; Shikasta; size, 10 in. by 7½ in.

[MS. PERS. d. 22.]

### 2036

Fragment of an official report on the commission-fees or percentages allowed to Zamindârs (نقشہ دستورات از) (برای امورات مالی و ملکی) for the years 1178-1193 of the Bangâlî era.

Ff. 14, ll. 16-19; Shikasta; size, 11 in. by 8½ in.

[MS. PERS. d. 24.]

## 2037

Copies of letters of Mr. Richard Johnson, from A. D. 1789, beginning with the 13th of June in that year (= A. H. 1203, 18th of Ramaḍān, 2nd <sup>أساء</sup> of the Bangālī year 1196). They are addressed to various native Indians of rank, partly in reply to letters received from them; for instance, the *first* and *third* are replies to letters of Nawwāb Mubārak-aldaulah; the *second* is an answer to a letter of Nawwāb Sayyid 'Alikhān, etc.

Ff. 6, 11, 12-15; Shikasta; size, 9 $\frac{1}{4}$  in. by 6 $\frac{5}{8}$  in.

[Ms. PERS. d. 23.]

## 2038

An anonymous Persian letter on private affairs, without any historical value, dated A. H. 1243=A. D. 1827, 1828. Beginning: بنام یزدان پاکى برون تن <sup>بنام یزدان پاکى برون تن</sup> پیراستن الخ. It was found in the Ms. Arab. d. 9 (bought by the Bodleian, December 5, 1888, from H. A. Stern, B. A.)

Ff. 2, 11, 12; Nasta'liq; size, 8 $\frac{1}{2}$  in. by 6 in.

[Ms. PERS. e. 21.]

















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